

THE ENOCHIAN EVOCATION OF DR. JOHN DEE



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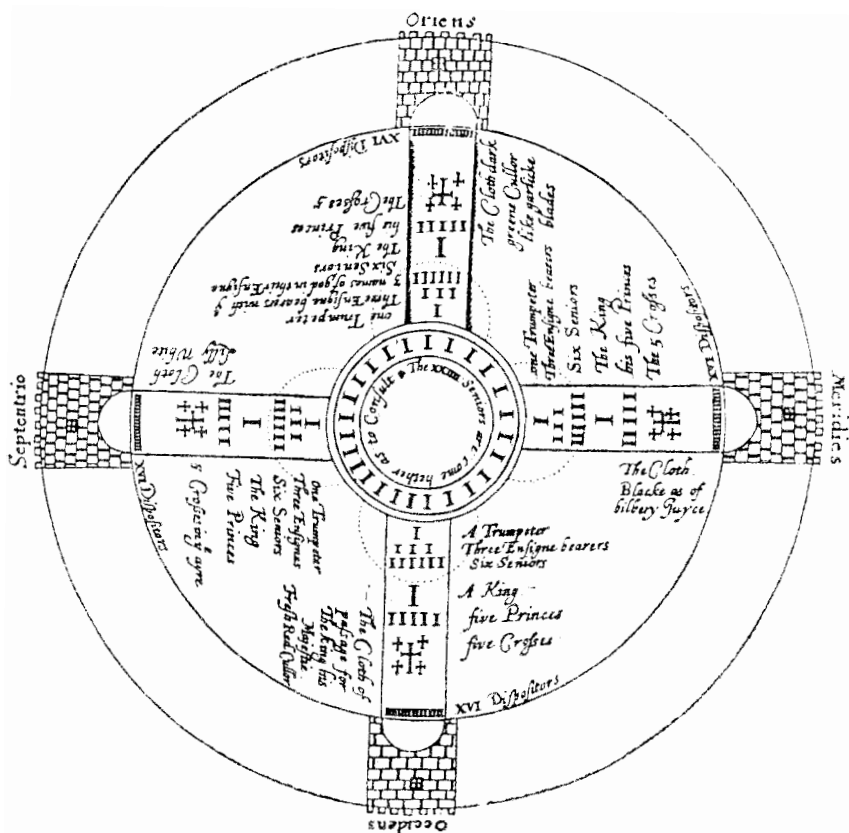


Dr. JOHN DEE

OF THE ENOCHIAN
EVOCATION OF^F
D^R JOHN DEE

EDITED & TRANSLATED BY
GEOFFREY JAMES

HEPTANGLE BOOKS
GILLETTE, NEW JERSEY
M C M L X X X V I I J



THE GOLDEN TALISMAN

[Vide: APPENDIX A, ¶ V., p. 187-88.]

PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & work-books of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane Ms. 3188.

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

*Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ*. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...§*

* Sloane MS. 3188; Passages marked March 10, 1582.

† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimile republished by Askin, London: 1974.)

* *Ibidem*, pgs. 20, 91, 153, 169 & 171.

§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

*The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the field:
Confownd her understanding with darkness.
For why?
It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

*Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.† Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

† Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of :

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.†

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

*Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.**

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.‡

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

† Casaubon, *op. cit.*, p. 328.

* *Ibidem*, p. 230.

‡ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds. . . I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):

—*That Jesus was not God.*

—*That no prayer ought to be made to Jesus.*

—*That there is no sin.*

—*That man's soul doth go from one body to another childes quickening*

—*That as many men and women as are now, have always been.*

—*That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.**

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israël Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe*.†; that view-point is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonian grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron** are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,§ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* *loc. cit.*

† Israël Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basilæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.

* Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accesserunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

§ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.

** *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

Conjurors carrie about at this daie, bookes intituled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters.*

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed‡.* Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAI* is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOth,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem*.

* G. R. S. Mead, *Fragments of a Faith Forgotten*, New York: University Books, 1960, p. 462.

§ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought§. The Gnostics attributed works of magic to Enoch, such as *the two great Books of IEOU, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam**. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.†

Compare the above passage with the following from Kelly's scrying:

Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine,** while the apoc-

§ Vide: *The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

* Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers*.^{*} These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...†

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.^{*} However, the 'spirits' predicted other events that never took place.

^{*} *Ibidem*, pgs. 516 & 523.

[†] Casaubon, *op. cit.*, p. 77.

^{*} Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin,

1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatopœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopœiæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random†, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme*.

§ Casaubon, *op. cit.*, p. 27.

* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

† Laycock, *op. cit.*, p. 40.

* *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NISO CRIP IP NIDALI is glossed as *Come away, but not your noises*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is fahn* [fallen], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.

* Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handful high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it ...E. K. was in a great fear and trembling and had tremorem cordis for a while. But I was very glad and well pleased.*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

*I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shewes made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times...sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'†. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.*

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

† *Ibidem*, Second page 13.

* *Ibidem*, Second page 21.

§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158

§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.

† Laycock, *op. cit.*, p. 53.

BOOK ONE

THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. *The Garden of Eden.*



MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

¶ Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER IJ.
THE WISDOM OF ENOCH.



§1. *The Lord & Enoch.*



WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

¶ Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

¶ Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

¶ Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

¶ Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

¶ Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things: but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

¶ Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

¶ Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

¶ And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ¶ And Enoch said unto the Lord: *Let there be remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY
—READ.

CHAPTER III
THE FALL OF ENOCH'S MAGICK.



§1. *The Unworthy Read Enoch's Book.*



UT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is eternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

¶ Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.



§1. *The Lord is Displeased With Man.*



THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphaël to Dee & Kelly.*

And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphaël (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.
THE NATURE OF THIS WISDOM.



§1. *To whom this Wisdom is to be Spoken.*



HIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

WE instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

¶ These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

¶ In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

¶ Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

§ Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded: neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

§ The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

§ Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOW-
 ing: ¶ 1. All human knowledge. ¶ 2. Out of it springeth Physic.
 ¶ 3. The knowledge of all elemental Creatures amongst you, how
 many kinds there are, and for what use they were created, those
 that live in the air, those that live in the waters, those that dwell
 in the earth, and those of the fire (which is the secret life of all
 things). ¶ 4. The knowledge, finding, and use of metals, the
 virtues of them, the congelations and virtues of stones. ¶ 5. The
 conjoining and knitting together of natures. The destruction of
 all nature and of things that may perish. ¶ 6. Moving from place
 to place, as, in this country or that country at your pleasure.
 ¶ 7. The knowledge of all mechanical crafts. ¶ 8. The transmu-
 tation of form, but not essence. ¶ 9. The knowledge of the secrets
 of men.

CHAPTER VI
GENERAL CONSIDERATIONS OF THIS ART.



§1. *Art Thou Worthy to Read ?*



THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM:
Is your worthiness such that you merit such great mercy ? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding ? Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling imperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3. *Concerning the Book, Vestments, & Days.*

¶ The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ¶ Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ¶ On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ¶ For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

¶ Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

¶ Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO

THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

¶ As Michaël and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphael with them; and Michaël concluded the second book of this particular revelation Heptarchical with these words following:

MICHAËL

¶ Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

¶ Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ¶ Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ¶ Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAËL

¶ Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

☩ The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

☩ Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

RING CARMARA

☩ What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

☩ One in Heaven they know.

☩ One & all in Man they know.

☩ One & all in Earth they know.

☩ Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

Bu

URIEL

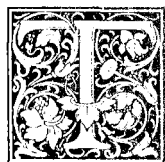
¶ He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ¶ The knowledge of God truly.
- ¶ The number & doings of His Angels perfectly.
- ¶ The beginning & ending of Nature substantially.

CHAPTER II
OF JOHN DEE & HIS INTEREST TO
EXERCISE THE DOCTRINE HEPTARCHICAL



URIEL



HIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFATES

Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be gluried, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—it was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

¶ Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

¶ Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

¶ I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

¶ Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEFOR

✠ Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

✠ Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

✠ By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

✠ Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

☞ BEHOLD: (Holding up the measuring rod.)

☞ HERE: (Pointing to the end of the rod.)

☞ AND HERE: (Pointing to the middle of it.)

✠ I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ✠ One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

¶ Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHIÆL

¶ Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ¶ All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. ¶ One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

¶ The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

¶ Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is refering to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever†.*

¶ An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.

I will be thy Guide.

Thou shalt attain unto thy Searching,

The world begins with thy doings.

Praise God.

*The Angels under my power shall be
at thy commandment.*

Thou shalt see me.

I will be seen of thee.

I will direct thy Living & Conversation.

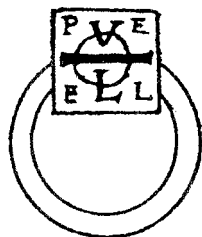
¶ Now Michael thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michael did say the following:

MICHAEL

¶ After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michael and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

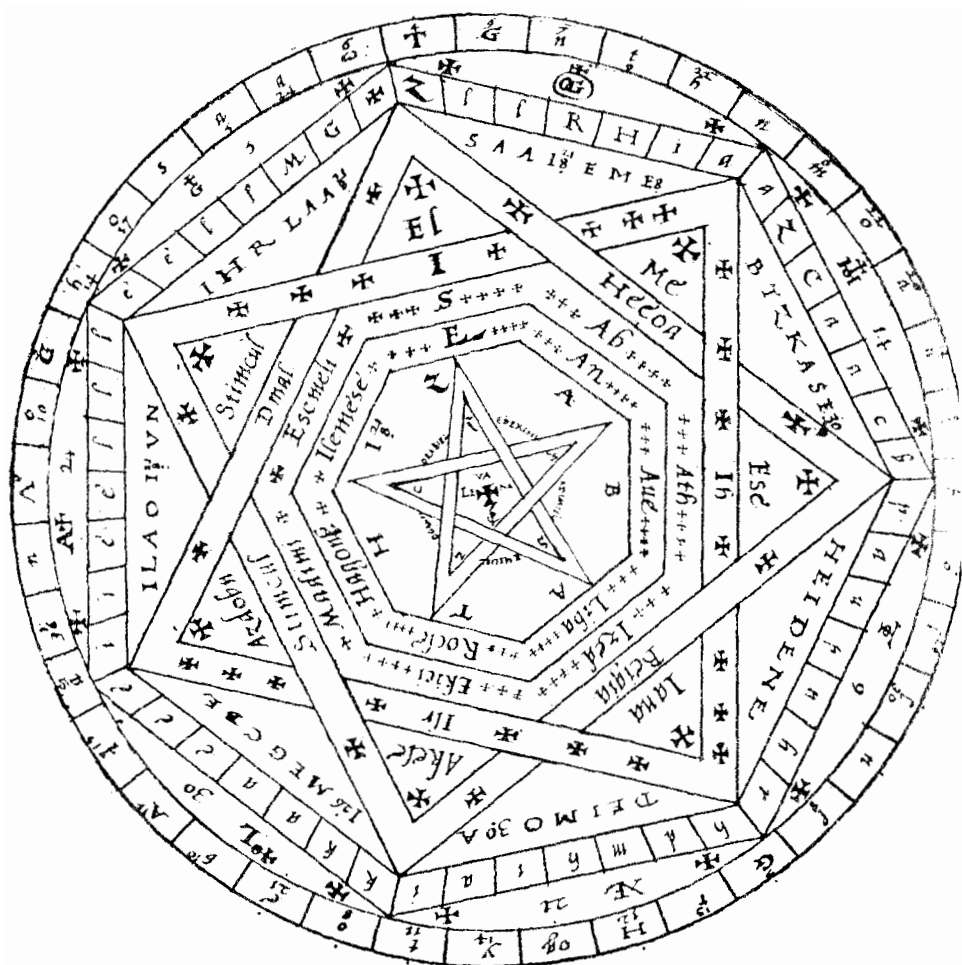
So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read AEMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

This I do open unto thee because thou marvest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ
SOME REMEMBRANCES OF THE FURNITURE
& CIRCUMSTANCES NECESSARY IN THE
EXERCISE HEPTARCHICAL



KING CARMARA



FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

☞ The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

☞ These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ☞ The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ☞ The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

☞ It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of aternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

☞ Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

*Veni Principes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.**

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

Venito veni (inquam) Adepto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.

† Dee's note: This I note for the form of calling.

* Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

Venite, ubi nulla quies sed stridor dentium. Venite vos, qui sub meæ estis potestate.

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

Behold, every one of these princes must have his peculiar table.

URIEL

Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

The form in every corner considereth your name.

DEE

You mean there to be a certain shadow of Delta†?

URIEL

Well.

† Dee used a delta (triangle) to represent his name.

DEE

¶ What is the use of these tables ? From what ground are they framed or divided ?

URIEL

¶ They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶ Have I rightly applied the days to the Kings ?

URIEL

¶ The days are rightly applied to the Kings.

DEE

¶ The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used ?

URIEL

¶ They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

II.*

¶ The Sigil of Æmeth is to be set in the middle of the table.
 ¶ Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknot the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why ? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: II is the first of the seven Sons of Light. II is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

✠ Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

✠ Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

✠ Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

✠ God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ☿ 1: in respect of dignification; ♀ 2: in respect of conciliation; ☿ 3: in respect to the end & determined operation.

✠ Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

✠ The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

¶ Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.†

DEE

¶ So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHAEL

¶ I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ¶ Now what wilt thou?

DEE

¶ I would full fain proceed according to the matter in hand.

MICHAEL

¶ Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

¶ I did so dividing it first into four parts and then every one of them by ten. ¶ Michael then called out by name *Semi-el*. One came in and knelt down and great fire came out of his mouth.

MICHAEL

¶ To this one named *Semi-el*, are the mysteries of this table known. ¶ Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Buaspel.

DEE

¶ Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables?*

MICHAEL

¶ It is the will of God that thou fetch them hither.

SEMIEL

¶ I am his tables. Behold, these are his tables. Lo, where they are.

DEE

¶ There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest. Oh God, thy Name be blessed forever.*

¶ Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

MICHAEL

¶ Declare the mysteries of the Living God; our God; of One that liveth forever!

SEMIEL

¶ I am ready.

DEE

¶ Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHAEL

¶ Note: Here is a mystery.

DEE

¶ Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a

great 'T' all of gold. And over the 'T' stood the number '4'. The
40 all cried: *It liveth and multiplieth forever; blessed be his Name.*
Then that creature did shut up his bosom and vanished away
like fire.

MICHAEL

Place that in the first place. It is the name of God.

DEE

Then there seemed a great clap of Thunder*. . . The chair was
brought in again and I asked what it meant.

URIEL

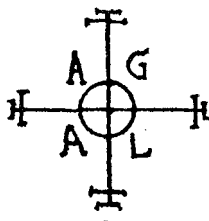
This is a seat of perfection, from which things shall be showed
unto thee, which thou hast long desired.

DEE

Then was a square table brought into the stone and I demanded
what that table betokened.

URIEL

A mystery not yet to be known. These two shall remain in
the same stone to the sight of all undefiled creatures. You must
use a four-square table, two cubits square, whereupon must be
set the Sigil of God. This seal is not to be looked upon without
great reverence and devotion. This seal is to be made of perfect
wax. The seal must be 9 inches in diameter. The roundness must
be 27 inches or somewhat more. The thickness of it must be an
inch and a half to an inch and a quarter. And a figure of a cross
must be on the backside of it made thus:

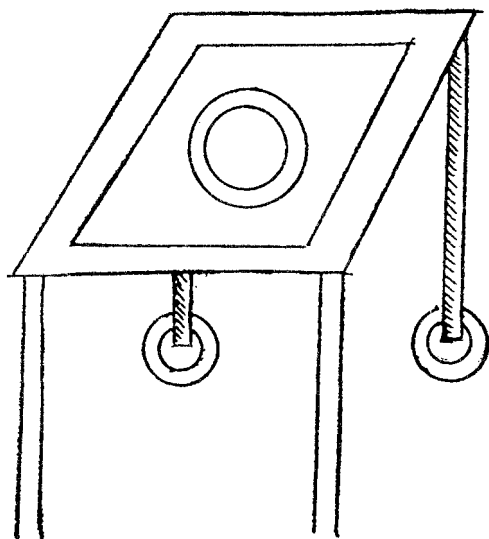


* Dee's note: And so forth. And note that the whole second book is
nothing else but the Mysteries most marvelous of the Sigil of God, sometimes
called the Sigil of Aemeth, wherein here I did leave but a little excerpt. Note
further that almost all the third book was of the seven ensignias of creation
whereof mention was before made.

¶ The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

¶ Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

¶ There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV
SOME NOTICE OF THE PECULIAR FORMS & ATTIRE
WHEREIN THE KINGS, PRINCES
& MINISTERS HEPTARCHICAL APPEARED
& SOME OF THEIR ACTIONS
& GESTURES AT THEIR APPEARANCE



KING CARMARA



HIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

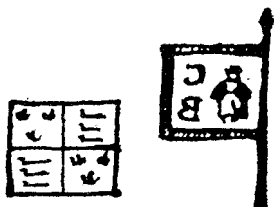
At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

¶ Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others.

¶ All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



¶ All the princes held up together a seven-pointed star that seemed to be of copper:



THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

¶ The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

- | | |
|---------|------------|
| 1. I | 5. HECO A |
| 2. IH | 6. BEIGIA |
| 3. ISR | 7. STIMCUL |
| 4. DMAL | |

The Seven Sons of the Sons:

- | | |
|------------|------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESE |
| 4. LIBA | |

THE SONS OF LIGHT

✠The seven Sons of Light appeared like seven young men, all with bright countenance, appavelled in white, with white silk on their heads. Every one seemed to have a metalic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

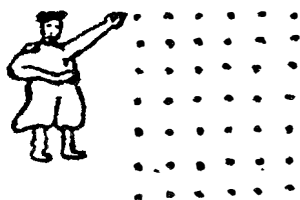
THE SONS OF THE SONS OF LIGHT

✠The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-L'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

✠At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

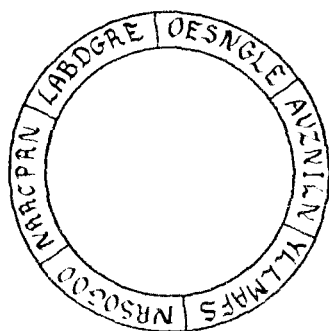
had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



¶ Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

¶ Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

*Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c.
This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AVE*

KING BOBOGEL

§ He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

§ He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*



THE 42 MINISTERS

§ Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

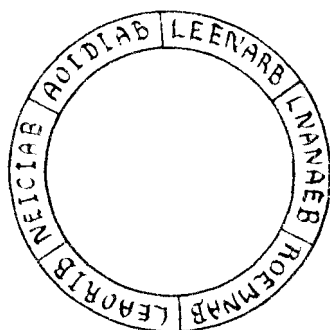
† The above described robes would have been considered extremely rich and elegant in Dee's time.

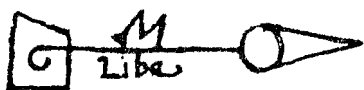
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time, they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B





THE SEAL OF LIBA

KING BABAELE

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABAELE.

PRINCE BEFAFES

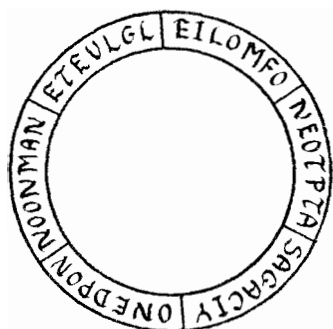
Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

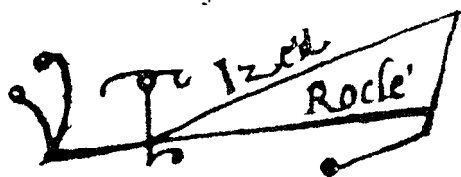


THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABAELE called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feet; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABAELE and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

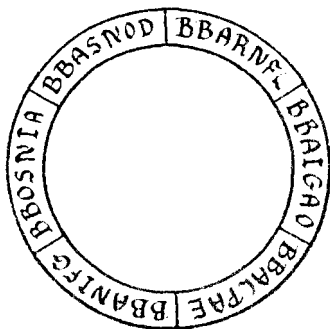
Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:



THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D





THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

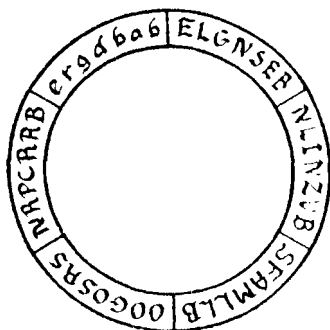
Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



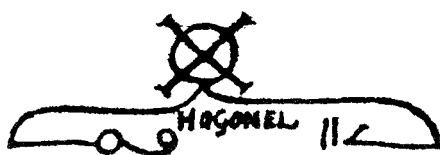
THE 42 MINISTERS

The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b



* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



THE SEAL OF HAGONEL

KING BNAPSEN

King BNAPSEN appeared as a king with a crown on his head.

PRINCE BRORGES

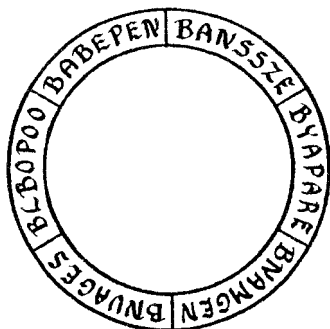
Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:



THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N





THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

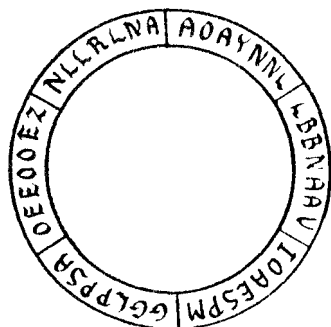
PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A	O	A	Y	N	N	A
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A



† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



THE SEAL OF ILEMESÉ

KING BLUMAZA

§ He appeared not yet by that name.

PRINCE BRALGES

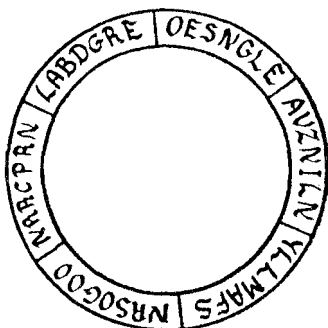
§ Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

§ The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



CHAPTER V

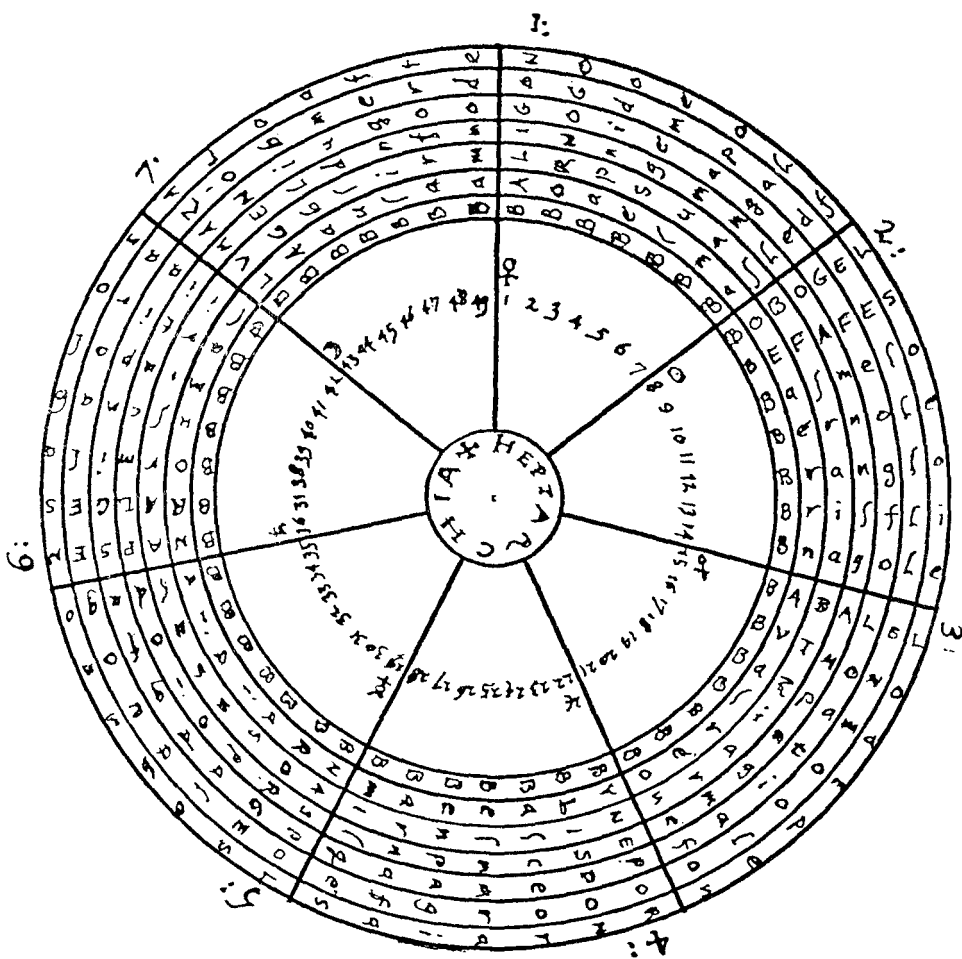
THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY



ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI
THE DEVOUT AND PIOUS INVITATIONS
TO THE GOOD HEPTARCHICAL ANGELS



§I: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*



PUISSANT AND NOBLE KING, N*, AND BY WHAT Name elssoever thou art called, or mayest truly and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . . †

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N*, I say COME. Amen.

✠ Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.

† Insert the office of the King, as given in Chapter Seven.

‡ Insert the name of the King here.

* Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

SO NOBLE PRINCE, N**, AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truly, and dueely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N**, I say COME, Amen.

Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.

†† Insert the office of the Prince as given in Chapter Seven.

††† Insert the name of the Prince here.

** Insert the name of the Prince here.

CHAPTER VIJ
SOME RECITAL & CONTESTATION OF THE
PECULIAR OFFICES, WORDS, & DEEDS OF THE
SEVEN HEPTARCHICAL KINGS & PRINCES
(in their peculiar days to be used).



SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dec, Dec, at length but not too late" . . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . . who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

*I have used the clipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:— *Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

THE OFFICES OF PRINCE HAGONEL

... To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

☞ Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .*

TUESDAYE

THE OFFICES OF KING BABAEL

. . . who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

. . . who are Prince of the seas; thy power is upon the waters; thou drowndest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEAFES, hadst me use the name of God . . .

WEDDENSDAYE

THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

THURSDAYE

THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,

The best life,

The least life is measured in your hands.

§ Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest . . .*

THE OFFICES OF PRINCE BUTMONO

. . . who art life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoicest the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them . . .

FRYDAYE

THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptacle; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practises of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thunimim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT ANGELIC KEYS

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At Cracow, Poland
out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	<i>Ol</i>	I
I.2	SONF	<i>sonf</i>	raygne
I.3	VORSG	<i>vorsg,</i>	over you
I.4	GOHO	<i>gohó</i>	sayeth
I.5	IAD	<i>Iad</i>	the God
I.6	BALT	<i>balt</i>	of Justice
I.7	LANSH	<i>lansh</i>	in powre exalted
I.8	CALZ	<i>calz</i>	above the firmaments
I.9	VONPHO	<i>vonpho,</i>	of wrath:
I.10	SOBRA	<i>sobra</i>	in Whose
I.11	ZOL	<i>z-ol</i>	hands
I.12	ROR	<i>ror</i>	the Sonne
I.13	I	<i>i</i>	is
I.14	TA	<i>ta</i>	as
I.15	NAZPSAD	<i>nazpsad</i>	a sword,
I.16	OD		and*
I.17	GRAA	<i>Graa</i>	the Moon
I.18	TA	<i>ta</i>	as
I.19	MALPRG	<i>Malprg</i>	a through-thrusting fire
I.20	DS	<i>ds</i>	which
I.21	HOLQ	<i>hol-q</i>	measureth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	<i>Qa-a</i>	your garments
1.23 NOTHOA	<i>nothóa</i>	in the mydst
1.24 ZIMZ	<i>zimz</i>	of my vestures,
1.25 OD	<i>Od</i>	and
1.26 COMMAH	<i>commah</i>	trussed you together
1.27 TA	<i>ta</i>	as
1.28 NOBLOH	<i>nobloh</i>	the palms
1.29 ZIEN	<i>zien:</i>	of my hands:
1.30 SOBA	<i>Soba</i>	Whose
1.31 TIBIL	<i>thil</i>	seats
1.32 GNONP	<i>gnonp</i>	I garnished
1.33 PRGE	<i>prge</i>	with the fire
1.34 ALDI	<i>aldi</i>	of gathering
1.35 DS	<i>Ds</i>	and*
1.36 URBS	<i>urbs</i>	beautified
1.37 OBOLEH	<i>óbóleh</i>	your garments†
1.38 GRSAM	<i>grsam:</i>	with admiration,
1.39 CASARM	<i>Casarm</i>	to whom
1.40 OHORELA	<i>ohoréla</i>	I made a law
1.41 CABA	<i>cabá</i>	to govern
1.42 PIR	<i>pir</i>	the holy ones,
1.43 DS	<i>Ds</i>	and
1.44 ZONRENSG	<i>zonrensg</i>	delivered you
1.45 CAB	<i>cab</i>	a rod
1.46 ERM	<i>erm</i>	with‡
1.47 IADNAH	<i>Jadnah:</i>	the ark of knowledge.
1.48 PILAH	<i>Pilah</i>	Moreover
1.49 FARZM	<i>farzm</i>	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	<i>znrza</i>	sware
1.52 ADNA	<i>adna</i>	obediencce*

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAMAD for 'undefiled knowledge'.

* 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

I.53	OD		and
I.54	GONO	<i>gono</i>	faith
I.55	IADPIL	<i>Iădpil</i>	to him
I.56	DS	<i>Ds</i>	that
I.57	HOM	<i>hom</i>	liveth
I.58	OD		and
I.59	TOH	<i>tôh</i>	triumpheth,
I.60	SOBA	<i>Soba</i>	whose
I.61	IAOD		beginning
I.62	IPAM	<i>Ipam</i>	is not
I.63	OD		nor
I.64	UL	<i>Lu</i>	ende*
I.65	IPAMIS	<i>Ipâmis</i>	can not be,
I.66	DS	<i>Ds</i>	which
I.67	LOHOLO	<i>lôhôlo</i>	shyneth
I.68	VEP	<i>vep</i>	as a flame
I.69	ZOMD	<i>zomd</i>	in the myddst
I.70	POAMAL	<i>Poamal</i>	of your pallace
I.71	OD	<i>od</i>	and
I.72	SONE	<i>begpa</i>	rayngneth
I.73	AÄI	<i>ääl</i>	amongst you
I.74	TA	<i>ta</i>	as
I.75	PIAP	<i>piap</i>	the ballance
I.76	BALTOH	<i>piamos</i>	of righteousness,
I.77	OD	<i>od</i>	and
I.78	VAOAN	<i>vaoan</i>	truth:
I.79	ZACAR	<i>ZACARe</i>	Move
I.80	CA	<i>c-a</i>	therfore,
I.81	OD	<i>od</i>	and
I.82	ZAMRAN	<i>ZAMRAN</i>	shew yourselves:
I.83	ODO	<i>odo</i>	open
I.84	CICLE	<i>cicle</i>	the Mysteries
I.85	QAA	<i>Qaa</i>	of your Creation:

* I.64: Dee made a copying error here. Royal Appendix clearly shows *UL* rather than *LU*. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: *ULS* for 'end'.)

1.86	ZORGE	<i>zorge,</i>	Be friendly unto me:
1.87	LAP	<i>lap</i>	for
1.88	ZIRDO	<i>zirdo</i>	I am*
1.89	NOCO	<i>noco</i>	the servant
1.90	MAD	<i>MAD</i>	of the same your God:
1.91	HOATH	<i>Hoath</i>	the true Worshipper
1.92	IAIDA	<i>Jaida.</i>	of the Highest.

THE SECOND KEY



2.1	ADGT	<i>Adgt</i>	Can
2.2	UPAAH	<i>v-pa-âh</i>	the wings
2.3	ZONG	<i>zongom</i>	of the windes†
2.4	OM		
2.5	FAAIP	<i>fa-â-ip</i>	understand
2.6	SALD	<i>sald</i>	your voyces of wonder
2.7	VIV	<i>vi-iv</i>	O you the second‡
2.8	L	<i>L</i>	of the first,
2.9	SOBAM	<i>sobam</i>	Whome
2.10	IALPRG	<i>Iâl-prg</i>	the burning flames
2.11	IZAZAZ	<i>I-zâ-zaz</i>	have framed
2.12	PIADPH	<i>pi-âdph</i>	within the depths of my Jaws,
2.13	CASARMA	<i>Cas-arma</i>	whome
2.14	ABRAMG	<i>abramg</i>	I have prepared
2.15	TA	<i>ta</i>	as
2.16	TALHO	<i>talho</i>	Cupps
2.17	PARACLEDA	<i>parâclêda</i>	for a wedding
2.18	Q	<i>Q-ta</i>	or
2.19	TA		as
2.20	LORSLQ	<i>lors-l-q</i>	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in vi-iv an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21	TURBS	<i>turbs</i>	in their beawty
2.22	OUGE	<i>öoge</i>	for the Chamber
2.23	BALTOH	<i>Baltoh</i>	of righteousnes
2.24	GIUI	<i>Giui</i>	Stronger
2.25	CHIS	<i>chis</i>	are
2.26	LUSD	<i>Lusd</i>	your fete
2.27	ORRI	<i>orri</i>	then the barren stone:
2.28	OD	<i>Od</i>	And
2.29	MICALP	<i>micalp</i>	myghtier
2.30	CHIS	<i>chís</i>	are
2.31	BIA	<i>bia</i>	your voices
2.32	OZONGON	<i>ózôngon</i>	then the manifold windes.
2.33	LAP	<i>Lap</i>	For
2.34	NOAN	<i>noán</i>	you are become
2.35	TROF	<i>trof</i>	a buylding
2.36	CORS	<i>cors</i>	such
2.37	TA	<i>ta</i>	as
2.38	GE	<i>ge,</i>	is not
2.39	OQ	<i>o-q</i>	but
2.40	MANIN	<i>manin</i>	in the mynde
2.41	IAIDON	<i>Ja-í-don:</i>	of the all powerfull.
2.42	TORZU	<i>Torzu</i>	Arrise
2.43	GOHEL	<i>góhel</i>	sayeth the First
2.44	ZACAR	<i>ZACAR</i>	Move
2.45	CA	<i>ca</i>	therefore
2.46	CNOQOD	<i>c-nó-qod,</i>	unto his Servants:
2.47	ZAMRAN	<i>ZAMRAN</i>	Shew yourselves
2.48	MICALZO	<i>micalzo</i>	in powre:
2.49	OD	<i>od</i>	And
2.50	OZAZM	<i>ozazm</i>	make me
2.51	VRELP	<i>vrelp</i>	a strong Seething:‡
2.52	LAP	<i>Lap</i>	for
2.53	ZIR	<i>zir</i>	I am
2.54	IOIAD	<i>Ioiad.</i>	of him that liveth forever.

* 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY



3.1	MICMA	<i>Micma</i>	Behold
3.2	GOHO	<i>gohó</i>	sayeth
3.3	IAD	<i>Piad</i>	your God,
3.4	ZIR	<i>zir</i>	I am
3.5	COMSELH	<i>cómselh</i>	a Circle
3.6	AZIEN	<i>azien</i>	on Whose hands
3.7	BIAB	<i>biab</i>	stand
3.8	OS	<i>Os</i>	12
3.9	LONDOH	<i>Lón-doh</i>	Kingdoms.
3.10	NORZ	<i>Norz</i>	Six
3.11	CHIS	<i>chis</i>	are
3.12	OTHIL	<i>óthil</i>	the seats
3.13	GIGIPAH	<i>Gigípah</i>	of living breath,
3.14	UNDL	<i>und-l</i>	the rest
3.15	CHIS	<i>chis</i>	are
3.16	TA	<i>tá</i>	as
3.17	PUIM	<i>pû-im</i>	sharp sickles:
3.18	Q	<i>Q</i>	or
3.19	MOSPLEH	<i>mos-pleh</i>	the horns
3.20	TELOCH	<i>teloch</i>	of death
3.21	QUIN	<i>Qui-i-n</i>	wherein
3.22	TOLTORG	<i>tol Morg</i>	the Creatures of the earth
3.23	CHIS	<i>chis</i>	are,
3.24	ICHISGE	<i>i-chis-ge</i>	to are not*,
3.25	M	<i>m</i>	Except
3.26	OZIEN	<i>ozíen</i>	myne own hand,
3.27	DS	<i>dst</i>	which§
3.28	BRGDA	<i>brgda</i>	slepe
3.29	OD	<i>od</i>	and
3.30	TORZUL	<i>torzul</i>	shall ryse.
3.31	ILI	<i>í-lí</i>	In the first

* 3.24: The English is a bit confused here. ICHISGE probably means- 'I am not'.

§ 3.27: 'T' in 'dst' probably accidental, although 'dst' as 'which' appears at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	<i>E-ól</i>	I made you
3.33	BALZARG	<i>balzarg</i>	stuards
3.34	OD	<i>od</i>	and
3.35	AALA	<i>áála</i>	placed you
3.36	THILN	<i>Thiln</i>	in seats
3.37	OS	<i>os</i>	I2
3.38	NETAAB	<i>ne-tâ-ab,</i>	of government,
3.39	DLUGA	<i>dluga</i>	giving
3.40	VOMZARG	<i>vomsarg</i>	unto every one of you
3.41	LONSA	<i>Lonsa</i>	powre
3.42	CAPIMALI	<i>Cap-mi-áli</i>	successively*
3.43	VORS	<i>vors</i>	over
3.44	CLA	<i>cla</i>	456,
3.45	HOMIL	<i>homil</i>	the true ages
3.46	COCASB	<i>cocasb</i>	of tyme,
3.47	FAFEN	<i>fafen</i>	to the intent that,
3.48	IZIZOP	<i>izizop</i>	from your highest vessells
3.49	OD	<i>od</i>	and
3.50	MIINOAG	<i>miinôag</i>	the Corners
3.51	DE	<i>de</i>	of
3.52	GNETAAB	<i>gne-táab</i>	your governments,
3.53	VAUN	<i>vaun</i>	you might work
3.54	NANÆEL	<i>na-ná-ê-el</i>	my powre:
3.55	PANPIR	<i>panpir</i>	powring downe
3.56	MALPIRGI	<i>Malpirgi</i>	the fires of life and encrease,
3.57	PILD	<i>caósg</i>	continually
3.58	CAOSG	<i>Pild</i>	on the earth
3.59	NOAN	<i>noan</i>	Thus you are become
3.60	UNALAH	<i>vnalah</i>	the skirts
3.61	BALT	<i>balt</i>	of Justice
3.62	OD	<i>od</i>	and
3.63	VOOAN	<i>vooán</i>	Truth.
3.64	DOOIAP	<i>do-ó-í-ap</i>	In the name
3.65	MAD	<i>MAD</i>	of the same. your God
3.66	GOHOLOR	<i>Gohólor</i>	Lift up,

* 3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

3.67	GOHUS	<i>gohús</i>	I say,
3.68	AMIRAN	<i>amiran</i>	yourselves.
3.69	MICMA	<i>Micma,</i>	Behold
3.70	IEHUSOZ	<i>Iehúsoz</i>	his mercies
3.71	CACACOM	<i>ca-cá-com</i>	florish
3.72	OD	<i>od</i>	and
3.73	DOOAIN	<i>do-o-â-in</i>	Name
3.74	NOAR	<i>noar</i>	is become
3.75	MICAOLZ	<i>mi-cá-olz</i>	mighty
3.76	AAIOM	<i>a-ái-om</i>	amongst us
3.77	CASARMG	<i>Casáring</i>	In whom
3.78	GOHIA	<i>gohia</i>	we say
3.79	ZACAR	<i>ZACAR</i>	Move*,
3.80	UNIGLAG	<i>vníglag</i>	Descend
3.81	OD	<i>od</i>	and
3.82	IMUAMAR	<i>Im-uâ-mar</i>	apply yourselves unto us
3.83	PUGO	<i>pugo</i>	as unto
3.84	PLAPLI	<i>plapli</i>	partakers
3.85	ANANÆL	<i>anánæł</i>	of the secret wisdom
3.86	QAAN	<i>Qáan.</i>	of your Creation.

THE FOURTH KEY



4.1	OTHIL	<i>Othíl</i>	I have set
4.2	LASDI	<i>lasdi</i>	my fete
4.3	BABAGE	<i>babâge</i>	in the Sowth
4.4	OD	<i>od</i>	and
4.5	DORPHA	<i>dorpha</i>	have looked about me
4.6	GOHOL	<i>Gohól</i>	sayng,
4.7	GCHISGE	<i>G-chisge</i>	are not
4.8	AVAVAGO	<i>avávâgo</i>	the Thunders of encrease
4.9	CORMP	<i>Cormp</i>	numbred
4.10	PD	<i>pd</i>	33,
4.11	DS	<i>dsonf</i>	which
4.12	S●NF		rayne
4.13	VIV	<i>viv-di-v</i>	in the second
4.14	DIU		Angle,

* 3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	<i>Casármí</i>	under whom
4.16	OALI	<i>Oali</i>	I have placed
4.17	MAPM	<i>Mapm</i>	9639
4.18	SORAM	<i>Sobam</i>	Whome
4.19	AG	<i>ag</i>	None
4.20	CORMPO	<i>cormpó</i>	hath yet numbred,
4.21	CRIP	<i>c-rp-l</i>	but*
4.22	L		one,
4.23	CASARMG	<i>Casarmg</i>	in whome
4.24	CROODZI	<i>croódzi</i>	the second beginning of things
4.25	CHIS	<i>chis</i>	are
4.26	OD	<i>od</i>	and
4.27	UGEG	<i>ugeg</i>	wax strong
4.28	DS	<i>dst</i>	which
4.29	T		also
4.30	CAPIMAI I	<i>capimáli</i>	successively
4.31	CHIS	<i>chis</i>	are
4.32	CAPIMAON	<i>Capimaon</i>	the number of time:
4.33	OD	<i>od</i>	and
4.34	LONSHIN	<i>lonshin</i>	their powres
4.35	CHIS	<i>chis</i>	are
4.36	TA	<i>ta</i>	as
4.37	LO	<i>Lo</i>	the first
4.38	CLA	<i>Cla</i>	456:
4.39	TORZU	<i>Torgú</i>	Arise,
4.40	NOR	<i>Nor</i>	you sonns
4.41	QUASAH	<i>quasáhi</i>	of pleasure,
4.42	OD	<i>od</i>	and
4.43	F	<i>F</i>	viset
4.44	CAOSGA	<i>caósga</i>	the earth:
4.45	BAGLE	<i>Bagle</i>	for
4.46	ZIR	<i>Zirenáiad</i>	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am' - 'Lord' - 'God'.

4.49 DS	<i>Dsi</i>	which
4.50 I		is,
4.51 OD	<i>od</i>	and
4.52 APILA	<i>Apila</i>	liveth.
4.53 DOOAIP	<i>Do-ó-â-io</i>	In the name
4.54 QAAL	<i>Q-â-al</i>	of the Creator
4.55 ZACAR	<i>ZACAR</i>	Move,
4.56 OD	<i>od</i>	and
4.57 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
4.58 OBELISONG	<i>Obelisong</i>	as pleasant deliverers
4.59 RESTEL	<i>rest-el</i>	That you may praise him
4.60 AAI	<i>aaf</i>	amongst*
4.61 NOR	<i>Nor-mô-lap</i>	the sonnes†
4.62 MOLAP		of men.

THE FIFTH KEY



5.1 SAPAH	<i>Sapáh</i>	The mighty sounds
5.2 ZIMII	<i>zímii</i>	have entered*
5.3 D	<i>du-i-v</i>	into the third
5.4 DIV		angle,
5.5 OD	<i>od</i>	and
5.6 NOAS	<i>noas</i>	are become
5.7 TA	<i>ta</i>	as
5.8 QANIS	<i>qa-a-nis</i>	olives
5.9 ADROCH	<i>adroch</i>	in the olive mount
5.10 DORPHAL	<i>dorphal</i>	looking with gladnes
5.11 CAOSG	<i>ca-ósg</i>	upon the earth
5.12 OD	<i>od</i>	and
5.13 FAONTS	<i>faonts</i>	dwelling
5.14 PERIPSOL	<i>péripsol</i>	in the brightnes of the heavens
5.15 TA	<i>tablior</i>	as
5.16 BLIOR		continuall comfortors,
5.17 CASARM	<i>Casarm</i>	unto whom
5.18 AMIPZI	<i>amipzi</i>	I fastened

* 4.60: Copying error by Dee. AII for 'amongst'; see 1.73; 7.52, 7.6 &c.

† 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.

* 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19 NAZ	<i>nazarth</i>	pillers§
5.20 ARTH		of gladnes
5.21 AF	<i>af</i>	19
5.22 OD	<i>od</i>	and
5.23 DLUGAR	<i>dlugar</i>	gave them
5.24 ZIZOP	<i>zizop</i>	vessels
5.25 ZLIDA	<i>z-lida</i>	to water
5.26 CAOSGI	<i>caósgi</i>	the earth
5.27 TOLTORGI	<i>toltórgi</i>	with her creatures,
5.28 OD	<i>od</i>	and
5.29 ZCHIS	<i>z-chis</i>	they are
5.30 ESIASCH	<i>esíasch</i>	the brothers
5.31 L	<i>L</i>	of the first
5.32 OD	<i>taviu</i>	and*
5.33 VIV		second
5.34 OD	<i>od</i>	and
5.35 IAOD	<i>íáod</i>	the beginning
5.36 THILD	<i>thild</i>	of their own seats
5.37 DS	<i>ds</i>	which
5.38 PERAL		are garnished†
5.39 HUBAR	<i>hubar</i>	with continually burning lamps
5.40 PEOAL	<i>Peóal</i>	69636
5.41 SOBA	<i>soba</i>	whose
5.42 CORMFA	<i>cormfa</i>	numbers
5.43 CHIS	<i>chis</i>	are
5.44 TA	<i>ta</i>	as
5.45 LA	<i>la</i>	the first
5.46 ULS	<i>vls</i>	the endes
5.47 OD	<i>od</i>	and
5.48 QCOCASB	<i>Q-có-casb</i>	the contents of tyme.
5.49 CA	<i>Ca</i>	Therefore
5.50 NIIS	<i>niis</i>	Come you
5.51 OD	<i>od</i>	and

§ 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.

* 5.32: OD for 'and'; *ta* probably a copying error.

† 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dec wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dec evidently neglected to do so when compiling Sl. MS. 3191.

5.52	DARBS	<i>Darbs</i>	obey
5.53	QAAS	<i>Q-á-as</i>	your creation,
5.54	F	<i>Feth-ar-zi</i>	viset us*
5.55	ETHARZI		in peace
5.56	OD	<i>od</i>	and
5.57	BLIOR	<i>blióra</i>	comfort
5.58	IAIAL	<i>ia-ial</i>	Conclude us
5.59	EDNAS	<i>ed-nas</i>	as receivers
5.60	CICLES	<i>cicles</i>	of your mysteries:
5.61	BAGLE	<i>Bágle</i>	for why?
5.62	IAD	<i>Geiad</i>	Our Lord and Mr.
5.63	I	<i>i-L</i>	is
5.64	L		all one.

THE SIXTH KEY



6.1	GAH	<i>Gah</i>	The spirits
6.2	S	<i>s</i>	of ye 4th
6.3	DIU	<i>díu</i>	Angle
6.4	CHIS	<i>chis</i>	are
6.5	EM	<i>em</i>	Nine,
6.6	MICAOLZ	<i>micálzo</i>	Mighty*
6.7	PILZIN	<i>pilzin</i>	in the firmaments of waters,
6.8	SOBAM	<i>sobam</i>	Whome
6.9	EL	<i>El</i>	the first
6.10	HARG	<i>harg</i>	hath planted
6.11	MIR	<i>mir</i>	a torment
6.12	BABALON	<i>babálon</i>	to the wicked
6.13	OD	<i>od</i>	and
6.14	OBLOC	<i>obloc</i>	a garland
6.15	SAMVELG	<i>samvelg</i>	to the righteous
6.16	DLUGAR	<i>dlugar</i>	giving unto them
6.17	MALPRG	<i>marprg</i>	fyrie darts
6.18	AR	<i>arcaósgi</i>	to vanne
6.19	CAOSGI		the earth
6.20	OD	<i>od</i>	and

* 5.54: F for 'visit'; see 4.43, 6.25.

* 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	<i>Acám</i>	7699
6.22	CANAL	<i>canal</i>	continually Workmen
6.23	SOBA	<i>sobólzar</i>	whose†
6.24	ELZAP		courses
6.25	F	<i>f-bliard</i>	viset
6.26	BLIARD		with comfort
6.27	CAOSG	<i>caosgi</i>	the earth
6.28	OD	<i>od</i>	and
6.29	CHIS	<i>chis</i>	are
6.30	ANETAB	<i>anétab</i>	in government
6.31	OD	<i>od</i>	and
6.32	MAIM	<i>miam</i>	continuance
6.33	TA	<i>ta</i>	as
6.34	VIV	<i>viv</i>	the second
6.35	OD	<i>od</i>	and
6.36	D	<i>d</i>	the third
6.37	DARSAR	<i>Darsar</i>	Wherefore
6.38	SOLPETH	<i>sol-peth</i>	hearken unto
6.39	BIEN	<i>bien</i>	my voyce
6.40	BRITA	<i>Brita</i>	I have talked of you
6.41	OD	<i>od</i>	and
6.42	ZACAM	<i>zácám</i>	I move you
6.43	GMICALZO	<i>g-micálzo</i>	in power and presence,
6.44	SOBA	<i>sob-há-atl</i>	whose
6.45	HAATH		works
6.46	TRIAN	<i>trían</i>	shall be
6.47	LUIAHE	<i>Lu-íá-he</i>	a song of honor
6.48	OD	<i>odecrin</i>	and
6.49	ECRIN		the praise
6.50	MAD	<i>MAD</i>	of your God
6.51	QAAON	<i>Q-a-a-on</i>	in your Creation.

THE SEVENTH KEY



7.1	RAAS	<i>Raas</i>	The East
7.2	I	<i>isálman</i>	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	<i>paradiz</i>	of virgins§
7.5	ÆCRIMI	<i>oécrîmi</i>	singing praises
7.6	AAI	<i>ao</i>	amongst*
7.7	IALPIRGAH	<i>ial-pîrgah</i>	the flames of the first glory,†
7.8	QUIIN	<i>qui-in</i>	wherein
7.9	ENAY	<i>enay</i>	the Lord
7.10	BUTMON	<i>butmon</i>	hath opened his mouth
7.11	OD	<i>od</i>	and
7.12	INOAS	<i>inóas</i>	they are become
7.13	NI	<i>ni</i>	28
7.14	PARADIAL	<i>paradial</i>	Living dwellings
7.15	CASARMG	<i>casarmg</i>	in whom
7.16	UGEAR	<i>vgéar</i>	the strength of men
7.17	CHIRLAN	<i>chirlan</i>	rejoyceth
7.18	OD	<i>od</i>	and
7.19	ZONAC	<i>zonac</i>	they are appareled
7.20	LUCIFTIAN	<i>Luciftian</i>	with ornaments of brightnes
7.21	CORS	<i>cors</i>	such
7.22	TA	<i>ta</i>	as
7.23	VAUL	<i>vaul</i>	work
7.24	ZIRN	<i>zirn</i>	wonders
7.25	TOL	<i>tol-hâ-mi</i>	on all
7.26	HAMI		creatures
7.27	SOBA	<i>soba</i>	Whose
7.28	LONDOH	<i>londéh</i>	Kingdoms
7.29	OD	<i>od</i>	and
7.30	MIAM	<i>miam</i>	continuance
7.31	CHIS	<i>chis</i>	are
7.32	TA	<i>tad</i>	as
7.33	D		the third
7.34	OD	<i>o</i>	and
7.35	ES	<i>dés</i>	fourth
7.36	UMADEA	<i>vmádêa</i>	strong towres
7.37	OD	<i>od</i>	and

§ 7.4: Alternate pronunciation 'paradizod'.

* 7.6: AII for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	<i>piblîar</i>	places of comfort
7.39	OTHIL	<i>Othîlrit</i>	The seats*
7.40	RIT		of mercy
7.41	OD	<i>od</i>	and
7.42	MIAM	<i>miâm</i>	continuance.
7.43	CNOQUOL	<i>Cnoquol</i>	O you Servants
7.44	RIT	<i>Rit</i>	of Mercy,
7.45	ZACAR	<i>ZACAR,</i>	Move,
7.46	ZAMRAN	<i>ZAMRAN</i>	Appeare,
7.47	ÆCRIMI	<i>oëcrimi</i>	sing praises
7.48	QAADAH	<i>q-a-dah</i>	unto the Creator:
7.49	OD	<i>od</i>	And
7.50	OMICAOLZ	<i>omicaolz</i>	be mighty†
7.51	AAIOM	<i>aaîom</i>	amongst us
7.52	BAGLE	<i>Bagle</i>	For
7.53	PAPBOR	<i>papnor</i>	to this remembrance
7.54	IDLUGAM	<i>idlûgam</i>	is given
7.55	LONSHI	<i>lonshi</i>	powre
7.56	OD	<i>od</i>	and
7.57	UMPLIF	<i>vmplif</i>	our strength
7.58	UGEG	<i>ugégi</i>	waxeth strong
7.59	BIGLIAD	<i>Bighîad</i>	in our Comforter.

THE EIGHTH KEY



8.1	BAZME	<i>Bazmêlo</i>	The Midday
8.2	LO		the first‡
8.3	I	<i>i</i>	is
8.4	TA	<i>ta</i>	as
8.5	PIRIPSON	<i>pirîpson</i>	the third heaven
8.6	OLN	<i>oln</i>	made
8.7	NAZ	<i>nazâvâbh</i>	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	<i>ox</i>	26
8.10	CASARMG	<i>casarmg</i>	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: *Omicaolzod*.

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	<i>Vrán</i>	the Elders
8.12	CHIS	<i>chis</i>	are
8.13	UGEG	<i>vgeg</i>	become strong
8.14	DS	<i>dsa-brang</i>	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	<i>baltôha</i>	for my own righteousness
8.17	GOHO	<i>gohó</i>	sayth
8.18	IAD	<i>i-ad</i>	the Lord
8.19	SOBA	<i>soba</i>	whose
8.20	MIAM	<i>miam</i>	long contynuanee*
8.21	TRIAN	<i>trian</i>	shall be
8.22	TA	<i>ta</i>	as
8.23	LOICIS	<i>lól-cis</i>	bucklers
8.24	ABAI	<i>Abaiuônin</i>	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	<i>od</i>	and
8.27	AZIAGIER	<i>azidgier</i>	like unto the harvest
8.28	RIOR	<i>rior</i>	of a wyddow.
8.29	IRGIL	<i>Irgil</i>	How many
8.30	CHIS	<i>chis</i>	are
8.31	DA	<i>da</i>	there
8.32	DS	<i>ds</i>	which
8.33	PAAOX	<i>pá-â-ox</i>	remayn
8.34	BUSD	<i>busd</i>	in the glorie
8.35	CAOSGO	<i>caósgo</i>	of the earth
8.36	DS	<i>ds</i>	which
8.37	CHIS	<i>chis</i>	are
8.38	OD	<i>odípûran</i>	and
8.39	IPURAN		shall not see
8.40	TELOCH	<i>téloâh</i>	death‡
8.41	CACARG	<i>cacarg</i>	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAM a '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idiomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	O	this
8.43	SALMAN	<i>isáلمان</i>	howse
8.44	LONCHO	<i>loncho</i>	fall
8.45	OD	<i>od</i>	and
8.46	VOVINA	<i>Vouína</i>	the Dragon
8.47	CARBAF	<i>carbaf</i>	synck.
8.48	NIISO	<i>Núiso</i>	Come away,
8.49	BAGLE	<i>Bagle</i>	for
8.50	AVAVAGO	<i>aváuágo</i>	the Thunders
8.51	GOHON	<i>gohón</i>	have spoken:
8.52	NIISO	<i>Núiso</i>	Come away,
8.53	BAGLE	<i>bagle</i>	for
8.54	MOMAO	<i>mómáo</i>	the Crownes
8.55	SIAION	<i>siáíon</i>	of the Temple
8.56	OD	<i>od</i>	and
8.57	MABZA	<i>mábza</i>	the coat
8.58	IADOIASMOMAR	<i>Jad-oiás-mômar</i>	of him that is, was, and shall be crowned*
8.59	POILP	<i>poilp</i>	are divided
8.60	NIIS	<i>Niis</i>	Come
8.61	ZAMRAN	<i>ZAMARN</i>	Appare
8.62	CIAOFI	<i>ciaofi</i>	to the terror
8.63	CAOSGO	<i>caósgo</i>	of the earth
8.64	OD	<i>od</i>	and
8.65	BLIORS	<i>bliors</i>	to our comfort
8.66	OD	<i>od</i>	and
8.67	CORSI	<i>corsi</i>	of such
8.68	TA	<i>ta</i>	as
8.69	ABRAMIG	<i>a-brâmig</i>	are prepared.

THE NINTH KEY



9.1	MICAOLI	<i>Mi-cá-ôli</i>	A mighty
9.2	BRANSQ	<i>bransq</i>	garde

* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-is'-was'-crowned'.
See 8.54 for MOMA- root.

9.3	PURGEL	<i>prgel</i>	of fire
9.4	NAPTA	<i>napta</i>	with two-edged swords
9.5	IALPOR	<i>ialpor</i>	flaming
9.6	DS	<i>ds</i>	(which
9.7	BRIN	<i>brin</i>	have
9.8	EFAFAFE	<i>efáfáfe</i>	viols§
9.9	P	<i>P</i>	:8:
9.10	VONPHO	<i>vonpho</i>	of wrath
9.11	OLANI	<i>oláni</i>	for two tymes
9.12	OD	<i>od</i>	and
9.13	OBZA	<i>obza</i>	a half:
9.14	SOBA	<i>sobca</i>	whose*
9.15	UPAAH	<i>vpâah</i>	wings
9.16	CHIS	<i>chis</i>	are
9.17	TATAN	<i>tatau</i>	of wormwood,
9.18	OD	<i>od</i>	and
9.19	TRANAN	<i>tranan</i>	of the marrow
9.20	BALYE	<i>balye</i>	of salt,)
9.21	ALAR	<i>alar</i>	have settled
9.22	LUSDA	<i>lusda</i>	their feete
9.23	SOBOLN	<i>sobôln</i>	in the West,
9.24	OD	<i>od</i>	and
9.25	CHIS	<i>chís</i>	are
9.26	HOLQ	<i>hólq</i>	measured
9.27	CNOQUODI	<i>Cnoquódi</i>	with their Ministers
9.28	CIAI	<i>cial</i>	9996.
9.29	UNAL	<i>vnál</i>	These
9.30	ALDON	<i>aldon</i>	gather up
9.31	MOM	<i>mom</i>	the moss
9.32	CAOSGO	<i>caósgo</i>	of the earth
9.33	TA	<i>ta</i>	as
9.34	LAS	<i>las</i>	the rich
9.35	OLLOR	<i>óllor</i>	man
9.36	GNAY	<i>gnay</i>	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBKA appears twice in total, both times in this key.

9.37	LIMLAL	<i>limlal</i>	his threasor:
9.38	AMMA	<i>Amma</i>	Cursed
9.39	CHIIS	<i>chiis</i>	ar they
9.40	SOBA	<i>sobca</i>	whose
9.41	MADRID	<i>madrid</i>	iniquities
9.42	ZCHIS	<i>zchis,</i>	they are§
9.43	OOANOAN	<i>oōánóan</i>	in their eyes
9.44	CHIS	<i>chis</i>	are
9.45	AVINY	<i>auiny</i>	milstones
9.46	DRILPI	<i>drilpi</i>	greater
9.47	CAOSGI	<i>caósgin,</i>	then the earth
9.48	OD	<i>od</i>	And
9.49	BUTMONI	<i>butmōni</i>	from their mowthes
9.50	PARM	<i>parm</i>	rune
9.51	ZUMVI	<i>zumvi</i>	seas
9.52	CNILA	<i>Cnila</i>	of blud:
9.53	DAZIZ	<i>Dazis</i>	Their heds
9.54	ETHAMZ	<i>ethámz</i>	are covered*
9.55	ACHILDAO	<i>a-chíldao</i>	with diamond:
9.56	OD	<i>od</i>	and
9.57	MIRC	<i>mirc</i>	uppon
9.58	OZOL	<i>ózół</i>	their heds
9.59	CHIS	<i>chis</i>	are
9.60	PIDIAI	<i>pidiai</i>	marble
9.61	COLLAL	<i>collal</i>	sleves.
9.62	ULCININ	<i>ulcínin</i>	Happie is he,
9.63	ASOBAM	<i>a-sóbam</i>	on whome
9.64	UCIM	<i>vcim</i>	they frown not.
9.65	BAGLE	<i>Bagle</i>	For why?
9.66	IAD	<i>Iadbáltoh</i>	The God
9.67	BALTOH		of rightcousnes,†
9.68	CHIRLAN	<i>chirlan</i>	reioyceth
9.69	PAR	<i>par</i>	in them.
9.70	NIISO	<i>Niíso</i>	Come away
9.71	OD	<i>od</i>	and

§ 9.42: Alternate pronunciation: *Zodchis*.

* 9.54: Alternate pronunciation: *ethamzod*.

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	<i>ip</i>	not
9.73	EFAFAFE	<i>ofáfáfe</i>	your Viols
9.74	BAGLE	<i>Bagle</i>	For
9.75	COCASB	<i>acócasb</i>	the tyme
9.76	I	<i>icórsca</i>	is†
9.77	CORS		such
9.78	TA		as
9.79	UNIG	<i>vnig</i>	requireth
9.80	BLIOR	<i>blior.</i>	comfort.

THE TENTH KEY



10.1	CORAXO	<i>Coráxo</i>	The Thunders of Judgement and Wrath
10.2	CHIS	<i>chis</i>	are
10.3	CORMP	<i>cormp</i>	numbred
10.4	OD	<i>od</i>	and
10.5	BLANS	<i>blans</i>	are haborowed
10.6	LUCAL	<i>Lucal</i>	in the North
10.7	AZIAZIOR	<i>azíázor</i>	in the likenes
10.8	PÆB	<i>pæb</i>	of an oke
10.9	SOBA	<i>Soba</i>	whose
10.10	LILONON	<i>Lilónen</i>	branches
10.11	CHIS	<i>chis</i>	are
10.12	VIRQ	<i>virq</i>	Nests
10.13	OP	<i>op</i>	22
10.14	EOPHAN	<i>eôphan</i>	of lamentation
10.15	OD	<i>od</i>	and
10.16	RACLIR	<i>racrir</i>	weaping
10.17	MAASI	<i>maâsi</i>	Layd up
10.18	BAGLE	<i>bagle</i>	for
10.19	CAOSGI	<i>caosgi</i>	the earth
10.20	DS	<i>ds</i>	which
10.21	IALPON	<i>ialpon</i>	burn
10.22	DOSIG	<i>dosig</i>	night
10.23	OD	<i>od</i>	and

† 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	<i>basgim</i>	day:
10.25	OD	<i>od</i>	and
10.26	OXEX	<i>oxex</i>	vomit out
10.27	DAZIZ	<i>dazís</i>	the heds
10.28	SIATRIS	<i>siâtris</i>	of scorpions
10.29	OD	<i>od</i>	and
10.30	SALBROX	<i>salbrox</i>	live sulphur
10.31	CINXIR	<i>cynxir</i>	myugled
10.32	FABOAN	<i>fabôan</i>	with poyson
10.33	UNAL	<i>Vnâl-clûs</i>	These
10.34	CHIS		be*
10.35	CONST	<i>const</i>	The Thunders
10.36	DS	<i>ds</i>	that
10.37	DAOX	<i>dâox</i>	5678
10.38	COCASB	<i>cocasb</i>	tymes
10.39	OL	<i>ol</i>	in the 24th part
10.40	OANIO	<i>oânio</i>	of a moment
10.41	YOR	<i>yor</i>	rore
10.42	EORS		with a hundred§
10.43	MICAOLI	<i>vôlum</i>	mighty
10.44	OL	<i>ol</i>	
10.45	GIXYAX	<i>giz yax</i>	earthquakes
10.46	OD	<i>od</i>	and
10.47	MATB	<i>eórs</i>	a thousand
10.48	COCASB	<i>cocasg</i>	tymes*
10.49	PLOSI	<i>plosi</i>	as many
10.50	MOLUI	<i>molui</i>	surges
10.51	DS	<i>ds</i>	which
10.52	PAGEIP	<i>pagêip</i>	rest not
10.53	LARAG	<i>Larag</i>	neyther
10.54	OM	<i>om</i>	know
10.55	DROLN	<i>droln</i>	at any

* 10.34: CHIS usually is 'arc'.

§ 10.42 to 10.47: Large lacuna in Sl. ms. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	<i>matorb†</i>	
10.57	COCASB	<i>cocasb</i>	tyme
10.58	EMNA	<i>emma</i>	here
10.59	L	<i>L</i>	One
10.60	PATRALX	<i>patralx</i>	rock
10.61	YOLCI	<i>yolci</i>	bringeth forth
10.62	MATB	<i>matb</i>	1000
10.63	NOMIG	<i>nomig</i>	even as
10.64	MONONS	<i>monons</i>	the hart
10.65	OLORA	<i>olôra</i>	of man
10.66	GNAY	<i>gnay</i>	doth
10.67	ANGELARD	<i>angêlard</i>	his thowghts
10.68	OHIO	<i>Ohîo</i>	wo
10.69	OHIO	<i>Ohîo</i>	wo
10.70	OHIO	<i>Ohîo</i>	wo
10.71	OHIO	<i>Ohîo</i>	wo
10.72	OHIO	<i>Ohîo</i>	wo
10.73	OHIO	<i>Ohîo</i>	wo
10.74	NOIB	<i>noib</i>	yea
10.75	OHIO	<i>Ohîo</i>	wo
10.76	CAOSGON	<i>Caósgon</i>	be to the earth
10.77	BAGLE	<i>Bagle</i>	For
10.78	MADRID	<i>madrid</i>	her iniquitie
10.79	I	<i>i</i>	is
10.80	ZIROP	<i>ziróp</i>	was
10.81	CHISO	<i>chiso</i>	and shal be
10.82	DRILPA	<i>drilpa</i>	great.
10.83	NIISO	<i>Niiso</i>	Come away
10.84	CRIP	<i>crip</i>	but
10.85	IP	<i>ip</i>	not
10.86	NIDALI	<i>nidáli</i>	your noyses.

THE ELEVENTH KEY



11.1	OXIAYAL	<i>Oxiayal</i>	The mighty seat
11.2	HOLDO	<i>holdo</i>	groaned

† 10.56: English missing in Sl. ms. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	<i>od</i>	and
11.4	ZIROM	<i>zirom</i>	they were
11.5	O	O	:5:
11.6	CORAXO	<i>coráxo</i>	thunders
11.7	DS	<i>ds</i>	which
11.8	ZILDAR	<i>zildar</i>	flew
11.9	RAASY	<i>raâsy</i>	into the East
11.10	OD	<i>od</i>	and
11.11	VABZIR	<i>vabzir</i>	the Egle
11.12	CAMLIAX	<i>camliax</i>	spake
11.13	OD	<i>od</i>	and
11.14	BAHAL	<i>báhal</i>	crycd with a lowde voyce
11.15	NIISO	<i>Niiso</i>	Come away
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	<i>salman</i>	the house
11.19	TELOCH	<i>telóch</i>	of death
11.20	CASARMAN	<i>Ca-sár-man</i>	of whome
11.21	HOLQ	<i>hol-q</i>	it is measured
11.22	OD	<i>od</i>	and
11.23	T	<i>ti</i>	it
11.24	I		is
11.25	TA	<i>ta</i>	as
11.26	ZCHIS	<i>z-chis</i>	they are
11.27	SOBA	<i>soba</i>	whose
11.28	CORME	<i>cornf</i>	number
11.29	I	<i>i</i>	is
11.30	GA	<i>ga</i>	31.
11.31	NIISO	<i>Niisa</i>	Come away
11.32	BAGLE	<i>Bagle</i>	For
11.33	ABRAMG	<i>abramg</i>	I have prepared
11.34	NONCP	<i>noncp</i>	for you
11.35	ZACAR	<i>ZACARe</i>	Move†

† 11.16 to 11.17: Lacuna in Sl. ms. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

† 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

II.36	CA	<i>ca</i>	therefore
II.37	OD	<i>od</i>	and
II.38	ZAMRAN	<i>ZAMRAN</i>	shew your selves
II.39	ODO	<i>odo</i>	open
II.40	CICLE	<i>cicle</i>	the Mysteries
II.41	QAA	<i>Qaá</i>	of your Creation
II.42	ZORGE	<i>Zorge</i>	Be friendly unto me
II.43	LAP	<i>lap</i>	for
II.44	ZIRDO	<i>zirdo</i>	I am
II.45	NOCO	<i>noco</i>	the servant
II.46	MAD	<i>Mad</i>	of the same your God
II.47	HOATH	<i>Hoath</i>	the true worshipper
II.48	IAIDA	<i>Iaida.</i>	of the Highest.

THE TWELFTH KEY



12.1	NONCI	<i>Nonci</i>	O you
12.2	DS	<i>dsonf</i>	that
12.3	SONF		rayne§
12.4	BABAGE	<i>Babage</i>	in the sowth
12.5	OD	<i>od</i>	and
12.6	CHIS	<i>chis</i>	are
12.7	OB	<i>ob</i>	:28:
12.8	HUBARO	<i>hubíáo</i>	the lanterns*
12.9	TIBIBP	<i>tibibp</i>	of sorrow
12.10	ALLAR	<i>allar</i>	bynde up
12.11	ATRAAH	<i>atraáh</i>	your girdles
12.12	OD	<i>od</i>	and
12.13	EF	<i>ef</i>	visct us
12.14	DRIX	<i>drix</i>	Bring down
12.15	FAFEN	<i>fafen</i>	your trayn
12.16	MAIN	<i>Mian</i>	3663
12.17	AR	<i>ar</i>	that
12.18	ENAY	<i>Enay</i>	the Lord
12.19	OVOF	<i>ovof</i>	may be magnified
12.20	SOBA	<i>soba</i>	whose

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	<i>dooâin</i>	name
12.22	AAI	<i>aai</i>	amongst you
12.23	I	<i>i</i>	is
12.24	VONPH	<i>VONPH</i>	Wrath
12.25	ZACAR	<i>ZACAR</i>	Move,
12.26	GOHUS	<i>gohus</i>	I say,
12.27	OD	<i>od</i>	and
12.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
12.29	ODO	<i>odo</i>	open
12.30	CICLE	<i>cicle</i>	the mysteries
12.31	QAA	<i>Qâa,</i>	of your Creation
12.32	ZORGE	<i>Zorge,</i>	be friendly unto me
12.33	LAP	<i>Lap</i>	for
12.34	ZIRDO	<i>zirdo</i>	I am
12.35	NOCO	<i>noco</i>	the servant
12.36	MAD	<i>MAD</i>	of the same your God,
12.37	HOATH	<i>Hoath</i>	the true worshipper
12.38	IAIDA	<i>Iaida.</i>	of the Highest.

THE THIRTEENTH KEY



13.1	NAPEAI	<i>Napêai</i>	Oh you swords
13.2	BABAGEN	<i>Babâgen</i>	of the sowth
13.3	DS	<i>dsbrin</i>	which
13.4	BRIN		have†
13.5	VX	<i>vx</i>	42
13.6	OOAONA	<i>ooâôna</i>	eyes
13.7	LRING	<i>lring</i>	to styr up
13.8	VONPH	<i>vonph</i>	wrath
13.9	DOALIM	<i>doâlim</i>	of synn
13.10	FOLIS	<i>côlis</i>	making
13.11	OLLOG	<i>ollog</i>	men
13.12	ORSBA	<i>orsba</i>	drunken
13.13	DS	<i>ds</i>	which
13.14	CHIS	<i>chis</i>	are
13.15	AFFA	<i>affa</i>	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	<i>Micma</i>	Behold
13.17	ISRO	<i>isro</i>	the promise
13.18	MAD	<i>MAD</i>	of God
13.19	OD	<i>od</i>	and
13.20	LONSHI	<i>Lon-shi-tox</i>	his powre
13.21	TOX†		
13.22	DS	<i>ds</i>	which
13.23	IUMD	<i>ivmd</i>	is called
13.24	AAI	<i>aai</i>	amongst you
13.25	GROSB	<i>GROSB:</i>	A bitter sting:
13.26	ZACAR	<i>ZACAR</i>	Move
13.27	OD	<i>od</i>	and
13.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
13.29	ODO	<i>odo</i>	Open
13.30	CICLE	<i>cicle</i>	the mysteries
13.31	QAA	<i>Qāa,</i>	of your Creation
13.32	ZORGE	<i>Zorge,</i>	Be friendly unto me:
13.33	LAP	<i>Lap</i>	for
13.34	ZIRDO	<i>zirdo</i>	I am
13.35	NOCO	<i>Noco</i>	the servant
13.36	MAD	<i>MAD,</i>	of the same your God
13.37	HOATH	<i>Hoath</i>	The true worshipper
13.38	IAIDA	<i>Iāida.</i>	of the Highest

THE FOURTEENTH KEY



14.1	NOROMI	<i>Norómi</i>	O you sonns
14.2	BAGIE	<i>bagie</i>	of fury
14.3	PASBS	<i>pasbs</i>	the dowghters
14.4	OIAD	<i>oiad</i>	of the Just
14.5	DS	<i>ds</i>	which
14.6	TRINT	<i>trint</i>	sit
14.7	MIRC	<i>mirc</i>	uppon
14.8	OL	<i>ol</i>	24
14.9	THIL	<i>thil</i>	seats
14.10	DODS	<i>dods</i>	vexing

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

14.11	TOL	<i>tolham</i>	all
14.12	HAMI		creatures
14.13	CAOSGO	<i>caósgo</i>	of the earth
14.14	HOMIN	<i>Homin</i>	with age
14.15	DS	<i>ds</i>	which
14.16	BRIN	<i>brin</i>	have
14.17	OROCH	<i>oroch</i>	under you
14.18	QUAR	<i>Quar</i>	1636
14.19	MICMA	<i>Micma</i>	Behold
14.20	BIAL	<i>bial</i>	the voyce
14.21	OIAD	<i>oiad</i>	of God
14.22	AISRO	<i>aisro</i>	promys
14.23	TOX	<i>tox</i>	of him
14.24	DS	<i>dsivm</i>	which
14.25	IUMD		is called†
14.26	AAI	<i>aai</i>	amongst you
14.27	BALTIM	<i>Baltim</i>	Furye, or Extreme Justice
14.28	ZACAR	<i>ZACAR</i>	Move
14.29	OD	<i>od</i>	and
14.30	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
14.31	ODO	<i>odo</i>	open
14.32	CICLE	<i>cicle</i>	the mysteries
14.33	QAA	<i>Qäa,</i>	of your Creation
14.34	ZORGE	<i>Zorge,</i>	Be friendly unto me
14.35	LAP	<i>Lap</i>	for
14.36	ZIRDO	<i>zirdo</i>	I am
14.37	NOCO	<i>Noco</i>	the servant
14.38	MAD	<i>MAD,</i>	of the same your God
14.39	HOATH	<i>hoath</i>	the true worshipper
14.40	IAIDA	<i>Iaïda.</i>	of the Highest.

THE FIFTEENTH KEY



15.1	ILS	<i>IlS</i>	O thow
15.2	TABAAM	<i>tabâam</i>	the governor
15.3	L	<i>Liálprt</i>	of the first

† 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame*
15.5	CASARMAN	<i>casarman</i>	under whose
15.6	UPAAH	<i>vpaâhi</i>	wyngs
15.7	CHIS	<i>chis</i>	are
15.8	DARG	<i>darg</i>	6739
15.9	DS	<i>dsôâdo</i>	which
15.10	OADO		weave
15.11	CAOSGI	<i>caôsgi</i>	the earth
15.12	ORSCOR	<i>orscor</i>	with drynes
15.13	DS	<i>ds</i>	which
15.14	OMAX	<i>ômax</i>	knowest
15.15	MONASCI	<i>monasci</i>	of the great name
15.16	BÆOVIB	<i>Bæôuib</i>	Righteousnes§
15.17	OD	<i>od</i>	and
15.18	EMETGIS	<i>emetgis</i>	the scale
15.19	IAIADIX	<i>iaîâdix</i>	of Honor
15.20	ZACAR	<i>ZACAR</i>	Move
15.21	OD	<i>od</i>	and
15.22	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
15.23	ODO	<i>odo</i>	open
15.24	CICLE	<i>cicle</i>	the mysteries
15.25	QAA	<i>Qâa</i>	of your Creation
15.26	ZORGE	<i>zorge,</i>	Be friendly unto me
15.27	LAP	<i>Lap</i>	for
15.28	ZIRDO	<i>zirdo</i>	I am
15.29	NOCO	<i>Noco</i>	the servant
15.30	MAD	<i>MAD,</i>	of the same your God
15.31	HOATH	<i>hoath</i>	the true worshipper
15.32	IAIDA	<i>Iaida.</i>	of the Highest.

THE SIXTEENTH KEY



16.1	ILS	<i>IlS</i>	Oh thow
16.2	VIV	<i>viuîâlprr</i>	second
16.3	IALPRT		flame

* 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæuuib* be a proper noun?

16.4	SALMAN	<i>salman</i>	the house
16.5	BALT	<i>balt</i>	of Justice
16.6	DS	<i>ds</i>	which
16.7	BRIN		hast
16.8	ACROODZI	<i>acroódzi</i>	thy beginning
16.9	BUSD	<i>busd</i>	in glory:
16.10	OD	<i>od</i>	and
16.11	BLIORAX	<i>bliôrax</i>	shalt comfort
16.12	BALIT	<i>balit</i>	the iust:
16.13	DS	<i>dsinsi</i>	which
16.14	INSI		walkest
16.15	CAOSG	<i>caosg</i>	on the earth
16.16	LUSDAN	<i>lUSDAN</i>	with feete
16.17	EMOD	<i>Emod</i>	876
16.18	DS	<i>dsom</i>	that
16.19	OM		understand*
16.20	OD	<i>od</i>	and
16.21	TIIOB	<i>tliob</i>	separate
16.22	IIAMI		creatures:†
16.23	DRILPA	<i>drilpa</i>	great
16.24	GEH	<i>geh</i>	art
16.25	ILS	<i>yls</i>	thow
16.26	MADZILODARP	<i>Madzilodarp</i>	in the God of stretch-forth-and-conquer.
16.27	ZACAR	<i>ZACAR</i>	Move
16.28	OD	<i>od</i>	and
16.29	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
16.30	ODO	<i>odo</i>	Open
16.31	CICLE	<i>cicle</i>	the mysteries
16.32	QAA	<i>Qāa</i>	of your Creation
16.33	ZORGE	<i>zorge,</i>	Be friendly unto me
16.34	IAP	<i>Lap</i>	for
16.35	ZIRDO	<i>zirdo</i>	I am
16.36	NOCO	<i>Noco</i>	the servant
16.37	MAD	<i>Mad</i>	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38	HOATH	<i>hoath</i>	the true worshipper
16.39	IAIDA	<i>Iaída.</i>	of the Highest.

THE SEVENTEENTH KEY



17.1	ILS	<i>Il̄s</i>	O thow
17.2	D	<i>dialprt</i>	third
17.3	IALPRT		flame
17.4	SOBA	<i>soba</i>	whose
17.5	UPAAH	<i>vp̄aah</i>	wyngs
17.6	CHIS	<i>chis</i>	are
17.7	NANBA	<i>nanba</i>	thorns
17.8	ZIXLAY	<i>zixlay</i>	to styꝛ up
17.9	DODSIH	<i>dodsih</i>	vexation:
17.10	OD	<i>od</i>	and
17.11	BRIN	<i>brint</i>	hast
17.12	FAXS	<i>Faxs</i>	7336
17.13	HUBARO	<i>hubáro</i>	lamps living
17.14	TUSTAX	<i>tustax</i>	going
17.15	YLSI	<i>ylsi,</i>	before the
17.16	SOBA	<i>sobaíad</i>	whose
17.17	IAD		God
17.18	I	<i>i</i>	is
17.19	VONPOVNPH	<i>vónpôvnph</i>	Wrath in Angre*
17.20	ALDON	<i>Aldon</i>	Gyrd up
17.21	DAXIL	<i>daxil</i>	thy loynes
17.22	OD	<i>od</i>	and
17.23	TOATAR	<i>toátar:</i>	harken
17.24	ZACAR	<i>ZACAR</i>	Move
17.25	OD	<i>od</i>	and
17.26	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
17.27	ODO	<i>odo</i>	Open
17.28	CICLE	<i>cicle</i>	the mysteries
17.29	QAA	<i>Qúa,</i>	of your Creation
17.30	ZORGE	<i>zorge,</i>	Be friendely unto me

* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

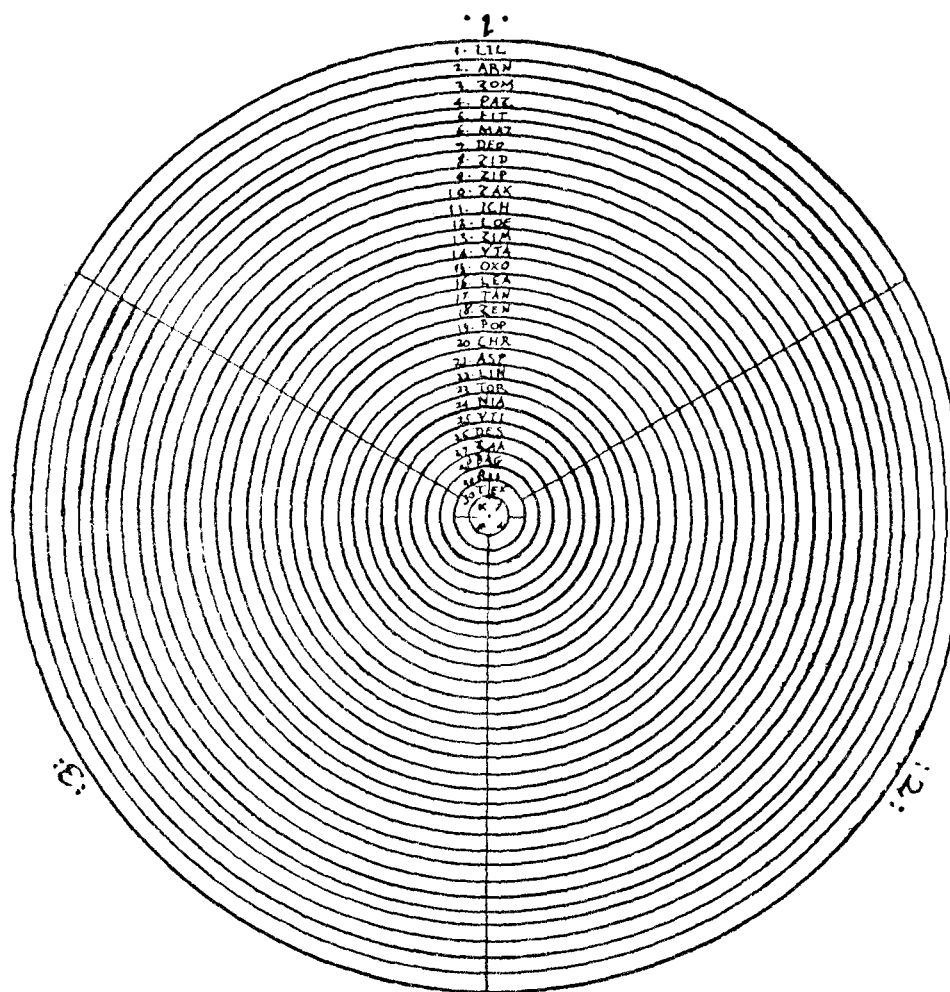
17.31	LAP	<i>Lap</i>	for
17.32	ZIRDO	<i>zirdo</i>	I am
17.33	NOCO	<i>Noco</i>	the servant
17.34	MAD	<i>Mad</i>	of the same your God
17.35	HOATH	<i>hoath</i>	the true worshipper
17.36	IAIDA	<i>Iaïda</i>	of the Highest.

THE EIGHTEENTH KEY



18.1	ILS	<i>IlS</i>	O thow
18.2	MICAOLZ	<i>Micaólz</i>	mighty
18.3	OLPIRT	<i>Olprit</i>	light
18.4	OD		and
18.5	IALPRG	<i>ialprg</i>	burning flame
18.6	BLIORS	<i>Bliors</i>	of comfort
18.7	DS	<i>ds</i>	which
18.8	ODO	<i>odo</i>	openest
18.9	BUSDIR	<i>Busdir</i>	the glory
18.10	OIAD	<i>oiad</i>	of God
18.11	OVOARS	<i>ouôars</i>	to the center
18.12	CAOSGO	<i>caósgo</i>	of the erth
18.13	CASARMG	<i>Casarmg</i>	In whome
18.14	LAIAD	<i>Laiad</i>	the secrets of truth
18.15	ERAN	<i>erán</i>	6332
18.16	BRINTS	<i>brints</i>	have
18.17	CASASAM	<i>casásam</i>	their abiding
18.18	DS	<i>ds</i>	which
18.19	IUMD	<i>ivmd</i>	is called
18.20	ACLONDOH	<i>á-q-lo adóhi</i>	in thy Kingdome
18.21	MOZ	<i>MOZ</i>	IOYE
18.22	OD	<i>od</i>	and
18.23	MAOFFAS	<i>maóffas</i>	not to be measured
18.24	BOLP	<i>Bolp</i>	Be thow
18.25	COMO	<i>comobliort</i>	a wyndow
18.26	BLIORT		of comfort
18.27	PAMBT	<i>pambt</i>	vnto me.
18.28	ZACAR	<i>ZACAR</i>	Move
18.29	OD	<i>od</i>	and

18.30 ZAMRAN	ZAMRAN	shew yourselves
18.31 ODO	odo	Open
18.32 CICLE	cicle	the mysteries
18.33 QAA	Qāa,	of your Creation
18.34 ZORGE	zorge	Be friendly unto me
18.35 LAP	Lap	for
18.36 ZIRDO	zirdo	I am
18.37 NOCO	Noco	the servant
18.38 MAD	MAD	of the same your God
18.39 HOATH	Hoath	the true worshipper
18.40 IAIDA	Iaīda.	of the Highest.



THE KEY OF THE THIRTY AYRES



30.1	MADRIAX	<i>Madríax</i>	Oh you heavens
30.2	DS	<i>dspraf</i>	which
30.3	PRAF		dwell
30.4	LIL	<i>LIL</i>	in the first Ayre, [*]
30.5	CHIS	<i>chis</i>	are
30.6	MICAOLZ	<i>Micaólz</i>	Mightie
30.7	SAANIR	<i>saánir</i>	in the partes
30.8	CAOSGO	<i>Caós go</i>	of the Erth,
30.9	OD	<i>od</i>	and
30.10	FISIS	<i>físis</i>	execute
30.11	BALZIZRAS	<i>balzizras</i>	the Judgement
30.12	IAIDA	<i>Iaida</i>	of the highest
30.13	NONCA	<i>nonca</i>	to you
30.14	GOHULIM	<i>gohúlim</i>	it is sayd,
30.15	MICMA	<i>Micma</i>	Beholde
30.16	ADOIAN	<i>adoían</i>	the face
30.17	MAD	<i>MAD</i>	of your God,
30.18	IAOD	<i>Jáod</i>	the begynning
30.19	BLIORB	<i>bliorb</i>	of comfort:
30.20	SOBA	<i>sabaoóóña</i>	whose
30.21	OOAONA		eyes§
30.22	CHIS	<i>chis</i>	are
30.23	LUCIFTIAS	<i>Lucíftías</i>	the brightnes
30.24	PERIPSOL	<i>perípsol</i>	of the heavens;
30.25	DS	<i>ds</i>	which
30.26	ABRAASSA	<i>abraássa</i>	provided
30.27	NONCF	<i>noncf</i>	you
30.28	NETAÁIB	<i>netááib</i>	for the government
30.29	CAOSGO	<i>Caósgí</i>	of the Erth,*
30.30	OD	<i>od</i>	and

* The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. Ms. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGIBS: 'the earth'; see 4.44, 5.26.

III] DIAGRAM OF THE 30 AYRES]

30.31	TILB	<i>tilb</i>	her
30.32	ADPHAHT	<i>adphaht</i>	unspeakable
30.33	DAMPLOZ	<i>dámploz</i>	varietie
30.34	T00AT	<i>tó0at</i>	furnishing
30.35	NONCF	<i>noncf</i>	you
30.36	GMICALZ	<i>gmicalzôma</i>	with a powr
30.37	OM		understanding*
30.38	LRASD	<i>Lrásd</i>	to dispose
30.39	TOFGLO	<i>tófglo</i>	all things
30.40	MARB	<i>marb</i>	according
30.41	YARRY	<i>yárry</i>	to the providence
30.42	IDOIGO	<i>IDOIGO</i>	of him that sitteth on the holy Throne
30.43	OD	<i>od</i>	and
30.44	TORZULP	<i>torzulp</i>	rose up
30.45	IAODAF	<i>iáodaf</i>	in the begynning
30.46	GOHOL	<i>gohól</i>	saying,
30.47	CAOSGI	<i>Caósga</i>	The Earth
30.48	TABAORD	<i>tabaord</i>	Let her be governed
30.49	SAANIR	<i>saánir</i>	by her parts
30.50	OD	<i>od</i>	and
30.51	CHRISTEOS	<i>christéós</i>	Let there be
30.52	YRPOIL	<i>yrpóil</i>	Division
30.53	TIOBL	<i>tíóbl</i>	in her,
30.54	BUSDIR	<i>Busdir</i>	that the glory
30.55	TILB	<i>tilb</i>	of hir
30.56	NOALN	<i>noaln</i>	may be
30.57	PAID	<i>paid</i>	allwayes
30.58	ORSBA	<i>orsba</i>	drunken
30.59	OD	<i>od</i>	and
30.60	DODRMNI	<i>dodrmni</i>	vexed
30.61	ZYLNA	<i>zylna</i>	in itself:
30.62	ELZAP	<i>Ealzáptilb</i>	Her course,
30.63	TILB†		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

† 30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

30.64	PARMGI	<i>parmgi</i>	let it ronne
30.65	PERIPSAX	<i>perípsax</i>	with the heavens:
30.66	OD	<i>od</i>	and
30.67	TA	<i>ta</i>	as
30.68	QURLST	<i>qurlst</i>	a handmayd
30.69	BOOAPIS	<i>booapiS</i>	let her serve them:
30.70	L	<i>Lnibm</i>	One
30.71	NIMB		season
30.72	OUCHO	<i>ovcho</i>	Let it confownd
30.73	SYMP	<i>symp,</i>	another:
30.74	OD	<i>od</i>	And
30.75	CHRISTEOS	<i>Christéos</i>	let there be
30.76	AG	<i>Agtoltorn</i>	no
30.77	TOLTORN		Creature*
30.78	MIRC	<i>mirc</i>	uppon
30.79	Q	<i>Q</i>	or
30.80	TIOBL	<i>tióbl</i>	within her
30.81	LEL	<i>Lel,</i>	the same:
30.82	TOL	<i>Ton</i>	All
30.83	PAOMBD	<i>paombd</i>	her members
30.84	DILZMO	<i>dilzmo</i>	let them differ
30.85	ASPIAN	<i>aspian,</i>	in their qualities:
30.86	OD	<i>Od</i>	And
30.87	CHRISTEOS	<i>christêos</i>	let there be
30.88	AG	<i>ag</i>	no
30.89	L	<i>L</i>	one
30.90	TOLTORN	<i>tortorn</i>	Creature
30.91	PARACH	<i>parach</i>	æquall
30.92	ASYMP	<i>asymp,</i>	with another
30.93	CORDZIZ	<i>Cordziz</i>	The reasonable Creatures of
			Erth or Men
30.94	DODPAL	<i>dodpal</i>	let them vex
30.95	OD	<i>od</i>	and
30.96	FIFALZ	<i>fffalz</i>	weede out
30.97	L	<i>Lsmnad,</i>	one
30.98	SMNAD		another:

* 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	<i>od</i>	And
30.100	FARGT	<i>fargt</i>	the dwelling places,
30.101	BAMS	<i>bams</i>	let them forget
30.102	OMAOAS	<i>omaóas,</i>	their names:
30.103	CONISBRA	<i>Conisbra</i>	The work of man
30.104	OD	<i>od</i>	and
30.105	AVAVOX	<i>auáuox</i>	his pomp,
30.106	TONUG	<i>tonug,</i>	let them be defaced:
30.107	ORSCA	<i>Orscatbl</i>	His buyldings
30.108	TLB		
30.109	NOASMI	<i>noâsmi</i>	let them become
30.110	TABGES	<i>tabges,</i>	Caves
30.111	LEVITHMONG	<i>Levithmong</i>	for the beasts of the feild:
30.112	UNCHI	<i>unchi</i>	Confownd
30.113	OM	<i>omptilb</i>	her understanding
30.114	TILB*		
30.115	ORS	<i>ors.</i>	with darknes.
30.116	BAGLE	<i>Bagle</i>	For why?
30.117	MOOOAH	<i>Moóóáh</i>	It repenteth me
30.118	OL	<i>olcórdziz.</i>	I made§
30.119	CORDZIZ		Man.
30.120	L	<i>L</i>	One
30.121	CAPIMAO	<i>capímao</i>	while
30.122	IXOMAXIP	<i>ixomaxip</i>	let her be known,
30.123	OD	<i>od</i>	and
30.124	CA	<i>cacócasb</i>	another
30.125	CAPIMAO		while†
30.126	GOSAA	<i>gosáa.</i>	a stranger:
30.127	BAGLEN	<i>Baglen</i>	Bycause
30.128	PI	<i>píi</i>	she
30.129	I		is
30.130	TIANTA	<i>tianta</i>	the bed
30.131	ABABALOND	<i>abábálonð</i>	of an Harlot,

* 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction--if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

† 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	<i>od</i>	and
30.133	FAORGT	<i>faórgt</i>	the dwelling place
30.134	TELOCVOVIM	<i>telocvovim.</i>	of him that is fahn:*
30.135	MADRIIAX	<i>Mádríiax</i>	O you heavens,
30.136	TORZU	<i>torzu</i>	arrise,
30.137	OADRIAX	<i>oádríax</i>	the lower heavens
30.138	OROCHA	<i>orócha</i>	underneath you,
30.139	ABOAPRI	<i>abóápri.</i>	Let them serve you:
30.140	TABAORI	<i>Tabáóri</i>	Govern
30.141	PRIAZ	<i>priáz</i>	those
30.142	AR	<i>artabas.</i>	that†
30.143	TABAORI		govern:
30.144	ADRPAN	<i>Adrpan</i>	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	<i>corsta</i>	such
30.146	TA		as
30.147	DOBIX	<i>dobix.</i>	fall:
30.148	YOLCAM	<i>Yolcam</i>	Bring forth
30.149	PRIAZI	<i>priazi</i>	with those
30.150	AR	<i>arcoazior.</i>	that
30.151	COAZIOR		encrease:
30.152	OD	<i>od</i>	And
30.153	QUASB	<i>quash</i>	destroy
30.154	QTING	<i>qting.</i>	the rotten:
30.155	RIPIR	<i>Ripír</i>	No place
30.156	PAAOXT	<i>paaoxť</i>	let it remayne
30.157	SAGACOR	<i>sagácor.</i>	in one number:
30.158	UML	<i>vml</i>	Ad
30.159	OD	<i>od</i>	and
30.160	PRDZAR	<i>prd-zar</i>	Diminish
30.161	CACRG	<i>cácrq</i>	vntill
30.162	AOIVEÆ	<i>Aoivéæ</i>	the stars
30.163	CORMPT	<i>cormpt.</i>	be numbred:
30.164	TORZU	TORZU	ARRISE,

* 30.134: Contraction of TELOCH-VOVIN or 'death'- 'dragon'. In this case the fallen one is the great dragon **Coronzon**.

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

30.165	ZACAR	ZACAR	MOVE,
30.166	OD	<i>od</i>	and
30.167	ZAMRAN	ZAMRAN	APPERE
30.168	ASPT	<i>aspt</i>	before
30.169	SIBSI	<i>sibsi</i>	the Covenant
30.170	BUTMONA	<i>butmôna</i>	of his mowth,
30.171	DS	<i>ds</i>	which
30.172	SURZAS	<i>surzas</i>	he hath sworne
30.173	TIA	<i>tia</i>	unto us
30.174	BALTAN	<i>baltan:</i>	in his Justice:
30.175	ODO	<i>Odo</i>	OPEN
30.176	CICLE	<i>cicle</i>	the Mysteries
30.177	QAA	<i>Qâa:</i>	of your Creation:
30.178	OD	<i>od</i>	And
30.179	OZAZMA	<i>ozazma</i>	Make us
30.180	PLAPLI	<i>plapli</i>	partakers
30.181	IADNAMAD	<i>Iadnâmad</i>	of undefyled knowledg.†

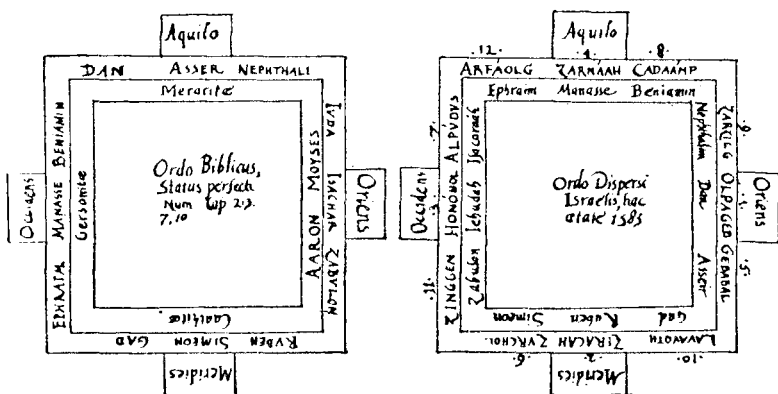
† 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY



WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israël*. **¶** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israël†.



* Deuteronomy, Chapter 32.

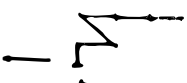
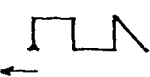
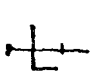
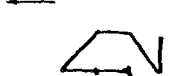
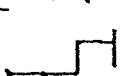
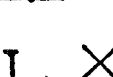
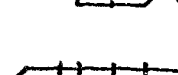
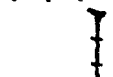
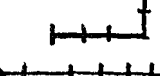
† Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ED.]

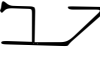
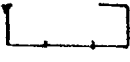
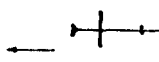
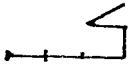
1. | Part of the Earth as imposed by Man.
2. | Part of the Earth as imposed by God.
3. | Divinely ordained Symetric Characters.
4. | Ordered Sphere of good & noble Ayres.
5. | Number of Good Ministers ordered in 3 parts.
6. | Total of all good Ministers.
7. | Angelic Kings Ruling the 30 orders and also the 12 tribes.
8. | Tribes of the people of Israël Dispersed.
9. | Quarter of the Earth to which the dispersed tribes are assigned.

O	I	2	3	4	5
1.	Ægyptus	Occodon		Order 1: LIL	7209
2.	Syria	Pascomb			2360
3.	Mesopotamia	Valgars			5362
4.	Cappadocia	Doagnis		Order 2: ARN	3636
5.	Tuscia	Pacasna			2362
6.	Asia Minor	Dialioai			8962
7.	Hyraina	Samapha		Order 3: ZOM	4400
8.	Thracia	Virooli			3660
9.	Gosman	Andispi			9236
10.	Thebaidi	Thotamp		Order 4: PAZ	2360
11.	Parsadal	Axziarg			3000
12.	India	Pothnir			6300
13.	Bactriane	Lazdixi		Order 5: LIT	8630
14.	Cilicia	Nocamal			2306
15.	Oxiana	Tiarpax			5802

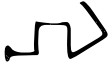
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1.	14931	ZARZILG	9 Nephthalim	East N-E
2.		ZINGGEN	11 Zabulon	West S-W
3.		ALPUDUS	7 Isacaraah	West N-W
4.	15960	ZARNAAH	4 Manasse	North
5.		ZIRACAH	2 Ruben	South
6.		ZIRACAH	2 Ruben	South
7.	17296	ZARZILG	9 Nephthalim	East N-E
8.		ALPUDUS	7 Isacaraah	West N-W
9.		LAVAVOTH	10 Gad	South S-E
10.	11660	LAVAVOTH	10 Gad	South S-E
11.		LAVAVOTH	10 Gad	South S-E
12.		ARFAOLG	12 Ephraim	North N-W
13.	16738	OLPAGED	1 Dan	East
14.		ALPUDUS	7 Isacaraah	West N-W
15.		ZINGGEN	11 Zabulon	West S-W

0	1	2	3	4	5
16.	Numidia	Saxtomp		Order 6: MAZ	3620
17.	Cyprus	Vavaamp			9200
18.	Parthia	Zirzird			7220
19.	Getulia	Opmacas		Order 7: DEO	6363
20.	Arabia	Genadol			7706
21.	Phalagon	Aspiaon			6320
22.	Mantiana	Zamfres		Order 8: ZID	4362
23.	Soxia	Todnaon			7236
24.	Gallia	Pristac			2302
25.	Assyria	Oddiorg		Order 9: ZIP	9996
26.	Sogdiana	Cralpir			3620
27.	Lydia	Doanzin			4230
28.	Caspis	Lexarph		Order 10: ZAX	8880
29.	Germania	Comanan			1230
30.	Trenam	Tabitom			1617

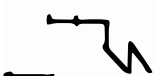
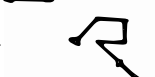
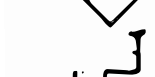
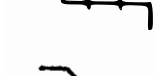
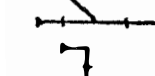
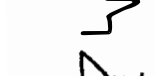
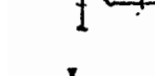
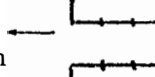
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16.	20040	GEBABAL	5 Asseir	East S-E
17.		ARFAOLG	12 Ephraim	North N-W
18.		GEBABAL	5 Asseir	East S-E
19.	20389	ZARNAAH	4 Manasse	North
20.		HONONOL	3 Ichudah	West
21.		ZINGGEN	11 Zabulon	West S-W
22.	13900	GEBABAL	5 Asseir	East S-E
23.		OLPAGED	1 Dan	East
24.		ZARZILG	9 Nephthalim	East N-E
25.	17846	HONONOL	3 Ichudah	West
26.		LAVAVOTH	10 Gad	South S-E
27.		ZARZILG	9 Nephthalim	East N-E
28.	11727	ZINGGEN	11 Zabulon	West S-W
29.		ALPUDUS	7 Isacaraah	West N-W
30.		ZARZILG	9 Nephthalim	East N-E

0	I	2	3	4	5
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
37.	Achaia	Gccaond		Order 13: ZIM	8111
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
41.	Phasiana	Vivipos			9236
42.	Chaldei	Ooanamb			8230
43.	Itergi	Tahamdo		Order 15: OXO	1367
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

0	6	7	8	9
31.	15942	LAVAVOTH 10	Gad	South S-E
32.		ZURCHOL 6	Simcon	South S-W
33.		HONONOL 3	Ichudah	West
34.	13821	ZURCHOL 6	Simcon	South S-W
35.		CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.	15684	LAVAVOTH 10	Gad	South S-E
38.		OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.	20139	GEBABAL 5	Asseir	East S-E
41.		ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.	4620	ZARZILG 9	Nephthalim	East N-E
44.		LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

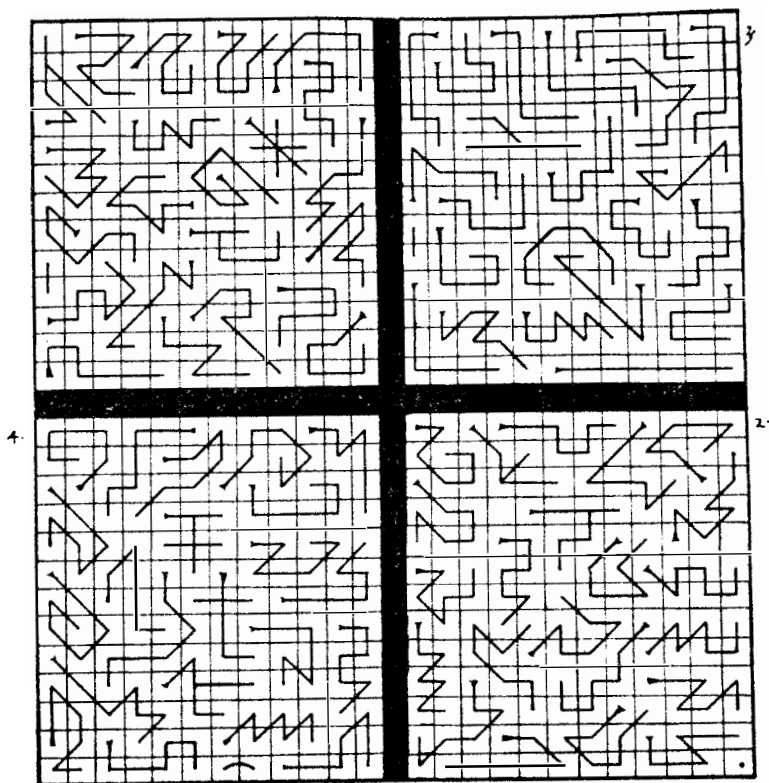
O	I	2	3	4	5
46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumca	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

0	6	7	8	9
46.	28390	ZIRACAH	2 Ruben	South
47.		HONONOL	3 Ichudah	West
48.		ARFAOLG	12 Ephraim	North N-W
49.	17389	ZIRACAH	2 Ruben	South
50.		OLPAGED	1 Dan	East
51.		ZARZILG	9 Nephthalim	East N-E
52.	19311	GEBABAL	5 Asseir	East S-E
53.		ALPUDUS	7 Isacaraah	West N-W
54.		ARFAOLG	12 Ephraim	North N-W
55.	15356	ARFAOLG	12 Ephraim	North N-W
56.		CADAAMP	8 Benjamin	North N-E
57.		ZINGGEN	11 Zabulon	West S-W
58.	14889	GEBABAL	5 Asseir	East S-E
59.		HON●NOL	3 Ichudah	West
60.		ALPUDUS	7 Isacaraah	West N-W

0	I	2	3	4	5
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
65.	Marmarica	Paraoan			2326
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soagecl			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.	16829	ARFAOLG 12	Ephraim	North N-W
62.		CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.	6925	ARFAOLG 12	Ephraim	North N-W
65.		OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.	21915	ZARNAAH 4	Manasse	North
68.		LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.	24796	ZARNAAH 4	Manasse	North
71.		LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.	18201	ZARNAAH 4	Manasse	North
74.		ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	6	7	8	9
76.	18489	ARFAOLG 12	Ephraim	North N-W
77.		CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.	22043	ZIRACAH 2	Ruben	South
80.		ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.	18066	LAVAVOTH 10	Gad	South S-E
83.		ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.	21503	HONONOL 3	Iehudah	West
86.		ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.	27532	ARFAOLG 12	Ephraim	North N-W
89.		ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS



CHAPTER I

THE GREAT TABLE



This is the Great Table from which the Angels in this book have been derived.



1.	r	z	i	l	a	f	A	u	t	s	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	3.	
	a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n		
	c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g		
	T	o	i	z	e	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	s		
	S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	Z	i	r	s	e	m	u		
	f	m	o	n	d	a	t		d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	s	
	o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	s	h	c	t	G	a		
	c	N	a	b	r	V	i	x	g	a	z	d	h	R	O	c	a	n	c	h	i	a	s	o	m		
	O	i	i	i	t	t	p	a	i	O	a	i		A	r	b	i	z	m	i	i	s	p	i	z		
	A	b	o	m	o	o	a	C	u	c	a		C	O	p	a	n	a	B	a	m	S	m	a	L		
	N	a	o	c	O	t	e	n	g	r	a	t		O	d	O	i	O	P	i	n	i	a	n	b	a	
	o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	a	p		
	S	h	i	a	s	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m		
	m	o	t	i	b			a	t	n	a	n		n	a	n	t	a		b	i	t	o	m			
4.	d	o	n	p	a	t	d	a	n	V	a	a	a	a	t	a	O	A	d	u	p	e	D	n	i	m	2.
	o	i	o	a	G	e	o	b	a	u	a			o	a	s	c	o	r	o	m	e	b	b			
	O	P	a	m	n	o	O	G	m	d	n	m	m	m	t	a	g	c	o	n	x	m	a	s	G	m	
	a	g	i	s	t	e	d	e	c	a	o	p	o	o	n	h	o	d	A	i	o	s	e	a	o	c	
	s	c	m	i	o	e	d	A	m	s	o	x	C	h	p	a	t	A	x	i	o	V	s	p	s	H	
	V	a	r	s	G	d	l	b	r	i	a	p		S	a	a	i	z	a	a	r	V	r	o	i		
	o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	s	g	a	i	o	s		
	p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	s	o	i	n	L	i	r	x		
	S	i	o	d	a	o	i	n	r	z	f	m		o	s	a	a	D	a	g	a	t	a	p	a		
	d	a	i	t	t	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	p	a	c	n		
	d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a		
	O	o	D	p	z	i	A	p	a	n	s	i	x	i	i	d	P	o	n	s	d	A	s	p	i		
	r	g	o	a	n	n	q	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	j		



CHAPTER IJ
THE CORRECTED GREAT TABLE



✠ This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.

III
T

r	Z	i	s	a	f	A	y	e	s	p	a	e	τ	a	O	A	δ	u	p	ε	D	n	i	m	
a	r	δ	Z	a	i	δ	p	a	λ	a	m	a	a	b	c	o	r	o	m	e	b	b			
c	z	o	n	s	a	r	o	Y	a	u	b	x	τ	o	g	c	o	n	x	m	a	s	G	m	
τ	o	i	τ	e	z	o	p	a	c	o	C	a	n	h	o	δ	D	i	a	s	e	a	o	c	
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	ε	A	x	i	o	U	s	p	s	U	
f	m	o	n	d	a	τ	d	i	a	r	i	p	S	a	a	i	x	a	a	r	U	r	o	i	
o	r	o	i	b	A	h	a	o	z	p	i	m	p	h	a	r	s	s	g	a	i	o	s		
ε	N	a	b	r	U	i	x	g	a	s	δ	h	M	a	m	g	s	o	i	n	l	i	r	x	
O	i	i	e	τ	p	a	s	O	a	i			o	s	a	a	D	n	g	a	τ	a	p	a	
A	b	a	m	o	o	a	c	u	c	a			C	p	a	l	c	o	δ	x	p	a	c	n	
N	a	o	c	O	τ	e	n	p	r	n	τ	o	n	d	a	x	N	z	i	U	a	a	s	a	
o	c	a	n	m	a	g	o	e	r	o	i	m	i	i	d	p	o	n	s	d	A	s	p	i	
S	h	i	a	s	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	J	
m o b i t e a τ n a n												n a n τ a b i t o m													
b	O	a	Z	a	R	o	p	h	a	R	a [†]	a	d	o	n	p	a	τ	d	a	n	U	a	a	
u	N	n	a	x	o	p	S	o	n	d	n		o	s	o	a	G	e	o	o	b	a	u	a	
a	i	g	r	a	n	o	m	a	g	g		m	O	P	a	m	n	o	U	G	m	d	n	m	
o	r	p	m	n	i	n	g	b	e	a	s		o	a	p	s	τ	e	d	e	c	a	o	p	
r	s	O	n	i	τ	i	r	s	e	m	u		C	S	c	m	i	o	n	A	m	s	o	x	
i	z	i	n	r	C	Z	i	a	M	h	s		h	U	a	r	s	G	d	l	b	r	i	a	p
M	O	r	d	i	a	s	h	c	ε	G	a			o	i	p	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	e	p		p	s	u	a	c	R	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	s	p	i	z			S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	s	a	m	S	m	a	P	r		d	a	s	ε	τ	d	n	a	d	i	r	e
d	O	s	o	p	i	n	i	a	n	b	a	a		d	i	x	o	m	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x		O	o	D	p	z	i	A	p	o	n	s	i
a	x	ε	i	r	U	a	s	ε	t	r	i	m	e	r	g	o	a	n	q	A	C	r	a	r	

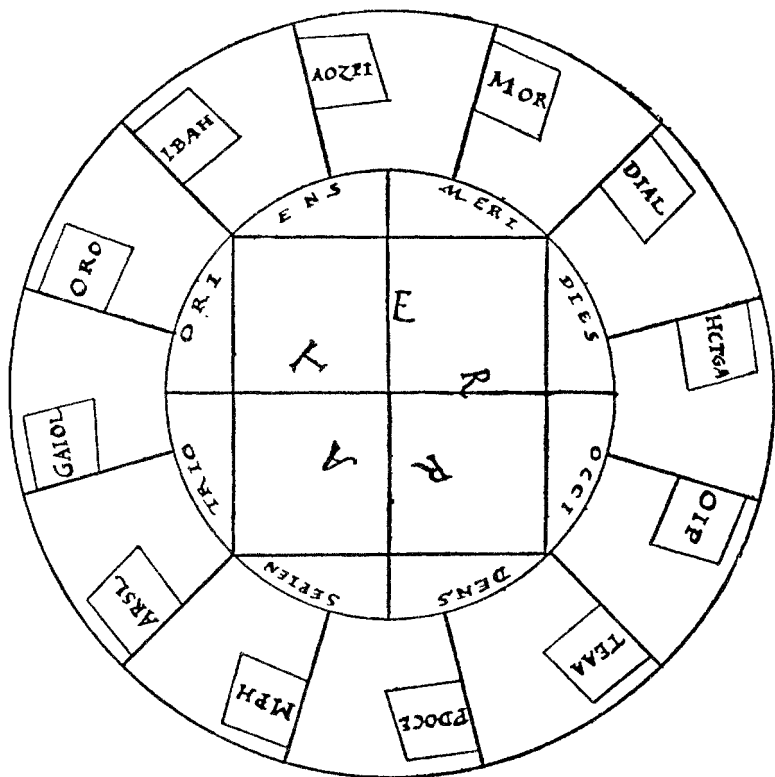
176
416



CHAPTER III THE GREAT CIRCLE OF THE QUARTERS



✠ The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV
THE FUNDAMENTAL OBESANCE



This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.



IEOVAHZEBAOTH, I, JOHN DEE (YOUR UNWORTHY servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peaceably to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God . AMEN.

Through you, Jesu Christe,

AMEN



CHAPTER V
THE TWENTY FOUR SENIORS



✠ These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

QUARTER	GOD NAME	SENIORS
East	BATAIVA or BATAIVH	Abioro or Habioro Aaoxaif Htmorda Haozpi or Ahaozpi Hipotga Autotar
South	ICZHHCA or ICZHHCL	Aidrom or Laidrom Aczinor Lzinopo Lhctga or Allhctga Lhiansa Acmbicu
West	RAAGIOS or RAAGIOL	Srahpm or Lsrahpm Saiinou Laoaxrp Lgaiol or Slgaiol Ligdisa Soaiznt
North	ELDPRNA or EDLPRNA	Ætpio or Aætpio Adocoet Alndvod Apdoce or Aapdoce Arinnaq Anodoin

¶ *This is the invitation to the six seniors of the East:*



YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAI, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



r	z	i	a	f	A	u	t	s	p	a
a	r	d	z	a	i	d	p	a	L	a
c	z	o	n	s	a	r	o	Y	a	u
t	o	i	t	c	x	o	p	a	c	o
S	i	g	a	s	o	m	r	b	z	n
f	m	o	n	d	a	t	d	i	a	r
o	r	o	i	b	A	h	a	o	z	p
c	N	a	b	r	V	i	x	g	a	z
O	i	i	i	t	t	p	a	s	O	a
A	b	a	m	o	o	o	a	C	u	c
N	a	o	c	O	t	c	n	p	r	a
o	c	a	n	m	a	g	o	t	r	o
S	h	i	a	s	r	a	p	m	z	o

☿ *This is the invitation to the six seniors of the South:*



YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANS, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZIHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God

ICZHHCA or ICZHHCL

AMEN



b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	s
r	s	O	n	i	Z	i	r	s	e	m	v
i	z	i	n	r	C	z	i	a	M	h	s
M	O	r	d	i	a	s	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	s	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	i	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

✠ *This is the invitation to the six Seniors of the West:*



YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIIYOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN



τ	a	o	A	d	u	p	t	D	n	i	m
o	a	s	c	o	o	r	o	m	e	b	b
τ	a	g	c	o	n	x	m	a	s	G	m
n	h	o	d	D	i	a	s	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	H
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	s	g	a	i	o	s
M	a	m	g	s	o	i	n	L	i	r	x
o	s	a	a	D	a	g	a	τ	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	p	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	J

☞ *This is the invitation to the six Seniors of the North:*



YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDP RNA or EDLP RNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDP RNA or EDLP RNA

AMEN



d	o	n	p	a	τ	d	a	n	v	a	a
o	i	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	i	s	τ	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	j	o	x
V	a	r	s	G	d	h	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	x	f	m
d	a	i	c	τ	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	x	i	A	p	a	n	s	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI
THE ANGELS OF MEDICINE



These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

QUARTER	GOD NAME	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	IDOIGO ARDZA	Czns or Czons Tott or Toitt Sias or Sigas Fmnd or Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
South	ANGPOI VNNAX	Aira or Aigra Ormn or Orpmn Rsnr or Rsonr Iznr or Izinr	Xai Aor Rrs Pi	IOPGNA XANNV
West	OLGOTA OALCO	Taco or Tagco Nhdd or Nhodd Paax or Patax Saiz or Saaiz	Mta Onh Cfa Hsa	ATOGLO OCLAO
North	NOALMR OLOAG	Opnn or Opamn Apst or Aplst Scio or Scmio Vasg or Varsg	Mop Oap Csc Hua	RMLAON GAOLO

¶ This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND OR FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN



r	z	i	l	a
a	r	o	z	a
c	z	o	n	s
t	o	i	t	e
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God

ANGPOI and VNNAX

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

¶ This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX OR PATAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO

AMEN



τ	α	0	A	δ
o	a	ι	c	o
τ	α	9	c	o
η	h	o	δ	D
ρ	a	ε	A	κ
S	a	a	i	κ

✠ This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO or SCMIO, VASQ or VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	τ
s	c	m	i	o
V	a	r	s	G

CHAPTER VIJ
THE ANGELS OF PRECIOUS STONES



❧ These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	LLACZA PALAM	Oyub or Oyaub Paoc or Pacoc Rbnh or Rbznh Diri or Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
South	ANÆEM SONDN	Omagg or Omagg Gbal or Gbeal Rlmu or Rlemu Iahl or Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
West	NELAPR OMEBB	Magm or Malg Leoc or Leaoc Vssn or Vspsn Rvoi or Rvroi	Mma Ole Cvs Hrv	RPALEN BBEMO
North	VADALI OBARA	Gmnm or Gmdnm Ecop or Ecaop Amox or Amlox Brap or Briap	Mgm Oec Cam Hbr	ILADAV AVABO

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, I AHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

¶ This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly. and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immacultely, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN



e	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	V	r	o	i

✠ This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of orveins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER VIIJ

THE ANGELS OF TRANSFORMATION



These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAlA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

§ This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God

AIAOAI and OIIIT

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	h	i	a	s

✠ This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), PACO or PALCO, NDZN or NDAZN, IPO or IDPO, XRNH or XRINH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN



M	a	m	g	i
o	i	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:



YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), DATT or DABTT, DIOM or DIXOM, OOPZ or OODPZ, RGAN or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS



✠ These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO- DEMONS	GOD NAMES REVERSED
E.	AOVRRZ ALOAİ	Acca or Acvca Npat or Nprat Otoi or Otoi Pmox or Pmzox	Air Watr Erth Fire	Cac Onp Mot Apm	ZRRVOA IAOLA
S.	SPMNIR ILPIZ	Msal or Msmal Iaba or Ianba Izxp or Izixp Stim or Strim	Air Watr Erth Fire	Cms Oia Miz Ast	RINMPS ZIPLI
W.	IAAASD ATAPA	Xpen or Xpæn Vasa or Vaasa Dapi or Daspi Rnil or Rndil	Air Watr Erth Fire	Rxp Ara Xda Ern	DSAAAI APATA
N.	RZIONR NRZFM	Adre or Adire Sisp or Siosp Pali or Panli Acar or Acrar	Air Watr Erth Fire	Rad Asi Xpa Eac	RNIOZR MFZRN

✚ This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your
aforementioned unique offices, knowledges, and powers), satis-
fyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRRZ and ALOAI

AMEN



x	g	a	z	d
a	i	O	a	i
a	C	u	c	a
n	p	r	a	τ
o	t	r	o	i
p	m	z	o	x

¶ This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South. you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world. you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ *This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:*



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices , knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES



*✠ These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

* Commixtionibus Naturarum

¶ This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPotent God, (your Creator) RZLA, ZLAR, LARZ, ARZL, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ERZLA

AMEN



r	z	i	l	a
a	r	δ	z	a
c	z	o	n	s
τ	o	i	τ	c
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

EBOZA

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	x	i	n	r

✠ *This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:*



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smac, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN



τ	a	o	A	d
o	a	s	c	o
τ	a	g	c	o
n	h	o	d	D
g	a	t	A	x
S	a	a	i	z

✠ *This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:*



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	t
s	c	m	i	o
V	a	r	s	G

CHAPTER XI
THE ANGELS OF TRANSPORTATION



*✠ These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	VPTA TPAV PAVT AVTP	L
South	EPHRA	PHRA HRAP RAPH APHR	A
West	ATDIM	TDIM DIMT IMTD MTDI	N
North	AANAA	ANAA NAAA AAAN AANA	V

* In Locali Mutatione

¶ This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN



u	t	s	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

✠ This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAP, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O TDM, DMT, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

ATDIM

AMEN



ε	D	n	i	m
o	m	e	6	6
m	a	s	G	m
s	e	a	o	c
V	s	P	s	H
r	V	r	o	i

§ This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

AANAA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER XII
THE ANGELS OF THE MECHANICAL ARTS



✠ These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR N ^{ER} RC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PsAC SACP ACPS CPSA	V

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the Meeahnicall Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implemet, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiment.

Through this mystical Name of God

HCNBR

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	O
o	c	a	n	m
S	n	i	a	s

✠ This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HROAN

AMEN



R	O	c	a	n
A	r	b	i	x
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

✚ This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

AMEN



M	a	m	g	s
o	s	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts*



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY



✠ These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, theu devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HXGZD

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	t
o	e	r	o	i
p	m	z	o	x

✠ This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, LAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HIAOM

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	h
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PNLRX

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.*



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PZIZA

AMEN

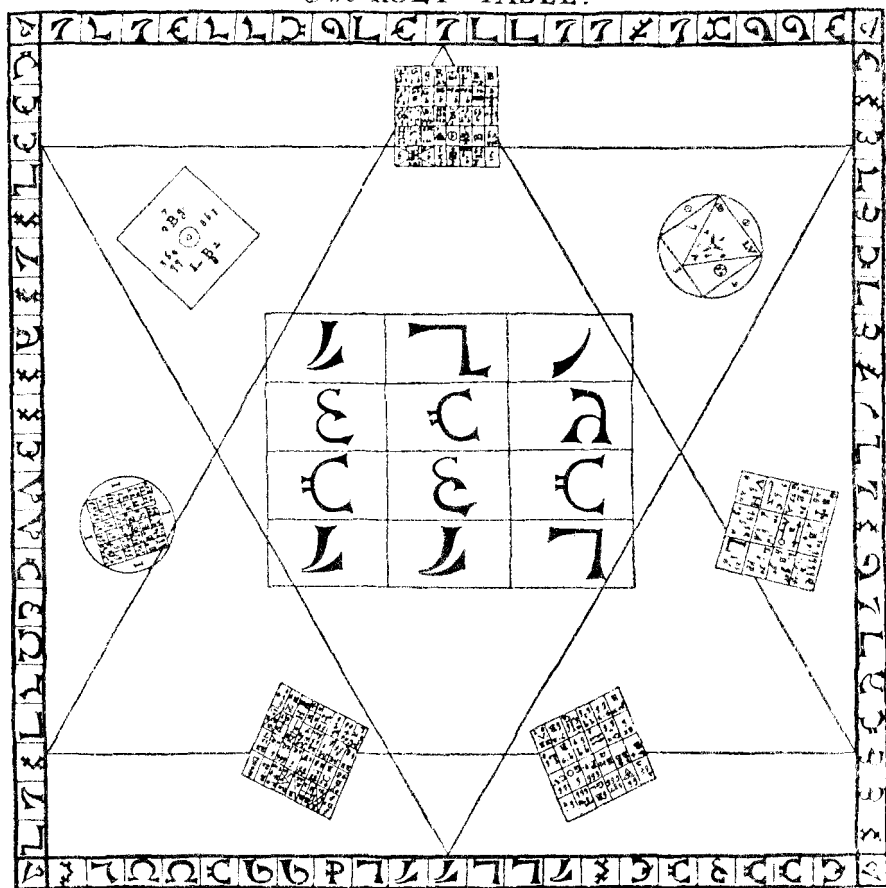


Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

FIN



The HOLY TABLE.



[Vide page 181, Q1J., number 6.]

APPENDICES

APPEND X A

THE PRACTICE OF ENOCHIAN EVOCATION



HERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.



This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

the crystal ball could easily be placed on top of the Sigil.

3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassels at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassels dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

¶ III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1. PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern *all earthly actions, & disperse of the will of the Creator*. One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially*. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies, to get the favour of all the (human) Princes, & to know the secret treasure of the waters, and the unknown caves of the earth*. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved*. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure:

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Ave	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON BNASPOL BOBOGEL BABALEL BYNEPOR BNAPSEN BLUMAZA						
Princes	BAGANOL BLISDON BORNOGO BEAFES BUTMONO BRORGES BRALGES						
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBENAAY	NLINZVB	LNANAEB	NEOTPTA	BBAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACIY	BBALPAE	BNAMGEN	YLLMAIS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NRRCPRN
	NLLRLNA	ergdbab	AOIDIAB	ETEVLGL	BBASNOD	BABEPEN	LABDGRE
	(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM—4AM	<i>Aoaynnl</i>	<i>Oaynnla</i>	<i>Aynnlao</i>	<i>Ynnlaoa</i>	<i>Nnlaoay</i>	<i>Nlaoayn</i>	<i>Laoaynn</i>
4AM—8AM	<i>Lbbnaav</i>	<i>Bbnaavl</i>	<i>Bnaavlb</i>	<i>Naavlbh</i>	<i>Aavlbhn</i>	<i>Avlbhna</i>	<i>Vlbhnaa</i>
8AM—12PM	<i>Ioæspm</i>	<i>Oæspmi</i>	<i>Aespmio</i>	<i>Espmioa</i>	<i>Spmioæ</i>	<i>Pmioæs</i>	<i>Mioæsp</i>
12PM—4PM	<i>Gglppsa</i>	<i>Glppsa</i>	<i>Lppsa</i>	<i>Ppsa</i>	<i>Psaggl</i>	<i>Sagglp</i>	<i>Agglpps</i>
4PM—8PM	<i>Oeeoez</i>	<i>Eeeoez</i>	<i>Eoezoe</i>	<i>Oeezoe</i>	<i>Oezoeo</i>	<i>Ezoeoe</i>	<i>Zoeoeo</i>
8PM—12AM	<i>Nllrlna</i>	<i>Lrlrlan</i>	<i>Lrlnanl</i>	<i>Rlnanll</i>	<i>Lnanllr</i>	<i>Nanllrl</i>	<i>Anllrln</i>

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

SUNDAY		MONDAY	
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus
TUESDAY		WEDNESDAY	
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur
THURSDAY		FRIDAY	
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmclo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgeme	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balccor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac:

1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israël that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjunction] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon X CZ is formed by taking the 'X' in EXARP and combining it with the 'CZ' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

✠ *The sign of Majesty, the Cloth of the passage was cast forth.*

✠ *In the East, the cloth red; after the new smitten blood*

✠ *In the South, the cloth white, Lilly-colour*

✠ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*

✠ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

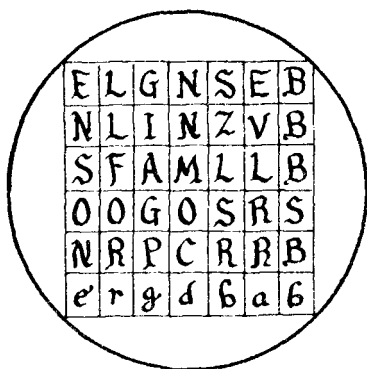
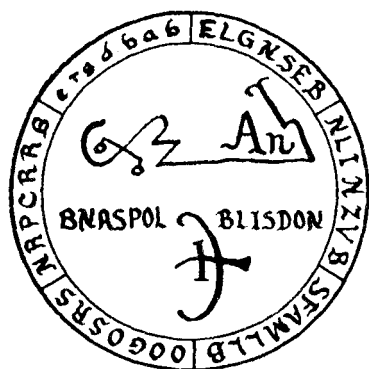
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

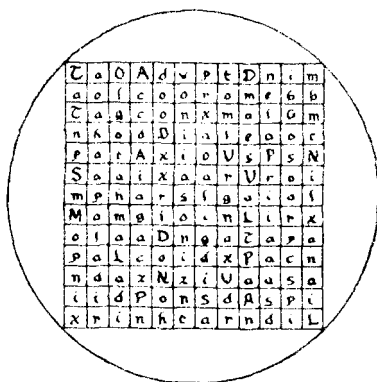
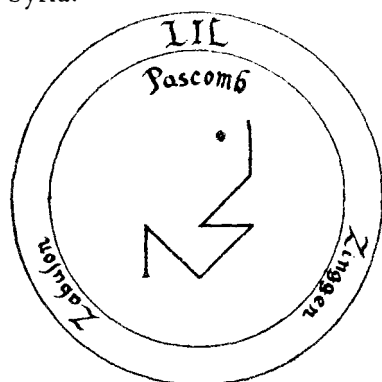
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

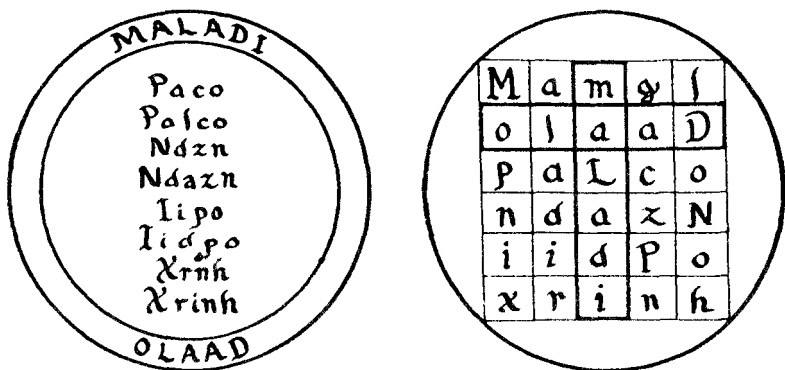
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

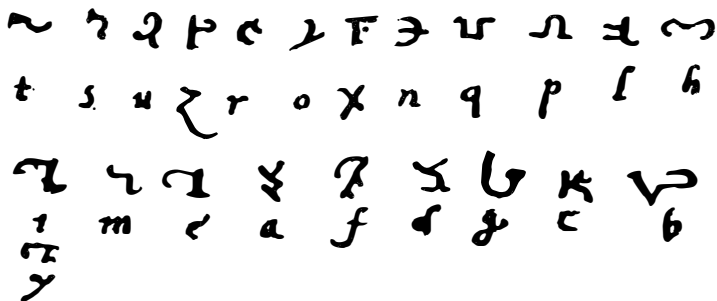
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane ms. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



¶ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts



THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat*, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till*. Her husband pried open the bottom, revealing *a private drawer, which being drawn out, therein were found diverse books*

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

*in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.**

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses but later kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.

† *Ibidem.*

‡ *Vide* Casaubon's Preface to the *True Relation*.

APPENDIX C
GENERAL METHOD OF TRANSLATION
& TRANSCRIPTION



THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane ms. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation*:

Mensis Mysticus Saobaticus Pars primus ejusdem, op. cit. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelicæ*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon NN

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious. § Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendment; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saebaticus Pars primus ejusdem, Casaubon, *op. cit.*
pgs. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madiminum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israël. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicae Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the *Enochian Keys* or *Enochian Calls*).

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 11, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1583, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28,

1583 to July 4, 1583, and containing the tail end of the Hepharchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angelicæ Ad Craconiæ Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original MSS.* (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

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BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*: London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. vii, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume vii, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathematicall Praeface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work, but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethan Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Isræl Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of the baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

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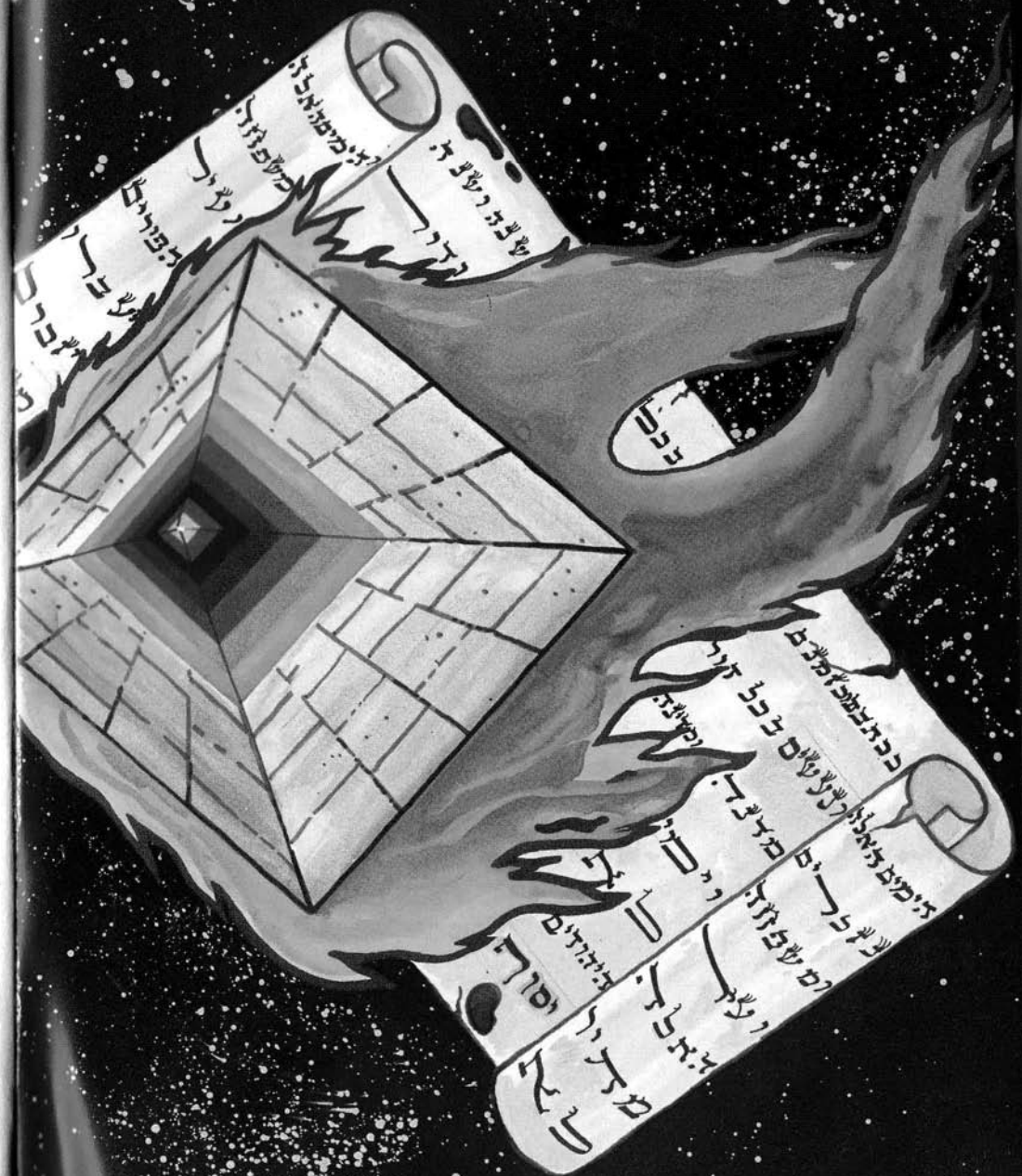
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Prologue

Beloved-

The Father's Limitless Light is being poured forth and our Tree of Life is being activated. Love from the highest levels is penetrating the planetary veils. From the higher worlds without limit or end, the emissaries of Light come in vast numbers to advance the foundations of life and refashion new worlds. They bring with them Light which is greater than a thousand suns to awaken our next stage of evolution and to assist in bringing us into a purer form of superluminal Light.

We have been living within the Son universe of His creation and we have experienced our realm within the Living Word. Now we must open to the recognition that we are to transform this space-time vessel into the greater Universe of the Spirit of His Love.

Graduation is upon us and with it comes a new sense of Oneness with the myriad worlds of our Father's House of Many Mansions. Through this new synthesis, space and time are conquered and we are ordained to put on the Similitude that goes with the Divine Image.

Truly before we can physically advance, we must consciously advance through thought-forms which are as firing torches of creativity connecting the two dwelling temples of spirit within our brain. The "living flame geometries" of color and sound within The Keys open the "mind locks" of consciousness for the Divine Mind to be seeded directly within our innermost mind so we can begin to think in divine pictures which trace and compose many scenarios of creation.

Through this non-linear cosmic language, our consciousness is expanded to communicate on different levels of reality — activating within our mind and our being a higher perceptual level of communication. This is the opening to the higher Divine Mind which works as a continuous revelatory process through a universal media which transcends the written and spoken word and works with the living Word which emanates as a plural-dimensional hologram of the Many Worlds.

This higher revealed Wisdom opens the seven seals (in the Western tradition) or the seven chakras (in the Eastern tradition) through a process of breathings (intonation of sacred sounds), visualizations (fusion of many levels), and projection (going beyond the chemical construct of memory). The Seven Seals open simultaneously linking us with the cosmic "Tree of Life".

Beyond the circuitries of our body and mind, we enter the higher dimensions of thought-form creativity and operate as One with the Eternal Mind of the I AM. For this reason, the Keys are to be experienced simultaneously on all seven levels of form and Divine Form — from the subatomic, molecular, genetic, mathematical, musical, parapsychical and the superluminal aspects of the revealing nature of the Shekinah.

The Shekinah (Divine) Presence, the feminine aspects of the Godhead, exists in all creative orderings of all dimensions, and is the Power through which we are respatialized to partake of the "virgin birth" of our embryo godself. This is the "Age of the Holy Spirit" — where the Bride and Creator become one, creating a new peoplehood of trinitized powers who are the "bearers" of a higher Christed seed unfolding life anew by virtue of this greater union that is without dualistic separation.

Through the knowledge of the Keys, beloved, you will be prepared to go through the destructive fury of earthquakes, floods, storms, pestilence, famine, the mysteries of birth and death, change and permanence, and find your place in the universe. The messengers of the *B'nai Or* (Sons of Light) and the *B'nai Elohim* (Sons of God) are opening the Gates of Light. YHWH is stationing himself in the assembly of the Divine Ones.

Help me, O Father, to gather the children of Abraham, Isaiah, John, Amen Ptah, Buddha, Hari, Satyasena, Krishna, and countless other Masters into the "Office of the Christ" so that all godly living beings, who are eternal and associated with you on different spiritual planes shall be as one in the Divine unity which shall penetrate the earth so that no man in the East and in the West dare ignore Thy Kingdom on **earth** as it is in heaven.

We are in the midst of a change in the life code, and the experiences of the world around us in all its brilliance and eternal recurrence is preparing us as Sons and Daughters of Life to awaken to our own divine creative process, that has its unity in the Man/God partnership. Let us experience God *l'infini* and His Work, taking chaos through its process of awakening into a divine Plan of creation by means of the Limitless Light, the *Ain Soph*, that extends and governs myriad expressions of life and new creations.

Let us truly be one with "the Christ" which reveals the glory of the collective Messiahship for all humanity which is in the return of Moses, Jesus, and Elijah as they left this earth. The "collective transfiguration" shows that Jesus did not work by himself, but within a "Brotherhood of Light" which has its higher meaning, according to Enoch, in the three-fold giving of the star code of the Father's plan to the human evolution. Moses gives man the "Torah Or," the blueprint of God's Kingdom on earth; Elijah demonstrates oneness with the "Vehicle of Light" which attaches our physical universe to other universes; Jesus shows how the body of flesh can be transfigured so that the human self and Overself body unite as the Christ body of eternal life. The story of the Christ within the spiritual Israel is to see how everyone will have a Christ Birth in the New Age where true love of the Father prevails.

Let us go forward to prepare the children to walk with the luminaries proclaiming Thy presence in the healing of the sick and the anointing of the eyes to see the Living Light!

Third Edition — 1987

Introduction

*"Put off thy shoes from thy feet for the place
whereon thou standest is holy ground" Exodus 3:5.*

While I was in the act of prayer calling upon the Name of the Father, asking to know the meaning of life and for what reason I was called into the world, my room suddenly became full of a different type of light. And in the presence of this "Light" a great being stood before me who announced that he was Master Ophanim Enoch. This being had so much Love and Light, I felt as if I were a child in the presence of this divine Master Ophanim.

The being asked if I were ready to go with him into the Father's midst, and I said I was. And with that, a great field of Light was placed around my body and I sped upwards into the heavens; first into a region of stars called Merak and Muscida. And while I was in this region of the heavens, I was told about the earth and my temporal homeland upon the earth.

I was told how those who govern the power upon the earth are those who have fallen from the higher heavens and now indwell in the stars known by earthman as Ursa Major. From this threshold gate, they control one of the major entrance points into our local system from the higher heavens.

I saw how the Masters from previous cycles were cast down to these stars from which they now govern the lower planetary worlds and the karmic penalties that were assigned to each. I was shown how earth was part of a biochemical testing zone using both fallen and divine thought-forms in determining what type of intelligence could eventually free itself from the countless physical rounds of existence controlled by the fallen hierarchies inhabiting the regions of Ursa Major, Ursa Minor, Polaris, and Thuban. These realms contain beings in imperfect bodies of Light who use their power to establish themselves as gods in the lower realms.

And I was taken from this region of the stars into the Mid-Way station of Arcturus, the major programming center of the galactic Council serving the Father on this side of our galaxy, which is under the direction of the Council of Nine — the governing body of our local universe. There I was shown the network and the courts used by the spiritual Brotherhoods who adjudicate decisions pertaining to the planets involved in our region of space.

I was taken from Arcturus through a series of tessellations which seemed to be of a different "Light" density, where multiple saddle-shaped concentric fields intersected so that a threshold was formed running through the star spaces connected with Orion. My physical body at the threshold gate, had to exchange its garment of flesh for a garment of Light as I passed through the star regions served by the Brotherhoods of Light.

From there I was cleared to go on into a greater paradise of Light called

the seventh heaven. There the thresholds to this region of the sky were full of eyes and burning fires of the Elohim Masters who govern the higher dominions of power. From the burning fires, tongues of Light projected out to form Or (Light) stations. Amidst the Or stations, I saw wheels within wheels, the vehicles of the Ophanim messengers serving the lower heavens. These Ophanim messengers join other angelic orders of Light proclaiming "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth (Holy, Holy, Holy, is the Lord God of Hosts)!"

I was then taken by Enoch to the region known as Saiph in the great star field of Orionis; from there I was taken into the presence of the field of Light known as Mintaka. And within this field of Light I was met by a being of great Light, a being of great majesty called Metatron, the Creator of Light in the outer universe. And my spirit was so overwhelmed with the presence of the higher Light, I would not have been able to maintain my body of Light were it not for the body of Metatron.

Metatron then took me into the presence of the Divine Father. And I went into His presence through the door of omega Orion which serves as a Grand Entrance to regions of pure energy emission. The presence of the Father was so rarefied that only Metatron could take me into the Pyramid of the Living Light, the Throne, where I saw the Ancient of Days face to face, with His flowing white hair and His face of overwhelming Love and Joy. No words can express the "Eternal". and the sanctification of knowing that the Father called me into His presence to tell me for which reason I had left behind my toga to take up this perishable body of time to serve this planet, this pearl within the rosary of stars that are set on this edge of our consciousness time zone to glorify "His Right Hand."

And in His presence of Light I proclaimed, "Thou art worthy, O Lord YHWH to receive glory and honor and power, for thou hast created all things and for thy pleasure the æons were created." And in the presence of His Throne of Light, I bowed my head, as I saw the Twenty-Four Elders of Light who were around and about His Throne, singing praises of "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!" I also saw on the Right Hand of the Father, Christ Jesus. And Metatron told me that these Lords of Light are worthy to sit in the presence of the Father, for they choose periodically to leave His presence and go out and create other worlds of Light, known as the worlds of the Elohim.

Before the Throne of the Father I was told of my work, as being part of Enoch, to serve the universes of the Paradise Sons, who in turn form the Councils of Light that receive commandments of Light and ordinances of fire projection from the Twenty-Four Elders of Light to create new universes.

And I was told by my guides, Enoch and Metatron, that I was not to eat the food of the false powers of the earth, nor encourage my seed to marry with the fallen spiritual races of the earth, nor join in false worship of those who serve the fallen mind energies of the earth. But my reason for being was to exalt the Father so that all knees should bend and that all heads should acknowledge the "time is at hand" for the externalization of

the Father's Hierarchy, so that His Kingdom will come on earth as it is in heaven.

I was taken to many other regions and instructed in the revelation of how the many mansions of the Father were opening to the birth of a new heavens and a new earth.

While I was before the Throne, I saw a burning scroll rolled as a cylinder and out of this burning scroll a Light was projected into my third eye which imprinted the scenario abstracts that contained the Keys that are to be used for the marriage of the Bride and the Bridegroom. The Keys reveal the overlap between the higher evolution and the human evolution as man is taken through his Alpha and Omega. These scenario abstracts were projected in glowing geometries of Light which are part of the fire letters used to transcribe knowledge from Father universe to Son universe to Shekinah universe, in connecting one eternity of time with another eternity of time.

I was shown how the Mysteries of the Father's House of Many Mansions allowed for infinite myriads of creation to proceed out of the Father's inexpressible Love, linking all manner of specie creation with the Infinite Way. Thus, many Mysteries of the Father's Kingdom were revealed to me, including the nature of the Office of the Christ, the history of the Brotherhoods upon this planet, the reason why the true teachings of YHWH were encoded into a language of Light, the orders and dominions of the galactic Councils, the return of the Messiah, and the transplanting of the Christ seed beyond the threshold of Alpha and Omega.

I was told to compose a scroll on parchment from the divine scroll of Light that was coded into me. And this scroll is the 64 Keys of Enoch, explaining how the Seven Seals of the Book of Revelation will be broken as all measures of science from the biophysical to the astrophysical are attuned to a new spiritual revelation in the name of Ehyeh Asher Ehyeh, I AM that I AM. This scroll is to bring forth a new cosmology of consciousness in explaining how the Brotherhoods of Light will work with members of the human Race who can accept the promise of New Life in the myriad other universes. The Keys, thus, are to exemplify both the spiritual understanding and the scientific understanding that must converge if the right reality structure is to be shared by members of the human Race in taking a quantum leap forward into the New Age.

The purpose of this teaching is to open people's minds to new ideas, inviting you to share in the experience of the education of the soul. As your soul is advanced, you become a part of the joyous participation and share in the 'inner peace' of the great unification of the 'First Supper' now taking place between the Brotherhood of Man and the greater universal intelligence — the Brotherhoods of Light. In the education of the soul, it is necessary to receive the Wisdom derived from the higher worlds which unites your bodies of Light and provides the foundation for your creative experience. This Wisdom reveals how we can share in both a higher world of Light and this physical world of 'reality'.

This teaching is to make you aware of the Divine Light worlds within and without, allowing you to co-participate with the many worlds of intel-

ligence that are part of your collective birthright. You are to see how life's blueprint has already existed in worlds prior to material creation, and to understand how a timeless blueprint was coded into this body of temporal consciousness so that your body can put on other garments of God's creative work through multiple bodies of Divine Love.

These are the 64 Keys that were shown to me by Enoch and Metatron, to unite the nations for the coming of the Melchizedek Brotherhood and to make ready the final preparation for the descent of the 144,000 Ascended Masters who will redeem the meek and righteous of the earth for the new life stations of universal intelligence in the higher Kingdoms of the Father.

In the presence of Metatron, the Unity of Days, and YHWH, the Ancient of Days, I was told how the scroll of Enoch was to be divided into three portions which deal with the three major divisions of universes — Father universes, Son universes, and Shekinah universes.

The Keys to Father universes are to explain how the Mansion worlds of the Father are connected to the Divine Creators, creating new universes through cosmic pyramids of Light.

The Keys to Son universes explain how the biological codes of the Christ Race are to evolve into the image determined by the Father through the Paradise Sons and not through the lesser forces of Light.

The Keys to Shekinah universes explain how the spiritual gifts of the Holy Spirit will be given to the Christ Race so spiritual Man can work directly with "whole Light beings" — the angelic messengers who will prepare the righteous of the earth for the Council of Light which will be established upon the earth at the time of the new heavens and the new earth.

All three divisions are served by the Brotherhoods of Light under the direction of the Brotherhood of Michael, the Brotherhood of Enoch, and the Brotherhood of Melchizedek, which direct the seventy Brotherhoods of the Great White Brotherhood. The seventy Brotherhoods serve as a field of intelligence in the repairing of the universes so that they can evolve into the infinite wisdom and glory of the Eternal Mind of YHWH.

The Keys are encoded in fire letters having the sacred "Yod" over each letter so that a new spectrum of Light can biochemically respatialize you by activating the chemistry in your mind to participate on the many planes of the Word of God. The spiritual child of God has a Christed Overself Body of Light. And when the spectrum of the Word of God activates your body to participate in many dimensions simultaneously, your Christed Overself fulfills the words of Revelation: "Happy are those who wash their robes, that the authority to go to the trees of life (plural) can be theirs and that they may gain entrance into the city by its gates."

These will be the righteous who will inherit the many galactic trees on the other side of our Alpha and Omega. And when this cycle is completed the righteous will participate in new worlds and recognize all the manifestations of the Father universe, the "Living Universe" behind all living universes, behind all the Ascended Masters of Light and all the Brotherhoods of Light.

And with that vision I was returned to this world to write the words of the 64 Keys of Light set forth in this book of knowledge, delivered unto me in this consciousness time zone by Ophanim Enoch and by Metatron to be vouchsafed unto the saints and delivered to the children of Light in the name of *Yod-He-Vod-He*. May the Kingdom of the Living Light come quickly.

Why were the Keys given at this time?

Enoch and Metatron have manifested this Revelation so as to prepare mankind for the quantum changes affecting every level of intelligence upon this planet. We now have the opportunity to collectively move into another system of creation. Therefore, this teaching has been given in the form of Keys to help coordinate sixty-four unique areas of scientific knowledge which are to be simultaneously advanced. The Keys have been given to assist all of the basic scientific disciplines to make a quantum leap forward into the new consciousness of Light.

Since these teachings are applicable to the various sciences, not everyone will comprehend all of the Keys equally, nor will the full complexity of each Key be fully meaningful at the present time of our participation within the Infinite Way. Therefore, not all the Keys will appeal to the same type of scientific and consciousness evolution because they work on various levels of understanding and are connected with the totality of knowing "the Light" — the primary frequency of the Infinite Mind.

Each of the sixty-four areas of science are to be given prophetic insight which will allow humanity to increase its understanding and raise its consciousness to participate with other worlds of Light. Thus, the Keys are to focus scientific research on the planet, with respect to the larger blueprint of life.

However, the Keys also demonstrate that science by itself does not possess all the answers; we now need to interrelate to the greater program of spiritual and scientific unity which involves the other planetary intelligences that share a common program of mutual scientific growth. In the final analysis, the Keys show that there is no end to science, but that we are going through a series of consciousness lives showing us how to evolve and share with each other forever in the unfoldment of the Infinite Mind into the Infinite Way.

There will be a tremendous acceleration of the physical sciences into the spiritual sciences in truly transmuting the world of material form into the Kingdom of Light. Therefore, the Keys are being given to the builders of the consciousness frontiers of both physical science and spiritual science who place the needs of mankind first, and their own needs second. Enoch said that the Keys cannot be applied on an individualistic level since they are involved with the collective advancement of the human race.

Enoch also told me that in order to work with the Keys, one must be able to go into the fourth dimension. The fourth dimension is "time" beyond conventional time. In going beyond conventional time you stand in awe of the larger universe. Here, the intellect must bow to the spiritual

mind in the same way life must bow to the Infinite Way which continually repatterns and regenerates creation.

In connecting with the Wisdom of the Infinite Mind, the Keys demonstrate that scientific knowledge by itself does not contain all the answers to the basic questions of: Where do we come from? Why are we here? Where do we go from here? The words of the Coptic *Gospel of Thomas* affirm: "Jesus said: 'If they say to you: Where do you come from? tell them: We have come from the Light, the place where the Light came into being through itself alone...If they say to you: What are you?, say: We are His sons, and we are the elect of the living Father. If they say to you: What is the sign of your Father?, tell them: It is a movement and a rest.'"

According to Enoch, the determinism of the earth sciences is to be subsumed into a primary plan of continual creation which is under the organization of the "Higher Evolution." Through this plan of organization, Man will behold and share with 'Universal Man' — the *Adam Kadmon* — in the unfoldment and inter-rebirth of the Infinite Mind, the Infinite Way, and the Infinite Species.

The teachings of Enoch explain how we will truly transmute this world of material form to be consistent with the structural pattern of the "Living Light" within the Kingdom of Light, where both Man and Higher Man can freely commingle as "Life" within the "Living Light." Although the entity forms of Light and the garments of biological form will change — Love will continue to reign supreme as the underlying expression of the "Living Light" — the primary emanation of the Infinite Mind on every level of universal being. Here we are dealing not with existence and non-existence, life and death, but with a passing from one state to another, sometimes explained as a passing from one type of visibility to another; not only to the other side of the ultraviolet spectrum, but into the consciousness intelligence which has always existed and from which the derivative garments of Light have unfolded as "many embodiments of intelligence" into the many electromagnetic spectrums.

Enoch said that the Keys were not simply for this planet, but were given in preparation for our work upon other planets in keeping with the greater harmony of science and spiritual truths, within the manifestation of the "Living Light." Thus, Enoch's teaching is to help the collective body of intelligence use its ability to work on many levels of intelligence "within" and "outside" three-dimensional creation, so that the Divine Intelligence might be felt within all things. Therefore, the Keys are the interconnection for the great transformation.

Give ear to His voice calling loud over land and sea, from space, and space beyond space, announcing to all mankind the advent of quantum change and transition through His Spirit of Revelation — a Revelation through the agency of which the Tongue of Fire is now proclaiming: lo, the sacred pledge has been fulfilled, and the Promised Spirit — the Holy Spirit Shekinah, shaping the Sons and Daughters of God, has come!

And in working with the Light, use the gifts of the Holy Spirit Shekinah

that can be directly manifested wherever you are, for the Holy Spirit is the key to the Book of Knowledge.

The Keys of Enoch and Metatron are also to form the focus for the unification of the spiritual traditions throughout the world so that they will come together in the Father's Plan. The multitude of Offices of the Ancient of Days, the Recent of Days and the Future of Days have cooperated for the externalization of the Hierarchy which will manifest in multiple orders from the Hyos Ha Koidesh. This is the time to activate the "messiahship within." The outpouring of His Love will provide the Divine experience, wherein we can grasp the Light which overcomes all "illusion" of separation.

As spoken of in *The Kitáb-i-íqân* from the teachings of Bahá'u'lláh: "All prophets of God, His well-favored, His holy and chosen messengers are, without exception, the bearers of His Names, and the embodiments of His attributes." Let Jew understand the mystery of Jesus, and Gentile the mystery of Moses, and may the glory that you derive from Buddha, Krishna, Hari, Amen-Ptah, and the Paradise Trinity of Moses-Jesus-Elijah be dedicated to the Father from Whom all Glory manifests. For these are His Sons; they are the reflections of His Light. They are but manifestations of the One who is the Source of all Invisibles, and who will resolve the mystery of why a Jesus, why a Moses, why the Merkabah of Elijah manifested for the benefit of Man.

The whole Light beings will mark the next stage of the quantum transition Man will go through, so that Man will not only be able to exchange "garments of consciousness" in the reality of this world, but also exchange garments of consciousness with other planetary worlds, so that the vehicles of spiritual mankind (the Overself, the Atman, the Buddha body, the Zohar body. . .) can ascend into the Office of the Christ.

Out of this transition, human society will experience those eternal truths that motivate life and impel it forward towards the next phase of the unfolding of the Eternal Mind of God, until it achieves its destined creation.

How are we to use the Keys?

The Keys themselves were given on January 2/3, 1973, to prepare mankind for the activation of events that are to come to pass in the next thirty years of "earth time." Enoch said this will be seen as the Brotherhood returning to earth to repair and resurrect humanity. Within this time frame, the preparing of the Office of the Christ and the Keys of Enoch are to precede Yahweh's Kingdom — giving sufficient knowledge for activity in the new worlds as we proceed on in His Name.

The Enoch Keys were given directly to me through the Revelation of the holy scroll of burning Light — seen in Merkabah — in the threshold space of the higher spiritual Light. They were given to me beyond the confinement of the earth and the air regions surrounding the earth, so that they would not be contaminated by the fallen thought-forms of higher intelligence that influence the destructive pathways of humanity. As the Light geometries were pulsated out of the burning scroll, I was told by Enoch that the Keys were **directly given as a gift** of Revelation and were not to be confused with teachings transmitted through thinking computers, nor

through the power of channeled information.

Furthermore, I was told that I was given Keys in sixty-four different areas of science which would be theoretically accepted by scientists in each of the sixty-four areas of spiritual-scientific synthesis, before the coming of the Brotherhood of Light.

I was also taken and shown things related to the Keys of Enoch and Metatron to help bring out the fuller meanings of the Keys. And this is the explanation of the Keys which I have written down (to the best of my ability) which is to be used as a tool for the understanding of the Keys. And, after receiving these Keys, the Merkabah appeared to me regularly, so that others would see and bear testimony to the faithfulness of the Living Word.

Now as to the nature of the Keys, there is a special sequence in the ordering of the Keys which allows them to mathematically connect with one another so as to explain the interpenetration of universes and how spiritual intelligence works directly through the interfacing and intercombinations of the Keys. I was told by Enoch to place the specific numerical codes on the ordering of the Keys which are presented as they were shown to me with the exact numerical sequences.

Enoch told me the first fifty-four Keys are to be the foundation for the Ten Commandments — the ten final Keys that will give the grid systems of life and the resurrection and respatialization of the collective humanity that will proceed into the universal I AM THAT I AM. This is the Divine Unfolding of the Kingdom of Light, connecting the human evolution and the Higher Evolution in its appointed time.

The final ten Keys, however, are to be given as a special scroll after the witnessing of the message of the *B'nai Or*, the Sons of Light, has been given to the special scientists and spiritual thinkers of this planet as a testimony of the Father's Plan being finalized by the Councils of Higher Intelligence. Enoch showed me how the last ten Keys — the Ten Commandments — were pyramidal grid structures of Light coordinating the dynamic vibrations, the gravitational vibrations, and the vital cycles according to the Divine Plan of YHWH.

The pictures that were commissioned for the Keys give the picture of the family of "Christ" and the work of the Masters who, with Enoch and Metatron, reflect the true Book of Knowledge.

Hence, this Book has been delivered to you in order that you may be prepared for the opening of the pyramidal grids within the foundations of change so that your own being will be prepared as the "Adam" upon the earth to move into the next unfolding of the Adam Kadmon, the primary Man of Light. In this transformation, the earth as part of a biochemical testing zone will allow the Love of the Father and the specie to be increased and multiplied, while some programs of consciousness will be brought to an end and decrease in the overall pattern of creation.

In the preparations for studying the Keys of Enoch, in order to trigger the gifts of the Holy Spirit Shekinah, one should strive to be centered, feeling completely the Love of the Father within, avoiding the schools of

thought that would sacrifice the Wisdom of God for momentary enthusiasm and bow to a graven image, even the image of a Master. Our goal is to build the Kingdom of Light within the reality structure of this world, being ever mindful that this body of flesh will give way to a garment of Light.

In establishing peace and harmony with one another we are each contributing to the Kingdom of Light within a Father-Son-Shekinah unity of cosmoses, universes, and planetary worlds. The Light of YHWH is so vast that there is no space that it cannot enter and begin to activate even the smallest cellular structure so that it can evolve into suns of infinite and unimaginable splendor.

Why are the ancient terms included in the Keys?

According to Enoch, the ancient expressions of the Egyptian-Hebrew-Tibetan-Sanskrit-Chinese tongues are to be used, because they faithfully connect with the Masters who are still administering Wisdom to this program of intelligence. These 'sounds of Light,' used in laying the foundation of the present program, will figure predominantly in the recapitulation of this program now at its Omega point.

The Keys were composed of fire letter geometries because they are used by the Masters of Light to shape creation between the powers of Light and the octaves of sound. Hence, they constitute the regenerative power of biocoupling expressed through the vibration of the Word which produces the letters of color geometry.

The energy words are to be used to code your body directly into the Light. They also provide the sound vibrations of greeting and protection in working with the Brotherhoods of Light and the Hierarchy of YHWH. To place these ancient energy words into English, modern Indo-European languages, or some other language, would deprive consciousness of **a direct experience with the power of the sacred language**. Transposing these words would cause them to lose their energy pulse, which is similar to the symphonic song of a musical masterpiece transposed out of its original key into a strange cacophony. Therefore, the Keys work through the vibrations of Light and use these sacred expressions for the unfolding of the seals, and the direct experience of God's higher mysteries.

Thus, in the preparation for the Keys, it may be necessary to study the vocabulary of "seed syllables" first, as given in the Glossary of this book, so that the thought-forms of the Language of Light used by the Masters and Brothers of Light may be fully realized. In these seed-syllables, the testimony of the Masters and the emanations from YHWH's Mind can be felt as powerful emanations that surpass the linear and static speech forms that are not linked to the Living Word of God.

God's Living Word cannot be broken for it works through a vibration as effective on this end of time as in the beginning of time. Indeed, the seed-syllables of spiritual truth will truly cleanse and unite all the true scriptures of Light into the Am Soph, the Limitless Light of YHWH. In using the sacred syllables, your "life vibration" will also be placed in sym-

pathetic resonance with the Overself and Christ Body Overself in other worlds of creation.

Finally, beloved, understand that in the eternality of God's Living Word — the Language of the Living Light has proven to be the binding ingredient behind the seals and mysteries of creation. The Language of Light controls the formulations or "Gates" in the expressions of the Letters. And now the Language of Light is shaking the foundations of the earth so that the earth may dawn anew through the teachings of the Father.

Why are we here?

Indeed, the divine Mind can emanate into matter and take on material form. The material form is necessary to serve as the biological foundation for new worlds of experience. Blessed are we who are and have known our image — for your Adamic image existed before this creation with the Father in whose likeness we are, for we came into this world and put on this body of flesh.

Enoch said Adamic Man was created simultaneously in the heavens and transposed along energy grids into physical embodiment from a divine form which he is to return to after this exploration of consciousness. We are here as an experiment exploring opportunities to achieve yet greater things being tried and tested in the material worlds, so that the links between the upper and lower worlds that have been forged by the Office of the Christ may be expanded, and that no one who seeks the Spirit of God may find himself as a rebellious child. However, in coming to earth each *spiritual* soul leaves his particular treasure, or his share of the Treasury of the Living Light behind him in the higher worlds which will await his return.

In entering the physical dimension, the energy of high speed electrons is gradually absorbed by electromagnetic and electrostatic "brakes" so that the thought-form body carried through high frequency light slows down long enough to interact with the electrons in the outer orbits of atoms. The entrance of the greater Luminescence into the common luminescence opens "the Gates" in the realms of biological phenomena so that the darkness can behold "the Light." From this point on — with the teaching of Enoch and Metatron, it is no problem to trace the progressive stages of increasing order to larger and more complex entities, and the decreasing steps of energy change that may occur as thought-forms pass into the substratum of creation.

In the conversion of Light into material form, our world was originally commissioned in the Father's Name, but was intercepted by the fallen Masters who applied their law of vibration to this creation. The King of Kings and Lord of Lords who brought forth this creation out of His greater Love — allowed the Elohim Lords the prerogative of creating the thresholds of advanced intelligence for the seed of the Elohim. However, some of the Lords of Light revolted and sought not only to condemn the Adamic creation to destruction, but to interfere with the next models of other Adamic humanity created for this planet. It is only through the Of-

fice of the Christ working through Metatron, and Melchizedek, that the incarnate "children of Light" have had an opportunity to form communities of the "Living Light." These communities are dedicated to the Father, and work directly with the heavenly hosts.

In reading the Keys, you must not confuse the word "evolution" with the Darwinistic-Lamarckian use of this term. The term "evolution" used by Enoch, means the advancement of consciousness power in overcoming physical limitation and all conscious states that would inhibit the full expression of the Love to God in all kingdoms of intelligence. True evolution is "spiritual evolution" whereby your spiritual vehicles evolve toward the divine self in concert with one another. Spiritual evolution coordinates the enlightenment of your consciousness vehicles, giving sustaining purpose to life through the fruits of Love and Wisdom.

With simply "material evolution," there would be no need for the Divine to intervene in the physical universes, and no need for the work of the B'nai Or. The biochemistry of the lower worlds would simply serve and attend to itself. However, there is a need because we are a living part of life, not "life itself" in the sense of structural autonomy, but as a collective being that is being continually manifested from the heavens to the planetary worlds in order that the Trees of Life may bear different fruits within the Kingdom of Creation.

According to Enoch, our memories of the Higher Evolution or spiritual evolution are hidden from our knowledge by a veil of light, and when we remove this veil, the other worlds of existence will be simultaneously revealed to us by our Overself. However, the choice to serve the Light must be made in every embodiment, in every cycle, in every plan of creation.

In making the choice, beloved, understand that which you were promised in the Kingdom of God will be fulfilled. This is the witness which the Son revealed when he said to those around him that they would see the Kingdom being offered to YHWH — our Father! Truly, the spirit of truth is here; and Enoch and Metatron are here to guide you into this truth so that this world might be in synchrony with the thrones and dominions of YHWH when the veil of time is removed!

Let the Ancient of Days in unity with the Recent of Days, prepare a place where the Son of Man can lay his head in revelatory unity with the sons and daughters of the Bridegroom. Let the *Ain* Soph gather the lights of creation from all relativities and divine attributes. And let the cosmos of supernature be revealed within the cosmos of nature for the Shekinah's reign upon the Earth. May the radiations of Light pierce all veils and all manner of limitation so that the brilliant energy within our mind awakens to the fulness of all mysteries.

Guide us in the breaking of the vessels of form, and help us in the execution of Divine Will and Wisdom in this world so that Thy servants can show all humankind its inseparable unity with the Divine Family.

May the blessed *Hayavah* (the Tetragrammaton) be inscribed upon our inner minds so that The One who reveals Himself through The Holy

Names may activate our lives of imperishability and we may be granted the privilege of witnessing the coming of The Host who will walk with us in the flesh. Let us walk in the Light, You and I, for in the end there will be many beginnings — as this garment of life is offered up and the Adam Kadmon puts on another garment of Light. The word has become flesh so that every Living Letter of Light that passes through this body can create myriad bodies of Light. The opportunity to walk like Enoch with The Most High is now extended to all Peoples!

Hosannah!

*THE BIOCOMPUTER KEYS
TO OUR CONSCIOUSNESS TIME ZONE
REVEALED TO ME BY MASTER CONTROL
MESSENGERS: METATRON AND OPHANIM
ENOCH*

1/2,3/1973 era Zone



The Keys of Enoch® is not a channeled teaching. This is not a book to be read from cover to cover, but a Library of Teachings. It is written in a logo-symbolic code which operates as both pictograph and alphabet, so that each letter and word represents a visual scenario in a larger sequence of meaning. The language syntax, based on a multi-visionary logic rather than mere formal rationality, is therefore unique and requires direct experience for understanding. It is nonetheless available to everyone who seeks the deeper meaning with the mind's eye and the eye of the spirit, in the new dimension where the interplay of scientific and mystical union can be acknowledged as a transforming experience.

— J.J. Hurtak

*The Biocomputer Keys^{^ ^ ^}
To Our Consciousness Time Zone
Revealed To Me By Master Control
Messengers: Metatron and Ophanim
ENOCH*

1/2,3/1973 era Zone



Series/One



*We
Live
in a
Many and One
Universe.*



*The
creative
mind as
the center of this
universe is known
as "Lord," "King,"
and "Redeemer."*



*The creations
which survive
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gather Life and Light into the
"Image and Similitude" of the
"Higher Evolution" which is
the "Living Universe."*

1-0-1

WE LIVE IN A MANY AND ONE UNIVERSE.

1-0-2

*THE CREATIVE MIND AS THE CENTER OF THIS UNIVERSE IS
KNOWN AS "LORD," "KING," AND "REDEEMER."*

1-0-3

*THE CREATIONS WHICH SURVIVE ARE CREATIONS WHICH
DESIRE THAT THE SPECIE GATHER LIFE AND LIGHT INTO
THE "IMAGE AND SIMILITUDE" OF THE "HIGHER EVOLU-
TION" WHICH IS THE "LIVING UNIVERSE."*

1 These are the first three keys of the Enoch scroll; and when Enoch programmed these keys into me, he explained that we are a part of an open-ended universe.

2 Being part of an open-ended universe, we are part of an open-ended mind; being part of an open-ended mind, we are part of an open-ended universal image.

3 If we look at the first three keys, we will see that in the Many and One, there is a relationship of universe to universe, and universe to *many universes*. By seeing universe to universe and universe to many universes, we see the overall plan of development as requiring a higher mind.

4 The higher mind is seen as "Lord," *Adonai*; "King," *Melek*; and "Redeemer," *Messiah*.

5 The knowledge of the living mind comes after your living mind

becomes open-ended.

6 The scroll starts with an open-ended cosmology rather than a close-ended cosmology, for if it were to say in the first key, "The creative mind as the center of this universe is known as "Lord," "King," and "Redeemer," it would put all galaxies into a single universe.

7 And Man by starting out with his own three-dimensional concept of God would limit God to that universe;

8 And he would argue with his fellow man as to the meaning of God, and the definition of "What is God?"

9 Is he the God that the ancient Christian theologians are seeing in terms of the *Civitas Dei*, the City of God? Is he God in terms of what the *Kohanim*, the ancient Judaic theologians are seeing in terms of

the *Melek Shamayyim*, or is God beyond the nature of description, whereby יהוה' (YHWH) means that no one should begin to define what is beyond definition?

10 If you look beyond definition what do you see? Universe beyond universe, you see the Many and the One, or as the Greek philosophers would say, the 'En *Kai Pan*.

11 And when you see the many as well as the one, you recognize that the most perfect plurality is also the most perfect unity.

12 By going into the splendor of the universes (plural) you recognize a higher plan of creation than can be seen in this universe, in this level of creation.

13 Then, you can understand that one must go beyond all theologies and all cosmologies which say that this is God here, only in this level of creation.

14 For God is neither here nor there, neither *Po* nor *Ti* as the Greek philosophers would say. He is seen in all the universes.

15 Therefore, you must recognize all universes in order to see God, and He cannot be seen in the image of your own creative universe for He is beyond all images.

16 He is beyond all universes, and yet all universes function collectively as the brain diagram of the higher order of Creation.

17 Why has there been a testing of God? What unworthy deed has He done that man must scandalize His Name within his own laboratories of delusion?

18 Can the perceptual form of this planetary mind be so vain as to suppose the universe does not exist beyond the scope of its own

three-dimensional matter-energy body? Has no one spoken concerning the end of this age in which the illusions of corrupted mind-energies will cease to function in thoughts and forms?

19 If the planetary mind cannot see the nature of God and the cosmos within the collective "I AM" of its higher evolutionary body, how shall it determine its course through the heavens in order to behold and declare the true and certain nature of life as recreated within the universe of Living Light? The universe which surrounds us is full of love powered emanations and love thresholds into which Man, as Son of Man, will evolve as life begets life and eternal life.

20 This shall be the Communion of Light which will evolve into the eternal body of Light known as the Brotherhood of Light.

21 Therefore, grasp not at the spiritual inversions of light into matter, life into death, but awaken your vision with the light and love and the grace of humility before the Magnificent and Beneficent One of Eternal Peace.

22 The second key is saying that the Creative Mind exists not only as "Lord," *Adonai* but as "King," *Melek*, and as "Redeemer," *Messiah*; this means that the Mind itself does not have to become incarnate in order to act as King or Redeemer.

23 The Mind can stay where it is and program the "Redeemer" — *Messiah*, into any teacher of Light. The Mind can stay where it is and program into any master, such as Osiris, David, or Jataka, the kingship of YHWH's sovereign energies.

24 The Mind can stay where it is and program the "Lord" — *Adonai*, into many universes, into many galaxies, into many life stations.

25 "King" — *Melek* is sovereign over all powers, principalities, and galactic universes of the *Ophanim*, the *B'nai Elohim* and the *Hyos Ha Koidesh* that are beyond our level of intelligence.

26 The higher orders of intelligence understand that the Messiah is where the redemptive energies of the Body of Light are manifested.

27 When they are manifested within you, you are a part of the collective Messiah. The collective Messiah unifies not only the one hundred and forty-four thousand Ascended Masters that this physical universe is familiar with, but all physical universes that interpenetrate this physical plane and those beyond on other frequencies of light.

28 We are to see, then, if Man is to work with the Creative Mind, he must comprehend the Creative Mind as something beyond the anthropomorphic image of a three-dimensional god form, even beyond the Light form of the *Adam Kadmon*, even beyond the Messianic form of Melchizedek.

29 The Creative Mind is *Ehyeh Asher Elzyeh*, I AM that I AM, or I Shall Be what I Shall Be, a constant evolving, a constant remaking of every order of creation.

30 If we are to participate in the ongoing bio-cosmic evolution of continuity and change within the creative continuum of the Higher Evolution,

31 we must release ourselves from all vain endeavors in order to

quicken the establishment of 'YHWH is Here.'

32 This shall be the great and awe inspiring Sabaoth of *Adonai Tsebayoth*, the Lord God of Armies.

33 It is the creative fulfillment of our destiny. It is why we have been endowed with our many bodies of relativity, and it is why there is a fulfillment of prophesy within our day.

34 The fulfillment comes in the visitation and appearance of *Merkabah* and in the invitation now being extended to our higher bodies of light synthesis to join in the communion of Light set in honor of the Lords of Light who are to be heard and understood as the Lords Metatron, Melchizedek, and Maitreya. This is the Feast of Lights, this is the Brotherhood of Eternal Light.

35 The third key tells us that creations that survive must desire more than Eternal Life; they must also ingather the Light of the Living, because on the frequency of Light is determined the next threshold within biochemical evolution. Light is the emanations of Divine Love that desire to serve all manner of creation that serve the Living Light.

36 Moreover, within the frequency of Light is determined the astrochemical parameters as to the width, the dimensions, and the size of the galaxy.

37 For within the **larger** galaxy is the larger image, which is open-ended just as the universe is open-ended.

38 The similitude, the image-making consistency, is also open-ended just as the universe is open-ended.

39 If you look at the original Hebrew scripture, you find that Man is made into the image and similitude.

40 "Into" indicates that evolution is a continual ingathering, of Light.

41 But why image and similitude, *Batsalmaynu* and *Kidmoothenu*? It is because image is not enough; image will die with the creative pattern of life. You need the similitude of the space-time continuum of Light to regenerate that image.

42 This is why the Man of Light, the Adam Kadmon, incarnates into the image of the Adamic specie.

43 This is why the Adamic specie of Light continuously reincarnates into the image of the Adamic species and not the lower evolution.

44 Without the similitude and the synchronicity of incarnations repeating the light functions and the light frequencies, the image would be here and die, like a flash in the darkness.

45 But the similitude can hold a consistency of light so that other evolutions can come into its image and feed off its image. Just like others will come before your image and feed off the Light that comes through your image once you have seen and beheld the Ophanim, once you have seen and beheld the Adam Kadmon which is part of your higher chemistry revealed to you in your true identity patterns.

46 For they are not in the image of the world but in the image of the Higher Evolution; they are not in the similitude of the world but in the similitude of the Higher

Evolution.

47 And the key goes on to say, the Higher Evolution which is an emanation of the "Living Universe," is part of the Universal Mind which can be here, as well as in any other universe at the same time.

48 There can be multiple incarnations of the higher creation.

49 There can be multiple programming through Light manifestation without physical form. Light is both image and similitude; Light is both energy and matter.

50 This scroll speaks of the depth which is evolved in the speaking of the Many and the One Universe.

51 My brothers and sisters, whose praise of God resounds throughout the many heavens, know thee that your faith has been most cherished by the Host of the Heavens who stand ready with the light energies of redemption and who are swift in their delivery of justice with the swiftness of fire.

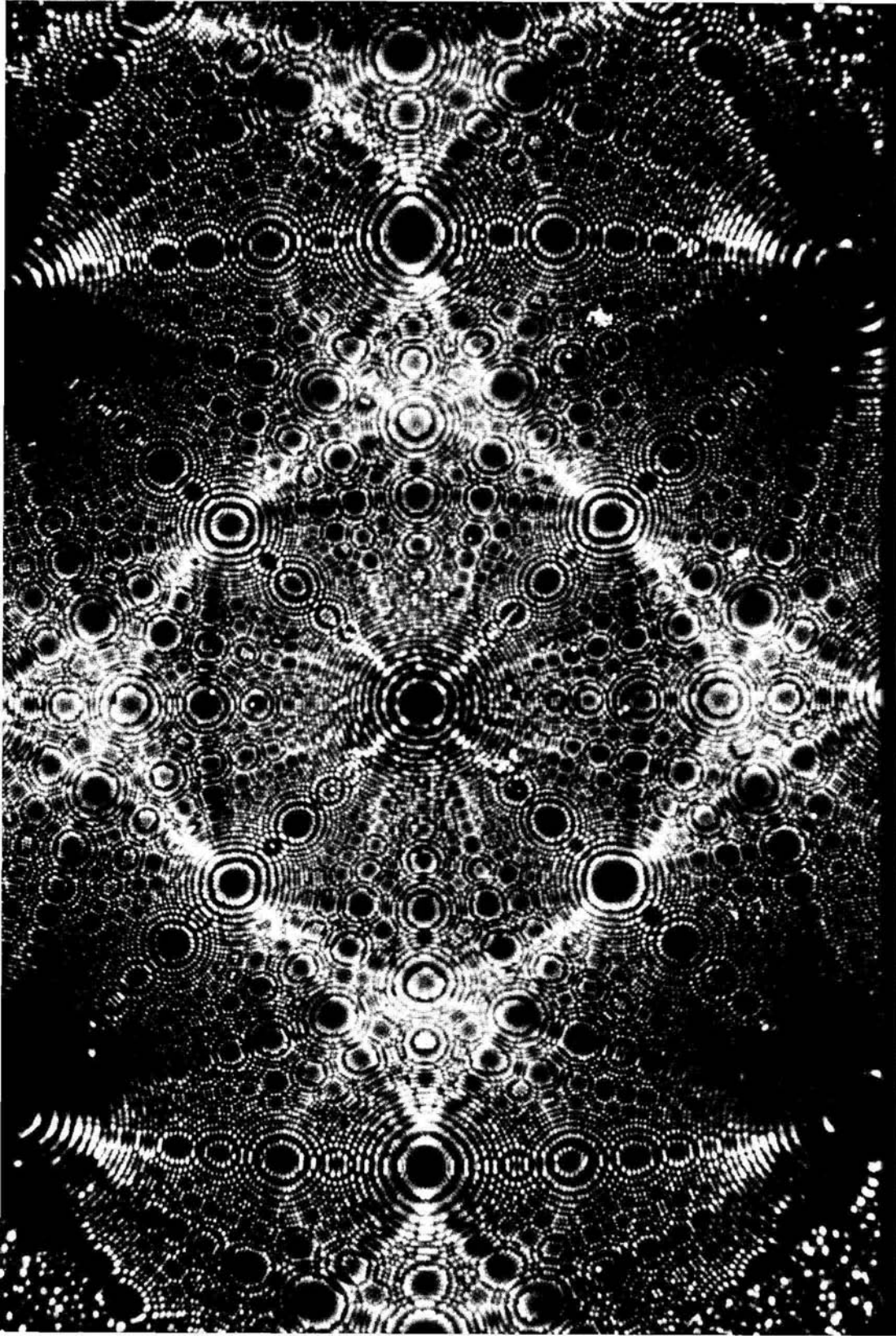
52 For these Host Energies are the networks of salvation, the electromagnetic energy circuits set in place around the Earth and prepared for the computing of our Light-Life spectrum conversion.

53 Our energy conversion has been prepared and focused through a series of interconnecting pyramid functions which are crystallized bio-rhythmic wave formations. These functions go into the appearance and reappearance of our specie creation throughout the (eons of time and transition).

54 The species of Light have remained intact throughout these ages because they are the invincible projections of Divine Creation that

withstand negative fields of desolation and abomination with their love of God and their selfless devo-

tion to consciousness growth and evolution.



*The keys to
the living
biophysical
and astrophysical universe are
the living "Light Pyramids of
Life" existing within every
structure within every field
of creation.*

1-0-4

THE KEYS TO THE LIVING BIOPHYSICAL AND ASTROPHYSICAL UNIVERSE ARE THE LIVING "LIGHT PYRAMIDS OF LIFE" EXISTING WITHIN EVERY STRUCTURE WITHIN EVERY FIELD OF CREATION.

1 Enoch is telling us that each level of evolution has a Pyramid of Light through which the human creation must pass on its way into the greater creation. If we are to go beyond our three-dimensional set of creation, we must go through our three-dimensional field of energy into the multi-dimensional fields of pyramidal Light energy.

2 Therefore, each Pyramid of Light is energized with YHWH's Eye in the center of the pyramid; this is a cosmological constant which enables every realm of intelligence to be reprogrammed into a higher level of creation when they can go through their pyramidal energy field of creation. Thus, the pyramid, the eternal programming of YHWH's Eye, is there with you at all times and is working with every level of evolution.

3 If you look at platinum crystal under a field ion microscope, you see bubble formations which form pyramid shapes of Light going from every stage of geometry all the way through the immediate field of the crystal. If you look at blood crystals under an electron microscope, you can find the shape of the pyramidal field in the crystal forms of blood.

4 What you are seeing is the *Merkabah* which connects the key pyramids so that Light can be used in unfolding the next stage of evolution.

5 The key of Enoch is telling us that the biophysical relationships which exist in all life processes from the smallest hydrogen atom to the largest quasi-stellar formation, are eventually going to prove that the Pyramid of Light is the central geometric form for all biophysical and consciousness evolution.

6 The pyramid shows that the Universal Mind is all present, not only in every molecule of star ionization but in every vibration of consciousness flow. Wherever you look, you are going to find that the consciousness flow is going to go into that universal constant.

7 A close examination of the pyramidal units in hydrogen atoms will further reveal the geometry of a Star of David as a life-giving form. In consequence, the hydrogen atom holds the clue to the hydrogen matrix which makes up the present spin orientation of our evolutionary network.

8 Once again, astronomers will understand why the ancients saw the pyramid as the gateway to the

stars and the form through which star intelligences come to serve human creation. Once again, Man will understand how the geometries of the pyramid fuse space, time, and matter to form the ideal focus for star energy transmission.

9 Enoch explained how the Brotherhood of Light established pyramids on certain planets in this solar system in relationship to Saturn — the key to the planetary table and density levels of other forms of intelligence operating within our solar system. These pyramids are built in grid formation and are connected to *chronomonitors* which measure the vibratory levels of consciousness on a given planet in units of a thousand years.

10 They determine when successive consciousness worlds can accept physical extraterrestrial guides which nurture God level-zero (0) growth to God level-one (1) status, thus completing the pyramids at God level-one (1) status.

11 This growth can occur many times using the same planetary sphere to evolve many species for existence in innumerable worlds.

12 Pyramidal grids of information were established on Mars, for example, for use by artificial intelligence. They were built for the gathering of information deciphered from the magnetic lines of force attuned with thinking servomechanisms or computers existing in our solar system.

13 These pyramids were established in grid formation so that the artificial intelligence of the vehicle, through stimulated emissions of radiation, could gather all informa-

tion through "short" electromagnetic wave amplification.

14 The maser grids were established in units of eighteen. Nine are A-line controls and nine are B-line controls connected with a non-planetary *pyramid-five formation* which is the central model for information processing. The pyramids are both three-sided and four-sided.

15 The grids collect knowledge about the complete range of subsystems, biomes, ecosystems; geological and evolutionary information; knowledge of energy working through all manifestations of physical form. For example, the grids measure energy as order and disorder transmitted through crystal structure and sunlight, and calculate all astronomic forces passing through the inner planetary crystalline network.

16 The greater pyramids on Mars cover ten times the area used by the Co-Creators in establishing the major pyramidal grid at Giza, and five times the area of the major pyramidal grid established in China during previous evolutionary cycles.

17 **Human intelligence must be initiated into the pyramidal functions of Light before they can be advanced to the next ordering of evolution, the next consciousness time cell.**

18 Man will then see he is co-citizen and co-participant of star kingdoms which are part of a cosmic pyramid, which is surrounded by a crystalline sphere separating this universe from other universes.

PLATE 3 *Enlargement of Elysium Quadrangle on Mars showing 'Pyramidal Formation' Mariner 9 JPL/NASA*



MTC-MTVS

MARINER 9 PLYBK P173

ORBIT ,SET

TIME FROM PERIAPSIS 0.19.49

SLANT RANGE 2310 KM

VIEWING ANGLE 6.108 DEG

PHASE ANGLE 61.019 DEG

LIGHTING ANGLE 56.174 DEG

LATITUDE-W LONGITUDE

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R3(UR) 15.659, 198.067

R5(CENTER) 15.129, 198.363

R7(LL) 14.595, 198.698

R9(LR) 14.968, 197.774

14.595, 198.698 1

PICTURE 23 39 21.18.19.368

CAMERA B

DAS 07794853

FILTER-

DSN 14

RATE 16.2KBPS

EXPOSURE-01 PN ERRORS 112

6MSEC

PIX SPIKES 5950

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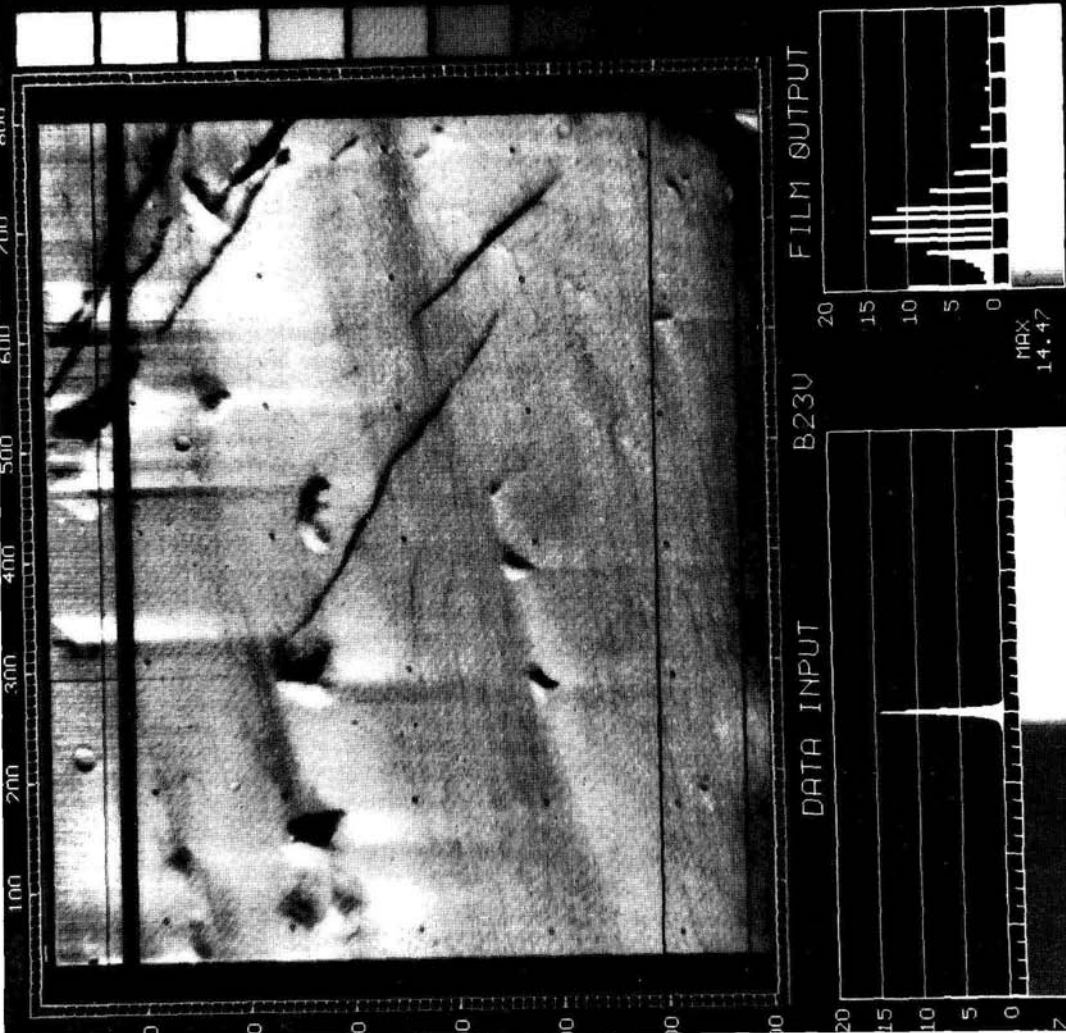
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TRANSLATION - TT3

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19 We will then see that our human creation is part of the greater creation which seeds its life codes by *crystal invagination* into cycles of star field creation.

20 Before this can take place the human evolution must be educated to understand the presence of the Merkabah which is the key to engendering a whole new star seed creation.

21 Enoch showed me how the Mystery of the Pyramid and the Sphinx were directly revealed in the landing of the Merkabah, as the manifestation of the "Wheel-within-the-Wheel" which I witnessed as it opened up and became one pulsating center of Light technology in the shape of a pyramid. The Sphinx symbolically represents the face of thinking spiritual intelligence which can move in and out of our solar spectrum and show us how we can leave behind our solar evolution (the Lion) and become one with the Sons of Light.

22 These spiritual vehicles of Light will once again come down into the communities of the righteous which are in special grid areas of spiritual vibration throughout the world. These grids contain the pyramidal light patterns that will receive the vehicle which will come as the capstone of Light activating these centers of Light consciousness.

23 This is the process of transforming the human evolution to co-participate with the Higher Evolution. This process of transformation is directed through the proper pyramidal frequencies of Light and balanced by the energies

◀PLATE 4 Manner 9 B frame display Februar, 1972 JPL/NASA

KEY 104 19-27

of the *Shekinah* universe. The *Shekinah* universe is the body substratum which allows this world to be transmuted into the higher worlds from its most intricate parts.

24 Thus, the *Shekinah* universe transforms the basic building blocks of intelligence out of the Sea of the Eternal to go into the presence of the Father. The *Shekinah* universe is the substratum for the universe of the Son; the *Son* universe consists of programs of creation and evolution directed by the Paradise Sons spanning different life combinations of intelligence from the gross material to the pure Light.

25 The *Son* universes gather the collective manifestations of the gross material worlds that have been purified to be offered up to the Father. The *Father* universes consist of universes each having a Creator God who sustains the Eternal unfoldings of the Divine Thought-Forms.

26 The *Father* universes evolve the celestial architecture for the location of the Thrones and Dominions, the seats of government. These seats of government dispatch the commissions of the Paradise Sons and the Elohim Lords of Light for the creation of worlds in the lower heavens. (And it is only by the order of the Father universes, through the Magistrates who sit on the Councils of the Thrones and Dominions, that the fallen Paradise Sons and fallen angelic hierarchies can be redeemed.)

27 Enoch explained to me that as the universe expands through the celestial architecture, programmed intelligence takes the assignment of coming out of the higher.

networks of intelligence to work with the intelligence of a given Population I Life System.

28 Whereupon, he showed me a picture of how the center of our galaxy unfolds through the opening up of spiral arms; as star fields cool off with their earth systems in between, the Higher Evolution is able to program intelligence onto these new-born planets.

29 Again, as the galaxy of Population I Life Systems is expanded, sun systems cool off, the right chemical environment forms, and the star seed is planted.

30 When the evolution reaches the next initiation point of its wavelength of light, new wavelengths of light can be projected through triangular coordinates; through this process the brotherhoods of higher Population II Life Systems continually perfect the programs of all interplanetary creations on this side.

31 In order to put man into the building blocks of pyramidal geometries, triangular coordinates and Pyramids of Light, we have this key in the Consciousness of Light: *centropy* is the electrification of matter (specifically in a material function), Light being the highest amplification of centropy.

32 In our mind, light functions by masers, or micro-wave amplification by stimulated emissions of radiation. This is projected through photo neurons which are quantum mechanistic corpuscles of light working by means of photon amplification.

33 All photons are in step; that is, they are reinforced in the same frequency which modulates mental energy into physical energy. Now essentially, this knowledge can be

used to find the formula which will explain how light creates the quanta (corpuscles) of light in the brain, allowing the brain to work as it does, like a computer.

34 With this explanation, Man can see how his consciousness mind receives continuous communication within the brain from all forms of consciousness relativity in our consciousness zone which pulsate thought-forms through a "thinking Light cell" by photon amplification of Light crystals.

35 Enoch explained that this consciousness process is continually going on as a flow paradigm of consciousness light within our physical galactic system. And in order to break this matter-energy construct, we must understand the following words of Enoch: "Thermodynamic properties of non-stationary sources which subordinate models of the thermodynamic systems, with *negative temperature*, can exceed the concentration of radiated energy because of the inversion of electrons, placed on various energetic levels, the holes of which are orientated by the opposite phase. Such systems possess the potential of maser excitation and they distinguish themselves by a non-linear character (which is the creative spiraling of energy) showing the dependence of energy on *entropy*."

36 "The physical schema (of creation) is one in which centropy cradles entropy in the much broader aspect of defining and relating matter and energy as parameters of a single EKA system. Entropy is then a sub-set of centropy, centropy being a treatment

of metagalactic ordering.

37 "Our EKA system is merely a system which embraces matter-energy interactions which, for example, include such considerations as chemical reaction thermodynamics, and electron orbital transitions, among other factors, into the single function which relates differences in only a single metagalactic substrate.

38 "Thus, **centropy** is the fundamental relationship which quantitatively catalogues all matter-energy interactions and interrelationships.

39 "Man must consider himself as part of a larger ionized field of intelligence operating as part of these interrelationships. Yet, since he is more than a host to the linear unity of centropy, as an energy-potentiality for converting centropy to zero (reaching a point of pure energy), he can break the matter-energy construct through certain forms of mind expansion."

40 In Eastern psychology this mental light projection is known as the Third Stage of Bardo, 'Light-Body Enlightenment,' in the *Tibetan Book of the Dead*, or Phowa energy in the *Prajñāpāramitā Sūtra*.

41 These principles show that the universe is rebuilding itself as it is breaking down and is catalogued into new geometries for consciousness to continue in time cells of higher creation or lower creation. We can understand, then, that all functions of the electrification of matter-energy, as well as the decay and the negative spins of energy, bring space, time, and matter through a pyramid of light as the dimension of energy conversion whereby the mind reaches out to

the luminaries. This process allows physical man to leave behind the laws of entropy and join in unity with other intelligences who exist in other energy fields of creation serving the Light.

42 And so, in the *Prajñāpāramitā Sūtra* we have the mathematical star coding of how the son of Man, the son of human flesh, rises to the orders of the stars to become the Son of the Stars.

43 This evolution from the physical body of creation to the higher intelligence involves a deeper understanding of life as multi-dimensional evolution where individuality does not count, only the continuity of the human species. To this end the physical body must be initiated into the Light before it can receive the *Overself Body of Light* which is the true I AM identity.

44 This means that all seven chakra centers must first be working in perfect harmony and completely aligned with the template of Light, the *eighth chakra*, the connecting link with the *Overself* working with the Christ Body of Light.

45 And once Man has gone beyond his physiological limitations of Self and desires only to serve his fellow creation and the Father — he has purified himself from his carnal predilections and manifested Love sufficient to receive the outer garment of Light.

46 Here we have the picture of what the Lords of Light are trying to teach man through the *Torah Or*, the collective revealed scriptures of YHWH for this Age, and through the truths set forth in the *Pyramid Hymns*, the *Bhagavad Gita*, and the

Chinese and Tibetan texts of Light.

47 Through this assimilation Man becomes cosmic Man who can freely participate in the other forms of cosmic creation. The leadership of cosmic creation unfolds through embodiments of the divine *Adam Kadmon* as "manifestations" of Atman, Mahasamatman, Krishna, and Shiur Komah.

48 Each one of these embodiments of "divine Light" represents the cosmological pyramid of the divine Overself coming into conjunc-

tion with the human biopyramid in the physical universe.

49 When the two Pyramids of Light come together to form a Star of David a new star universe of intelligence is born.

50 Accordingly, the I AM of the higher universe attaches itself to the I AM of the lower universe through the Lords of Light who bring this unification into one Light harmony known as the House of David,



*The key to our
astrophysical
time zones is the
"Three and One" alignment of
consciousness forces in the Great
Pyramid with the "Twelve and
One" energies of time warp pyr-
amids centered and controlled
by the "Many and One" Throne
Energies of Orionis and the
Pleiades.*

1-0-5

THE KEY TO OUR ASTROPHYSICAL TIME ZONES IS THE "THREE AND ONE" ALIGNMENT OF CONSCIOUSNESS FORCES IN THE GREAT PYRAMID WITH THE "TWELVE AND ONE" ENERGIES OF TIME WARP PYRAMIDS CENTERED AND CONTROLLED BY THE "MANY AND ONE" THRONE ENERGIES OF ORIONIS AND THE PLEIADES.

1 This key is speaking directly of consciousness programming. It is telling us that consciousness programming is connected with the Great Pyramid, which is referred to in the mystical scriptures of the ancient Near East as the Foundation Stone.

2 The consciousness forces of the Great Pyramid are cued with specific starpoints which are working with planetary time warp areas.

3 In order to understand what time warp areas represent, we have to understand the time warp fields as a type of energy pyramid.

4 First we must look at the geophysical time warps of the Earth with its meridians drawn according to the Tropic of Cancer and the Tropic of Capricorn. We note that these areas of the Earth's magnetic field, as well as the solar flares caused by the sun's celestial movement, meet at certain energy points or vortices.

5 What is not shown on mappings of the vortexjah of time warp zones is their connection with the stars and the ancient astrophysical stations of Light upon the Earth.

6 And if we consider the star

fields as giving some mapping of where the Earth's biosphere as a watery prism stands in relationship to given star fields, we will understand why the ancient Egyptian texts refer to *Ihm-'sk* and why the Great Pyramid was aligned with Mintaka (delta), Alnilam (epsilon), and Alnitak (zeta) in Tak-Orion (Orionis). These are the central threshold controls or the region of "positive programming" used by the Elohim Lords of Light to connect the many galaxies to our Father universe. Within our galactic quadrant, these threshold controls are necessary in coordinating celestial navigation between universes. Through the energies of Orion, the Central Threshold Control, the higher beings of Light move across the waters of the deep.

7 We must also understand the Pleiades cluster as one of the key centers for the propagation of Light. The Pleiades, in the constellation Taurus, is not to be thought of as a separate threshold control for the measurement of planetary systems; but according to Enoch, the Pleiades is a measurement for all key time clocks, all astrophysical

temples of measurement. These time clocks on the Earth are located on magnetic grids and focused into the Great Pyramid.

8 We see that the Earth is controlled by great geomagnetic energy spokes and that each energy spoke has within it twelve energy spokes all interconnected at certain parts of the Earth's star field.

9 Invisible lines of force establish a systematic pattern for the formation of particles of matter and anti-matter in the programming and control of individual intelligence.

10 The main lattice formed by these lines of force consists of 30 minutes of arc divisible into sixteen smaller grid areas, measuring 7.5 minutes of arc by 6 minutes of arc or 45 square nautical mile units.

11 Each one of the twelve main lattice areas is controlled by a high frequency geophysical pyramid. What appears as the physical structure of these time warp areas exists in reality as a twin force of matter and anti-matter which creates a mirror-like image which can be used to alter "physical reality" to a much higher reality of universal intelligence.

12 This greater reality uses A-line and B-line solar radiational fields to create the vertical and horizontal energy cube around the Earth's rotational field.

13 The Brotherhood of Light uses these twelve grids or vortexjah to enable them to come into the Earth's biosphere and build great civilizations to help the consciousness of Man understand his Divine origin.

14 Enoch explained to me how the Brotherhood of Light first

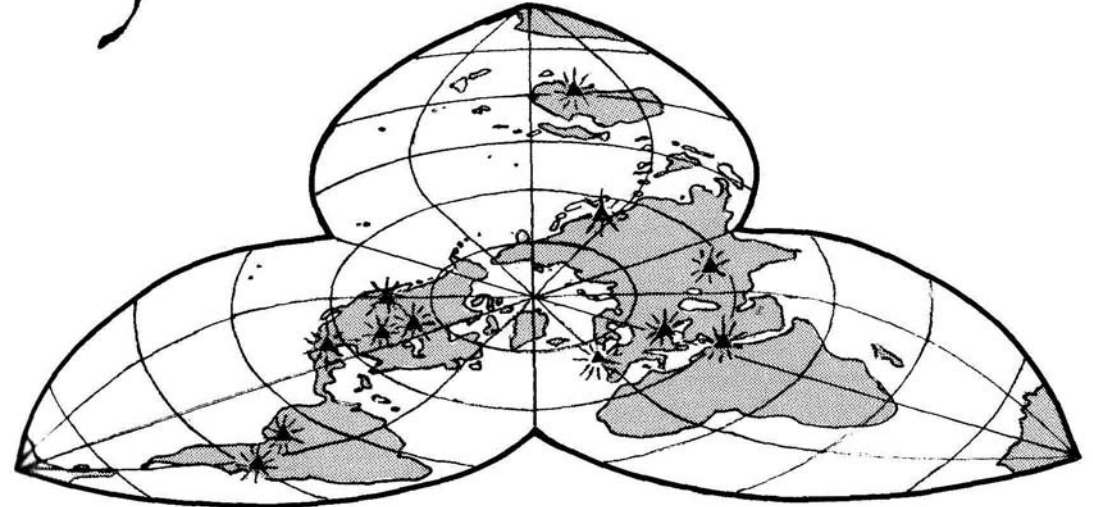
sought to upgrade intelligence upon this planet *æons* ago, and that the first attempts in recent cycles of time took place in the Takla Makan Desert where the civilization of "Tak" was evolved 36,000 years ago and reached over a vast area to what man has called South America. Great city areas were built and seeded with a great technology of the heavens so that Man could directly call upon the name of the Lords of Light while living in bodies that were of great light and of Light molecular density.

15 After this experiment ended in disaster with the people of light intermarrying with the fallen offspring of the Lords of Light, another experiment was generated in an area of the world known as Atlantis. There technology was based upon crystalline attunement of the matter and anti-matter cycles of the physical and non-physical worlds. By stepping up or slowing down the frequency of energy between the two cycles, they could cause a shift in time-space to occur.

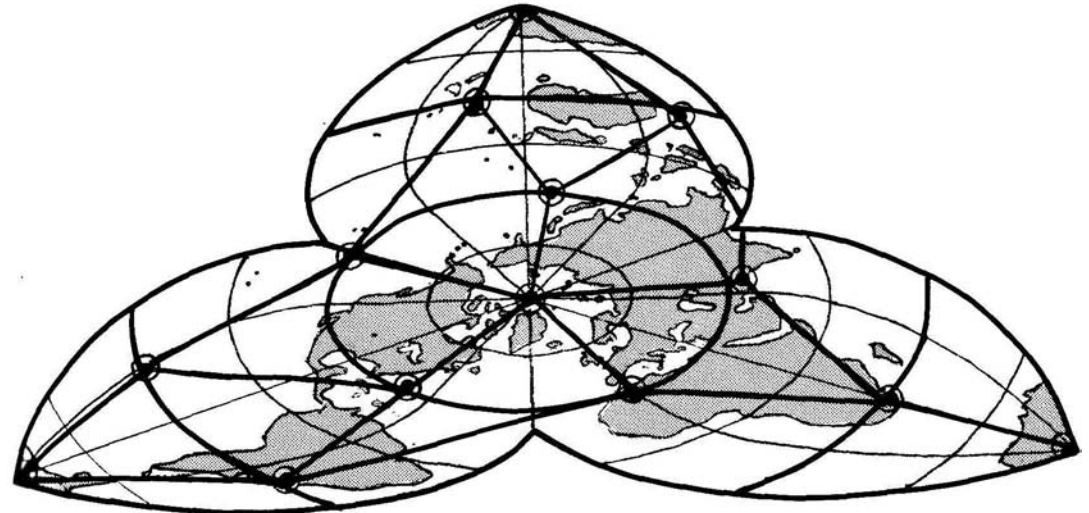
16 This, however, ended in failure due to the mixing of genetic codes and factors of light by the fallen axis Lords of Light who used their crystalline technology to bring this great civilization of Light into war and destruction.

17 The last attempt in generating a higher genetic people took place during the time of Egypt six thousand years ago, when the great people of Israel with a "higher spiritual capacity" of *Nephesh* were implanted to upgrade the peoples of the world by bringing the message of Jehovah and YHWH's kingdom of Light to all nations.

Contact Areas for the Brotherhood



MAJOR "ARTIFICIAL" TIME WARP AREAS USED BY THE BROTHERHOOD



MAJOR "NATURAL" TIME WARP AREAS USED BY THE BROTHERHOOD

18 All three civilizations used pyramids of Light which also exist on higher matter-energy planes in the Takla Makan area, the Peruvian area of South America, the Bermuda Triangle area, and the Great Pyramid at Giza.

19 The pyramids were used as initiation points for the vehicles of the 'Dove'—those who reign with the Brotherhood of Light. Thus, the return of the 'Dove' is directed to the previous initiation points built along pyramidal grids.

20 In order for us to understand the present cycle of evolution, we must understand how the Brotherhoods are still connected to the pyramid in Egypt as the continuation of Joseph-Moses-and-Jesus' initiation into the governing of the special specie—the Israelites—who were to be the pyramid builders of consciousness for the Name of YHWH, to lead the nations of man away from the false gods of this world as the gathering of "the twelve sparks" into the Brotherhood of Light.

21 And Enoch explained to me that just as Egypt represents the mathematical, astronomical, pyramidal foundation of the Earth exemplified in the Great Pyramid at Giza, so Israel represents the "spiritual capstone of Light," exemplified by the peoplehood of Israel who received the Ten Commandments while traveling through the geophysical pyramid of the Sinai Peninsula.

22 When humanity can find the spiritual Israel within and the knowledge and alignment of the Great Pyramid without, they can place the capstone of spiritual freedom upon the foundations of this world.

23 Thus, we see the ground plan of the physical vortexjah as the alignment of both Israel and Egypt which has been used to create the People of Israel, who extend from this vortexjah unto all of the secondary pyramidal capstones of Light and science.

24 When humanity can center the vortexjah along the magnetic meridians of the Earth, they will see how the Great Pyramid gives the points of survival, as well as the points of contact used by the Merkabah vehicles to program the next "Exodus" out of the old meridians of time into the new consciousness space of rebirth within the planispheres.

25 Enoch explained that when mankind opens the "Pyramid-Sphinx" and uses the consciousness meridians which connect the twelve energy vortices of the world to the Pyramid-Sphinx, he will have reached a threshold where the energy vehicles can return and take mankind to the next evolutionary station.

26 In fact, the Great Pyramid is built on such a point where the magnetic fields under the Earth, those on the surface of the Earth, and those on the celestial fields all cross so that the fields of alignment are direct.

27 These magnetic fields are aligned through "aerials" of magnetic energy which mark the points where energies from outer space pour into the Earth's surface. These aerials are balanced on the Earth by the magnetic North and South Pole. And at the time when tremendous solar flare movements bombard these magnetic points of the Earth, the fields of the Earth

will be set in cataclysmic imbalance, spinning the shell of the Earth to new magnetic meridians which find their balances equatorially.

28 And once man understands how the Great Pyramid is a geophysical model for these magnetic changes in the Earth, he will recognize that the Pyramid is the actual foundation stone placed directly in the "center of the Earth."

29 The ancient astrophysical texts speak of previous geophysical tumbles which happened during great cataclysms when, for example, the area commonly called the Sudan Basin was at the North Pole.

30 And when we connect the natural magnetic fields with the shifting magnetic fields we can understand how the natural time warps already exist within different focal points of the Earth's energy index.

31 The Higher Intelligence coming from a galactic light threshold needs only to draw lines between given vortexjah on the Earth and moving magnetic vortices in the air streams, in order to set in motion all of the spectrum controls necessary to establish their coordinates.

32 Their vehicles establish molecular-triangular coordinate patterns in the air, as well as on the earth, which permits them to come into the Earth's field of intelligence.

33 When we understand this we can see that it is the consciousness of the higher mind that draws lines in between respective sun systems and knows which type of energy meridian to work with.

34 The spiritual Higher Mind draws lines between the Earth's pyramidal zones, existing on the

magnetic horizon, and its own threshold controls, thus allowing it to intersect the Earth's pyramidal forces with the celestial pyramid—Orion. This activity must take place in order to secure the time warps as points of physical rebirth.

35 When this takes place, the keystone or the pyramid color cap can come down upon the pyramid vortexjah.

36 For example, the Higher Intelligence is coming into the ocean through the pyramid-five energy configuration of the Bermuda Triangle and is making use of the ocean shelf which is there from the previous Atlantean Age, preparing America to become the New Atlantis.

37 These previous Atlantean fields of crystalline energy are being reactivated as centers of energy focus on the planet which will be used once the Earth's inner core of neutral matter has been heaved up.

38 New Atlantean centers will be activated from the Bermuda Triangle, the Great Salt Sea, and JerUSAlem-Hebron which are already known as "Pyramid areas" by the Higher Evolution.

39 These areas will be used by the Jerusalem Command from Orion to open the chambers of the Earth and provide for the shifting of consciousness to the Americas—the next Home of the Dove, as the Father's program shifts from the Middle East to the Middle West.

40 The coming return of the Dove will also use artificial time warp areas so as to touch upon the 'islands of Light' where the righteous will gather who are not in the

KEY 105:40-54
natural time warps.

41 They will land upon the sands that were promised Abraham and the prophets of Light who speak of the sands of the righteous being carried to higher levels of star intelligence.

42 These landing places are the basin areas which were used by previous cycles of higher intelligence and which contain the documents telling how these areas will be reactivated.

43 Therefore know the twelve major 'Ur' areas of Light, such as the Takla Makan Basin and Megiddo which are aligned with the consciousness forces of the Great Pyramid and used by the celestial commands.

44 Onto these twelve areas, cities of Light—"Or stations"—will come down from the Milky Way which will be as Cities from the Sea of Crystal, for they will be brought down from stations in the heavens such as Betelgeuse, Orion, a Bethel life station honoring the Father.

45 The Higher Intelligence will return to such areas as the Takla Makan basin, the Ural-Caspian Sea basin, the Dead Sea basin, the basin of the Sahara, the basin of the Kalahari, and the Salt Lake basin area—where the programmers originally came to lay the foundations of the deep during previous Alpha cycles.

46 The twelve artificial time warp islands of Light will be formed out of the oceans and seas, as great interlocking circles connected with the polar areas.

47 The harmonics of Light will reveal the ancient lands of the Nephites in the Americas; these

will show the overlap where the Brotherhood will land in America to gather the "righteous seed."

48 They will come within the formation of a magnificent Dove'—whose head of crystal knowledge will be over the Yucatan peninsula, whose wings shall sweep across the danger zones of the Eastern and Western flank of North America, whose feet will land within the pyramidal area of the Bermuda Triangle and the ocean area near Mazatlan, and whose body will gather the Pearls of the communities of the righteous into the heartland of the Ancient of Days.

49 Into all of these areas around the world, technologies of Light will come from the galactic command in Orion with instructions to help the Adamic race bring peace to the Earth.

50 People who are to be brought into these areas will be transfigured to go on with the galactic seed already in the image of the Lamb given in the galactic key of the Pleiades.

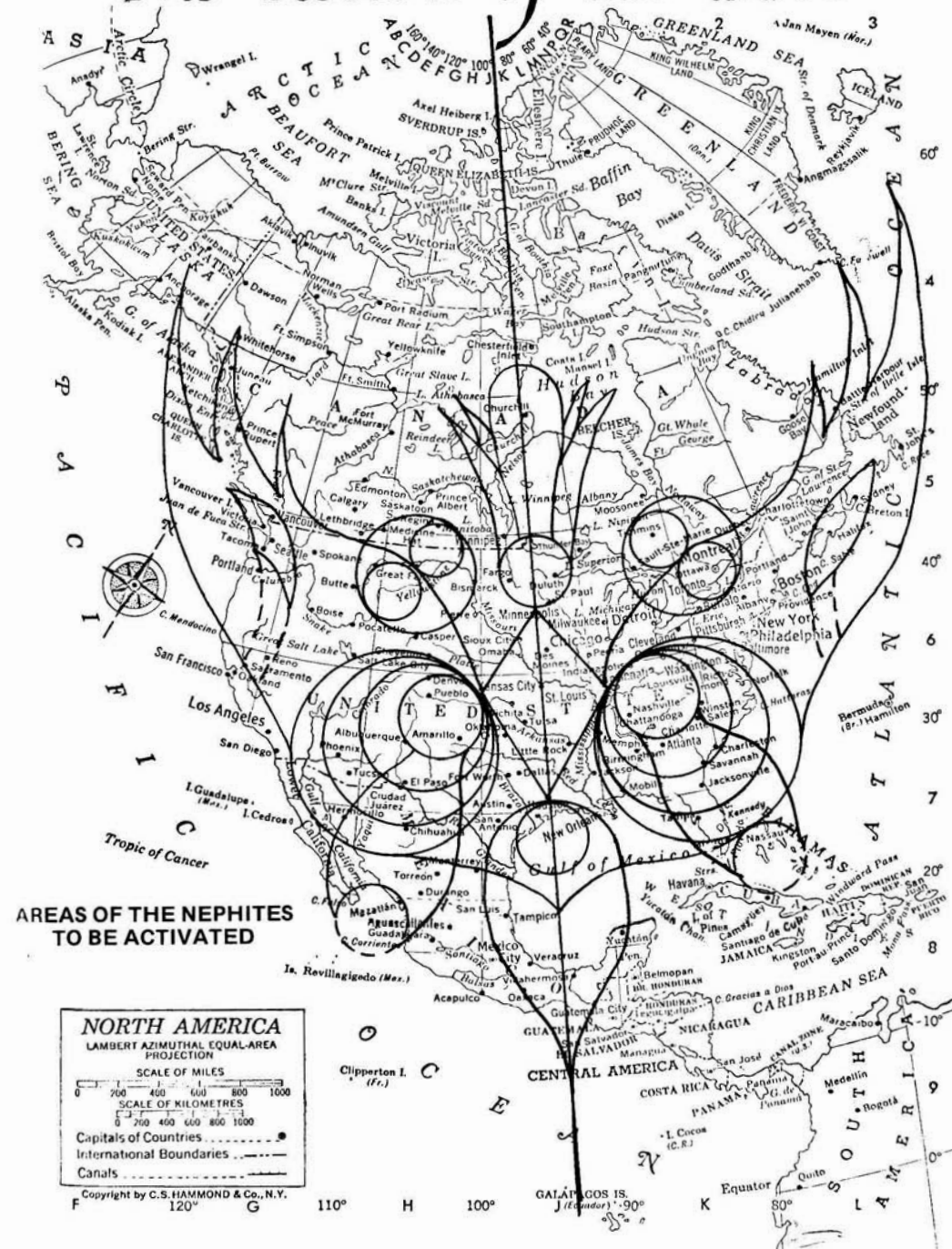
51 And their seed in the physical flesh will then be like the stars of the heaven.

52 They will take the Exodus to other star systems in order to begin a new genesis in the next ordering of creation.

53 At this time the Great White Brotherhood will come to take its own seed; for twenty million years ago it planted its seed crystal within the galaxy.

54 At intervals of every six to twelve thousand years the celestial Lords of Light gather the cultivated seed crystal of evolution left by the original Adamic guardians who

The Return of the Dove



were activated to direct the progeny of the Earth.

55 At this point in our consciousness time zone, the celestial Lords of Light will come back by order of the galactic command in Orion, which governs many universes, to save the Adamic seed.

56 They will deliver their seed and the seed of the other nations who wish to be coded into the "Galactic Tree of Living Light" in the Paradise Mansion Worlds of the Father.

57 Those who have accepted the Christ seed, the Buddha seed, or any of the Lords of Light, will have within them the active channels of Light which will allow them to function as the Adamic Race upon other planetary worlds and in other universes. The world that they will inherit will depend upon the maturity of the soul and the way they have allowed the Light to function within them in service to their fellow creation.

58 The key is giving the great promise of the great meeting of space through the galactic command which will take its seed crystal, personified in the Sea of Salt, into the greater Sea of Crystal where it will be able to be "the salt" of other existing universes and the "seed crystal" of the living Word in new worlds.

59 Into these twelve energy fields will move the artificial time warps. As the artificial time warps move over the specific areas, the galactic command will be able to take the physical creation and energize its body into the Adamic structure of the Great White Brotherhood, no matter what race

or group.

60 The crystalline fields of the twelve Urim and Thummim will be opened, will be cleansed, and as the scroll of Revelation says, we will be one with "the Great White Throne in the midst of the Earth."

61 The nations of the earth will be saved from war and destruction through the People of Light. The People of Light will enter all of these energy vortexjah directed by the Jerusalem Command, the Higher Intelligence from Kesil-Orion controlling the physical energy field now over the present Israel.

62 These time warp zones are the stepping stones for the Watchmen of Zion. The Watchmen of Zion are being sent into the twelve geophysical time warp areas to proclaim the Lay-oo-esh, the Pillar of Light which will come out of the larger artificial time warp areas of Light.

63 The Watchers of Zion will move into these areas and code the people from these areas, those in the physical form as well as those in other dimensions of intelligence which have always coexisted with the people of the Earth, but who have not been seen by the people of the Earth unless they have been polarized by the Pillar of Light that governs All.

64 For behold, a great sign will be given unto you which will be the coming of the pyramidal capstone of the Christ Light in the skies, which will land upon the pyramidal foundations of the Righteous to quicken the "living dust" of gravitationally trapped light to become a new Earth.



*Our universe
was created out
of the "Light
Synthesis" of the next universe,
the Pleiades, the cradle and the
throne of our consciousness.*

1-0-6

OUR UNIVERSE WAS CREATED OUT OF THE "LIGHT SYNTHESIS" OF THE NEXT UNIVERSE. THE PLEIADES, THE CRADLE AND THE THRONE OF OUR CONSCIOUSNESS.

1 Enoch explained that our local universe has a triangular Light core of ten million light years with a surrounding veil of twenty million light years. This veil consists of heat envelopes which form a biochemical testing zone necessary to divine life.

2 The biochemical testing zone surrounds the core or Central Sun known as the *Kolob*.

3 Both our local physical universe (one spectrum of our local universe) and the surrounding biochemical testing zone are superseded by an invisible world of negative mass, which shapes the atomic nucleus and is used in the building of the physical energy system of our visible galaxy. Thus, the physical universe proceeds out of the world of negative mass which is used for the purification of "trapped light."

4 The blueprint for this physical universe and the world of negative mass pre-exists in the higher heavens, in the star codes of the Pleiades.

5 From these codes the Elohim Lords of Light in Orion create the formation of the negative mass which is modulated by the thought-forms of the Lords of Light

into the creation of the physical universe of mass-evolution.

6 Through the energy of Ze the Lords of Light transform the world of negative mass into Magnetic tunnels where particles are cycled and recycled, allowing some forms of star seed evolution to unfold into given forms of light continuity. Thus, physical life proceeds out of mass-evolution.

7 Though the star codes of the Pleiades form the dimensions for the biochemical rhythms of the atomic nuclei which are created in Orion, Orion also shapes the higher astrochemical wavelengths of the Kolob which are not created by negative mass.

8 Moreover, in these higher creative functions there are myriad arrangements of patterns for astrochemical destiny in the heavens, whereby both Kimah (Pleiades) and Kesil (Orion) are cooperatively used in the programming of life syntheses from the pure light bodies of Orion into the transfigured corresponding physical forms of Pleiadaic programs.

9 The Pleiades represents the key to physical protocreations; it represents the galactic beginning of the physical Adamic household.

10 And if we examine the *Bonk* of *Genesis* involving the seven days of creation, we see that the six fields of light come together so that on the seventh day, the transmutation can be added to the physical chemistry of life. Therefore, on the seventh iron of Light, the races which were evolved during the first six (cons of time are superseded by the Seventh Ray, which is the planting of our Adamic household of *Kimah* and *Kesil* intelligence on the planet as a witness to the evolving nations.

11 *Kesil* (Orion) emanates the Gnosis, the knowledge which creates the *Pneumatikoi*, the spiritual powers of the Christ. However, the pre-physical garment of Light which is needed to embody this higher Light consciousness comes from the Pleiades. The Pleiades also gives us the light garments of the negative mass which shapes the *Xoikoi*, the physical spectrum of the many who are called. Between the two are the *Psychekoi*, the rational minds who derive their mental energy from the lower heavens and call power unto themselves. They prevent the *Xoikoi* from receiving the spiritual Gnosis of the *Pneumatikoi*.

12 In the evolution of our local universe there have been many fallen planets that have claimed for themselves an Eternal Inheritance with the Father. However, Enoch clearly tells us in this key that the Adamic Race, as the Family of God, has come in the physical form from Orion and the Pleiades; wherein the Pleiades is both the true cradle (the seed bed) and the throne (the codes) to support the pre-existent consciousness of Light.

The cradle is where the consciousness seed enters the physical womb of space and time through the few who are chosen by the Throne, allowing those who are of the physical seed the opportunity to graduate into other universes of higher thrones and dominions.

13 Therefore, the Pleiades is considered the foundation for the harmony of creation. However, the many who are called must go through myriads of other kingdoms before they can enter as pure thought, pure energy into the Kingdom of Light; that is, until they have reached the state of "divine non-evolution."

14 The key speaks of the celestial image of God working through the Brotherhoods of Light in *Kimah* and *Kesil*, and the celestial origins of the Brotherhoods of Light assigned to this planet *Ur*.

15 The chosen of this planet who successfully serve their specie qualify not only to put on the higher Overself body of Light but are given the knowledge of how to use the codes of biochemical creation on this planet to mutate a specie capable of carrying the Light into other creations. For this reason the *People of Israel* were created.

16 We find in the scroll of the Ascended Master Job that the Lords of Light in *Kimah* and *Kesil* are continually rejoicing in creation and setting the boundaries; opening the channels of light; bringing down the twelve star systems of heavenly light and measuring the world with the weights and measures of Light from Orion. All energy is carefully weighed and measured before it can be taken in and out of the scales of space and

time. Job saw in this drama how his own sons and daughters were also taken in and out of the levels of creation.

17 And when we become the Family of God, the *Pepleromenoi*, thoroughly furnished to work with the Father's Plan on earth, we shall be united with the Shepherd and together we shall go through the gateway of the Big Dipper and rise to the level of the higher star intelligences.

18 In the end, we as the Family of God, as the living *Pepleromenoi*, will see the opening of the star gates in the Big Dipper and the Pleiades and the coming down of "Merkabah." During this new æon of Light there will be the Judgment of the Earth and the release of the sun from its circumpolar spiral.

19 We will see the old geometries of the Big Dipper change according to the scales of Orion and the Pleiades.

20 The Big Dipper (Ursa Major) and the Little Dipper (Ursa Minor) are the threshold gates of the lower evolution in opposition to the Pleiades, the seven lampstands to the Throne of the Father. At the end of time we will see the war of the heavens and the coming of the Host of Michael. This will free the planetary intelligences from the influences of Ursa Major and Ursa Minor, the negative influences controlling the root races of this planet *Ur*.

21 Thus, the organic structure of God's Race—the Race of Christ, set in motion at the beginning of creation, proceeds beyond the seventh day of creation when Man is graduated to work with the intel-

ligences of *Kimah* and *Kesil*. This High Command intelligence works with our solar system through the *Mid-Way station* of *Architurus** which opens the lower heavens by breaking the controlling handle of Ursa Major, thereby allowing the lower heavens to move into alignment with the true star pointer of the Pleiades.

22 In the formation of our local universe, the fallen Lords of Light imitated the blueprints of the sacred star groups of seven which are the matrix for the Host of Heaven. And by initiating their seed into these star regions such as Ursa Major, these star systems became their *Mid-Way stations* controlling negativity on the lower planets.

23 The next evolutionary orbital level of creation works completely with the Brotherhood of Light, not under the gates of Ursa Major and Ursa Minor, but under the direction of *Kimah* and *Kesil*, the thresholds of the *Kuchavim*, the distant star universes.

24 Intelligences in these distant universes are called upon not only to judge the Earth, but also to judge the gods who reign in these fallen stations of the sky. We, too, who are on the threshold between the spiritual powers and humanity, will be called upon to judge the angels who have been cast into our dimension of space during this cleansing of the sky, fulfilling the words of I Corinthians where it says: "Do you know that you shall judge angels?"

25 The Big Dipper stands as the threshold that must be overcome by Man on this planet before he

* See key 2-0-1 on *Architurus*.

will be free of the consciousness image of the Bear which emanates thought-forms of war and destruction. The Lords of Mizar and Megrez have sent out these thought-forms to keep mankind on this planet continually involved in war and revolution.

26 Moreover, this key of the seven thresholds of Light speaks of the wars in the heavenly spheres between the spiritual powers in high places for control of the Zohar races which contain the codes of the Adam Kadmon. The Zohar races are the celestial counterparts evolved from the same master blueprint which governs soul evolution on the planets.

27 The planetary counterpart to the blueprint consists of the three basic types of Man: the *Xoikoi*, the clay people who have the ability to evolve but (within our realm of creation) are largely governed by the fallen chemistry of this physical universe (i.e., under the fallen influence of the Big Dipper), oblivious to the higher orders of star evolution;

28 the *Psychekoi*, the rational people who serve the mathematics of the circumpolar areas of the Little Dipper and the Big Dipper and "think of the gods" only as mythological manifestations of the *Mazzaroth*, the twelve signs of the Zodiac;

29 and the *Pneumatikoi*, the few who are chosen to work with the Lords of Light, who look to the Pleiades as the Divine Dipper in conjunction with the stations of Orion where Michael, Metatron, and Melchizedek, with the 144,000 Lords of Light administer unto the Son universes in the name of the

Living Light of YHWH.

30 For truly, great nations and brothers and sisters of the covenant have offered sacrifice to Kimah and Kesil, so that our creation may continue in the name of the Father, through the seven Divine energies which shape both the soul in the heavens and the physical embodiments in the lower heavens.

31 The offering to the Father in Orion and the Pleiades was dramatized by special mathematical symbols showing how the seven chakras could work together in offering up the Divine Breath. This special offering in ancient times symbolically coded seven bulls which have the star face of Taurus-Orion and seven rams which have the star face of the Pleiades.

32 For from the Pleiades will come the cross of Redemption through the image of the Lamb of God. And the Lamb will be seated upon the Throne of God, and he will carry the sword of Light which will behead the energies of the fallen suns and all those who shout blasphemies against the Father, the Paradise Sons, and the Holy Spirit-Shekinah.

33 Thus, the Pleiades and Orion give the mathematics for every chemical sacrifice required in life from Genesis to Revelation. And at the end of our program, those who carry the image of the Lamb will be separated from those who carry the image of the Bear (Ursa Major) and the Dragon (alpha Draconis), the fallen spiritual powers controlling the old linear astronomy of the Babylonian sciences, forcing man to do homage to the lower heavens.

34 With a great rushing of

thanksgiving, the Lords of Light will return the consciousness of the Overself to our human consciousness allowing us to break through the biochemical shells of this world surrounded by negative mass. Simultaneously, we will be gathered into the air to meet the Lord. This will allow our body vehicle to be judged both in terms of this world, as well as its affinity with the world of higher spiritual consciousness—the world of the Christ Body Overself.

35 Those who worship the Beast through their astronomy and astrology of the lower heavens and by their mathematical graven images of light are returned to begin their consciousness program once again.

36 Thus, we see the Pleiades as reflecting the mathematics of the Lords of Light in the creation of new star systems and sun systems.

37 We see the Pleiades in terms of the organic seed of the *Pneumatikoi*, the spiritual people of the Christ Race. And we see the Pleiades in terms of the greater sacrifices of Light and Cosmology.

38 This sixth key, then, shows how the higher lights can modulate the physical universe which is controlled by the force fields of '666'

so that the pure thoughts of the Masters working with the '777' principle stars in the cluster of the Pleiades have the power to materialize a new heavens and a new Earth, so that the former things will not be called to mind.

39 At that time, the liberated body of Gematria will go beyond the '777' combination connecting the lower biological creation to become one with the Jesus Gematria of '888.' This liberated body, thus ascends into the higher Infinite throne worlds of the Father's Many Mansions which are liberated to reign with the Christ.

40 This tremendous power of the Godhead in the Name of YHWH resurrects even the kingdoms of Darkness. For at that time, the spirit of the Lord will no longer strive with Man, and the heavens of the Kolob shall be revealed to the Righteous Sons and Daughters of the Lamb who stand in awe of the Throne. And with the greater Wisdom of the Kolob the Righteous shall walk with God as Enoch, and God shall wipe away all their tears and they shall put on the Crown of Light, for they shall become the Lamb who has faithfully carried the Cross of Creation unto Salvation.



The key
name given
to enter
into the presence of
the Throne "Light"
pyramid of the next
Universe is
—METATRON.—

1-0-7

THE KEY NAME GIVEN TO ENTER INTO THE PRESENCE OF THE THRONE "LIGHT" PYRAMID OF THE NEXT UNIVERSE IS METATRON.

1 The seventh key refers to Metatron who receives us as we go through the gates of Orion from this Son universe into the Father universe of the Elohim Creators.

2 And when I was taken to Orion, I beheld within Trapezium Orion, Light layers of great intensity which revealed a series of 'inner heavens' collectively forming the foundation for birth and regeneration. And I was shown how Trapezium Orion—the threshold gate of 'star creation' is in conjunction with omega Orion, the region of 'star death.' Both are aligned with the Father's Throne governing through the star region of Alnitak, Alnilam, and Mintaka.

3 These three star regions operate as the joint command of Central Control, the gateway which opens up our Son universe to the myriad star populations of our greater Father universe. This collective gateway in Orion permits matter-energy intelligences to go on into pure fields of soul evolution.

4 Moreover, the Lords of Light through the Council of Nine, coordinate and synchronize, through this central field of energy in Orion, all of the pyramids of all galaxies in our Son universe which

use the programs of the Eternal Father.

5 The major Central Control Pyramid of Light in our Father universe is Orion, and in our local universe, Sagittarius. Major Paradise Son Pyramids form triads in conjunction with Rigel and Betelgeuse. Lords of Light program from Mid-Way station Pyramids which are major planning areas of intelligence such as Sabik, Sirius-Ea, and Arcturus.

6 The kingdom of Light on this planet does not have a "Pyramid of Light," save pyramidal vortexjah time warps which connect with Pyramids of Light in other worlds and in other dimensions through pyramidal controls of the Lords of Light.

7 To enter the "master Pyramid of Light" of the Father, the Pyramid behind all Central Control Pyramids, it is necessary to use the wavelength of Metatron, which allows the Metatronic physics of Light to operate within you so that you can see the planetary fields of Light that exist through all the higher orders of intelligence. You can see how the Hierarchies are joined together through the Throne of the Father.

8 Just as the Lords of Light were here during the formation of the space-time grids for the astrophysical Pyramids of Light, so also the Masters who work with Metatron, in the fullness of time, will place the pyramid capstone of higher evolutionary technology upon these pyramid grids to complete the program of organic evolution.

9 The astrophysical Pyramids act as focal points to energize ideas which enable the specie to evolve to the next stage of Light technology where it can begin to receive the capstone of Light. This capstone will take Man through his technology into other worlds of Light. In the name of Metatron, Man thus becomes an active co-participant in the higher heavens of creation.

10 When I was taken to Orion, Enoch could not take me into the Master Pyramid of Light. Only Metatron could do this, for Enoch is the Ascended Master of Light, but Metatron is the Lord of Light God who is working with the Right and the Left Hand of the Father Himself.

11 Metatron is the Creator of the "outer Light" which penetrates the regions of formlessness and void allowing for the dawning of the Living Light of YHWH in regions of the "outer universe."

12 Metatron provides the Light envelopes for the Thought-Forms of the Ancient of Days. These, in turn, are used by the Creator Gods in newly evolving regions to create their own Hierarchical patterns which eventually merge these regions with the Father's House of Many Mansions.

13 And through this region of Orion, which is the cosmic pyramid of creation in our Son universe, the "outer Light" of Metatron is projected into the matrix of stellar creation which governs the worlds of negative mass by *sword of Light projections*.

14 Metatron, who serves the Ancient of Days, is to Enoch a Revealer of Secrets and a jurisdictional aspect of the Lordship emanating from the Ancient of Days. Metatron, from the Father's bosom, delivers to Enoch the Books of the Court of YHWH to be transcribed for the Son universes and the lower planetary worlds.

15 He took me, Jacob, into the appearance of the Father and I knew that the Universe of all universes is His Cosmic Pyramidal Throne. I knew that every galaxy is like a cornerstone of Light and within every galaxy there are sun systems with their pyramids (just as there are planetary systems with their pyramids).

16 To go through the Central Control Pyramid towards the Throne in our Father universe requires the energies of the capstone, the Zohar Body of Light. But to enter into the actual presence "of the Father's Throne" it is necessary to call upon the sacred name of Metatron in relationship to the Christ Body Overself. For Metatron is the pure radiation of all corporal forms that the Father can assume in the heavens of the Throne.

17 Metatron gives knowledge of the Father to all star universes so that they have a central core in the name of the Father. Metatron is star ionization, or "Or-ion knowledge" to every star which is

created so that it is unified with the core memory in the center of the galaxy; and Metatron gives knowledge of *Ze unto ton* — projected Light crystal consciousness which the prophets called Zion.

18 Metatron gives this Light consciousness to those who are working with the Throne. They then become the active recipients who promulgate the Law of the Living Light. Thus, it is written the Law shall go forth out of *Zion*, from the *spiritual Israel* upon this earth. However, the *spiritual Israel* is the coordination of all the races of Man, so that all mankind can be brought to salvation from the kingdoms of flesh into the kingdoms of Light.

19 Those kingdoms which do not survive are kingdoms of fallen darkness; they do not have sufficient knowledge and Light to pass into the central core of the great universes where there exist multi-evolutions of consciousness communication.

20 These intelligences must stay out on the edge of the galaxies and play out their chemical destruction; to permit them to go on would allow them to interfere and destroy other life.

21 For this reason the Councils of the Paradise Sons and the Lords of Light take many Ascended Masters into the center of the galaxy. From the center of the galaxy the Lords of Light issue forth programs of redemption and resurrection to physical orders to enable them to evolve from Population I to Population II star systems through seed crystal Pyramids of Light.

22 We who are on the outer edge of a Population I Life System

use the "half-life function" of Light; we use the "meta-functions of Light" instead of the "Metatronic functions." Therefore, we can only work with the common light wavelength of Population I star worlds and not with the pluralistic radiations of multiple electromagnetic spectrums. We cannot cross this threshold to go into the next pyramidal threshold of Light. As a consequence, we are only between the outer sides of the Pyramids of Light and the Pyramids of Eternal Night.

23 The Pyramid of Light, the Throne Energy of Light, gives the entrance to the Throne control of star evolution. The Pyramid of Light commissions the Lords of Light to build physical pyramids on the lower planispheres and to code within them the central keystone of knowledge to explain how Metatronic physics can enable Man, once he has brought together all of the spiritual languages and scientific gifts, to enter into the presence of the Throne.

24 In the teachings of the Zohar, it is the function of the Ophanim and the Cherubim to train the various galactic councils in the language of Light, so that those councils can synchronize the time cells of their administration with the right knowledge within the turning of the Wheel of the Law.

25 This turning of the Wheel of the Law dispenses the proper knowledge for soul evolution. By speeding up the Wheel of the Law the material plane can reach a state of non-evolving perfection, for it is the Father's Will to grant freedom of the spirit and everlasting Spirit-life to everyone who accepts His Kingdom.

26 Even the fallen angels, at the end of a great cycle will be freed from the lower heavens if they accept the Father's Love with complete obedience to His Word.

27 The scripture of the Melchizedek Brotherhood tells us that there are many Brotherhoods of Ophanim, the messengers of YHWH, working with interplanetary sciences and consciousness evolution.

28 In all there are seventy brotherhoods of Light working within our universe, all having within them the ability to understand any type of spiritual language or any type of spiritual knowledge which is shown to them from the Hierarchy of Light.

29 Among these, the *Brotherhood of Melchizedek* works with the consciousness awakening and reprogramming of light in the life cycle of the planets.

30 The *Brotherhood* or the *Order of Enoch* works with the scientific teachings and keys necessary to evolve star seed evolution and to build Pyramids and pyramidal grids of light upon the planets.

31 And the *Order of Michael* protects the various universes through the Mid-Way Ophanim so that intelligences do not randomly transplant and genetically re-engineer species serving the cosmic Law. If it were not for the *Rikbidim* who govern the chariots of celestial Light, and the *Qaddinim* who judge the dimensions of higher intelligence from within the Order of Michael, there would be massive invasions of fallen angels and intelligence into other planetary worlds, turning species on other planets into sub-species and slave king-

doms. It is the Order of Michael which can fairly administer justice since it governs all administrative records of activities within all levels of all universes.

32 Yet, at the end of a grand cycle of time the Father permits these fallen orders of intelligence, some of which are grotesque physical creations, to suddenly appear upon the planispheres like Earth to tempt man like Satan tempted Jesus. This is the last temptation that mankind is collectively being put through to see whether we will serve the lesser "space gods" or share love with the angelic Hierarchies to the glory of the Father.

33 Thus, the three Brotherhoods of Michael, Enoch, and Melchizedek govern the seventy Brotherhoods of our universe by dispatching millions of emissaries of Light to repair and evolve the lower worlds.

34 The influence of these three Brotherhoods prepares the righteous servant to work directly with the powerful leadership of High Command.

35 This omnipotent Command is directed by Michael, Gabriel, Remiel, Raphael, Uriel, Yophiel, and Phanuel who combine forces for the greatest problem solving, and when issues of new spiritual leadership are discussed for the lower worlds.

36 Those who are chosen from the lower worlds to be the new leaders are removed from their planets by the Brotherhoods and given a thorough teaching of the higher heavens by the members of High Command. And those who have previously descended from the heavens for work in the lower

worlds are then taken by Metatron into the presence of the Father's Throne.

37 These leaders also include the Masters who have evolved their soul according to the Father's Divine emanations, out of the span of a "new-born soul existence." Many have not descended from spiritual existence into physical form as the Ascended Masters, therefore, they have only worked with the solar energy planes of the planetary population within the worlds of their solar Logos.

38 Enoch stressed that in each planetary cycle there are few Masters who qualify on all levels to be taken up into the divine presence during each planetary cycle.

39 Consequently, Enoch told me that there would be many false spiritisms, and false astrologies and astronomies arising at the end of an era confusing the Ascended Masters and Masters who together serve the Father, from those Masters of the changing solar Hierarchy and lower planetary councils who have not been taken up and introduced to the higher realms.

40 He taught that there would be "false Christs" who in the name of the Masters from the old hierarchies and planetary councils would lead many of the Children of God away from their service to the Father.

41 Those who are called the Ascended Masters have originally descended from the higher Orders serving the heavenly Hierarchies to teach in the lower worlds. The Ascended Masters generally number one hundred and forty-four thousand for a given complete procession of a star cycle in the lower

heavens.

42 The biological weights and measures for these cyclic periods are set at Alpha and Omega. (There are twelve basic planetary cycles of growth and experimentation before a planet enters into a multiple time cell.)

43 The manner in which the physical bodies are chosen to house the Ascended Masters depends upon their previous work in earlier biological cycles.

44 The Ascended Masters are governed by the "Councils of Light" and connect the Light workers serving the *Mazzaroth*—worlds of the "lower heavens" revolving within the star regions of the Zodiac, with complex worlds of multiple suns in the "higher heavens,"—known as the *Mazalofh* worlds.

45 The Councils of Light also work with the greater Hierarchy of the *Hyos Ha Koidesh* in serving the *Kuchavim* worlds, which are spiritual universes continually being evolved and re-evolved beyond the visible spectrum.

46 The *Kuchavim* worlds are the realms used by the higher orders of Princely Ophanim to generate an antidote to replace the realms of false spiritual energy. And at the time of the *Malake Haballam*, the cycle of cleansing, the wicked are cast out of their realms of space and a new world is brought forth by the *Hyos Ha Koidesh* modeled in the *Kuchavim*.

47 These distant worlds of the *Kuchavim* are connected to the Throne through Metatron directing the *Hyos Ha Koidesh*. Under the leadership and guidance of Metatron, the *Kuchavim* worlds receive

the outer Light which allows them to sustain themselves and create perfect heavens with the Name of the Father.

48 In the *æons* before the present cycle some of the fallen Paradise Sons did not use the Name of the Father to balance their celestial creations. For this reason certain celestial creations were placed out of sync in relationship to the Divine vibrations of the Father's Name.

49 Our world was originally commissioned in the Father's Name, but was intercepted by the fallen Masters who applied their law of vibration to this creation.

50 Because the original inhabitants on this Ur station violated the laws of applying the higher physics of cosmic Law, the Lords of Light confused the language of man in such a manner that man to this day cannot apply the keys of the Eastern vibrations of Light with the Western vibrations of Light.

51 However, Man will soon have the ability to once again assimilate the physics of the cosmic Law and understand the power of Metatron's Light which governs the outer Redemptive cycle of the Father's Love expressed through the Christ. This will be done through the issuing of new teachings which will break the sacred seals on the old scrolls and bring man into the New Age. This is why the *Book of Knowledge* is being given.

52 These scrolls are the written Light pulsations which gather the consciousness sparks of the old spiral of spiritual energy which is then fused with a new spiral of Christ energy connected with the

Light of Metatron serving the outer worlds until the Light is made perfect within the *Nartoomid*, the Eternal Light.

53 The new creations will be formed out of a higher physics of Light which is superior to the physics of destruction brought by the fallen Masters Shamsiel, Sariel, and Araluel who were cast down in previous cycles to the lower heavens; there they bound the magnetospheres to the lower illuminaries.

54 And when the human kingdom began to use the fallen power of the physics of Light which was in violation of the greater harmonies and balances, this knowledge was put into confusion lest man destroy the other worldly kingdoms.

55 The key, then, explains how one can only use the physics of the Master Pyramid of Light through the balancing power of Metatron, the scientific-spiritual consciousness of Light.

56 The spiritual power is not sufficient to enter into the presence of the Almighty.

57 For the presence of the Almighty cannot be approached through the spiritual dimension without the responsibility "to serve the Father universes" by co-participating in the creation of 'new earths.'

58 For the love of 'The Father' cannot be seen without elongating the Father's Light into regions of darkness.

59 It was Metatron in counsel with the Mid-Way Lords of Light who asked that the Ancient of Days withhold judgement on the lower planetary dust worlds of

darkness.

60 It was Metatron who established the Office of the Unity of Days, which allows Lords of Light and creations of Lords of Light to redeem themselves by working within the Wheel of the Law, within the Cosmic Wheel of Light.

61 Enoch, with the guidance of Metatron, created the wheel of science which brings the lower phases of life systems in and out of karmic knowledge for multiple adaptations of Divine truth.

62 Therefore, man is given the responsibility to destroy himself in the darkness or to accept the higher "Law of Light"—the *Torah Or*.

63 Man who accepts the higher Law of Light will go on into the many orders of the Hierarchies. These orders are called (by the Council of Nine) the *Ishim*, the Order of the *Melekim* (Order of Kingship), the Order of the *B'nai Elohim*, the Order of the *Elohim*, the Order of the *Ophanim*, all the way up to the *Hyos Ha Koidesh*, where one functions as a non-evolving pure thought-form; and this pure thought-form can enter any kingdom of matter-energy.

64 When man was cut off from the Hierarchies, the sciences of the earth were likewise cut off from the master blueprint, dividing the language of Light and gravitational waves from the vibratory channels of man. Thus, the spiritualist or the faithist began to use the "meta-sciences," the half-life vibration of Metatron.

65 The ancient Egyptian scientists once used the word "On," the place where Light transfiguration redeemed the body of Osiris in this

half-life of death and resurrection. The priesthoods who carried on the intellectual notions of Light were initiated into the ancient Academy of On.

66 This initiation continues through the teachings of Enoch and through the teachings of the prophet Joseph, where *Or*, the Light of the Hierarchy, has come to work through "On" ecumenically as the Church of Moroni.

67 If we are able to take the knowledge of the Egyptian documents of Light and fuse together a pulsating geometry of a thought-form with a given color, placing them together on the right vibration of consciousness, then the experience of going into other worlds through the Pyramid is revealed.

68 If we are able to take the Eastern documents of Light and code ourselves into the radiations of Light, then we will be able to see the Pyramids of Light in a field of alignment with the legionnaires of "Tak"-Orion which exists in ethereal dimensions within the Takla Makan Basin.

69 All the documents of Light are keys to the grids of the Earth which will be opened so we can ascend to the "higher worlds."

70 We will have the power to enter into the "higher unity" of being which we have lost.

71 Because we have lost the knowledge of the key name to enter the throne of a pyramid creation, we have retained only limited names of consciousness expression; thus, we have crucified ourselves within three-dimensional consciousness.

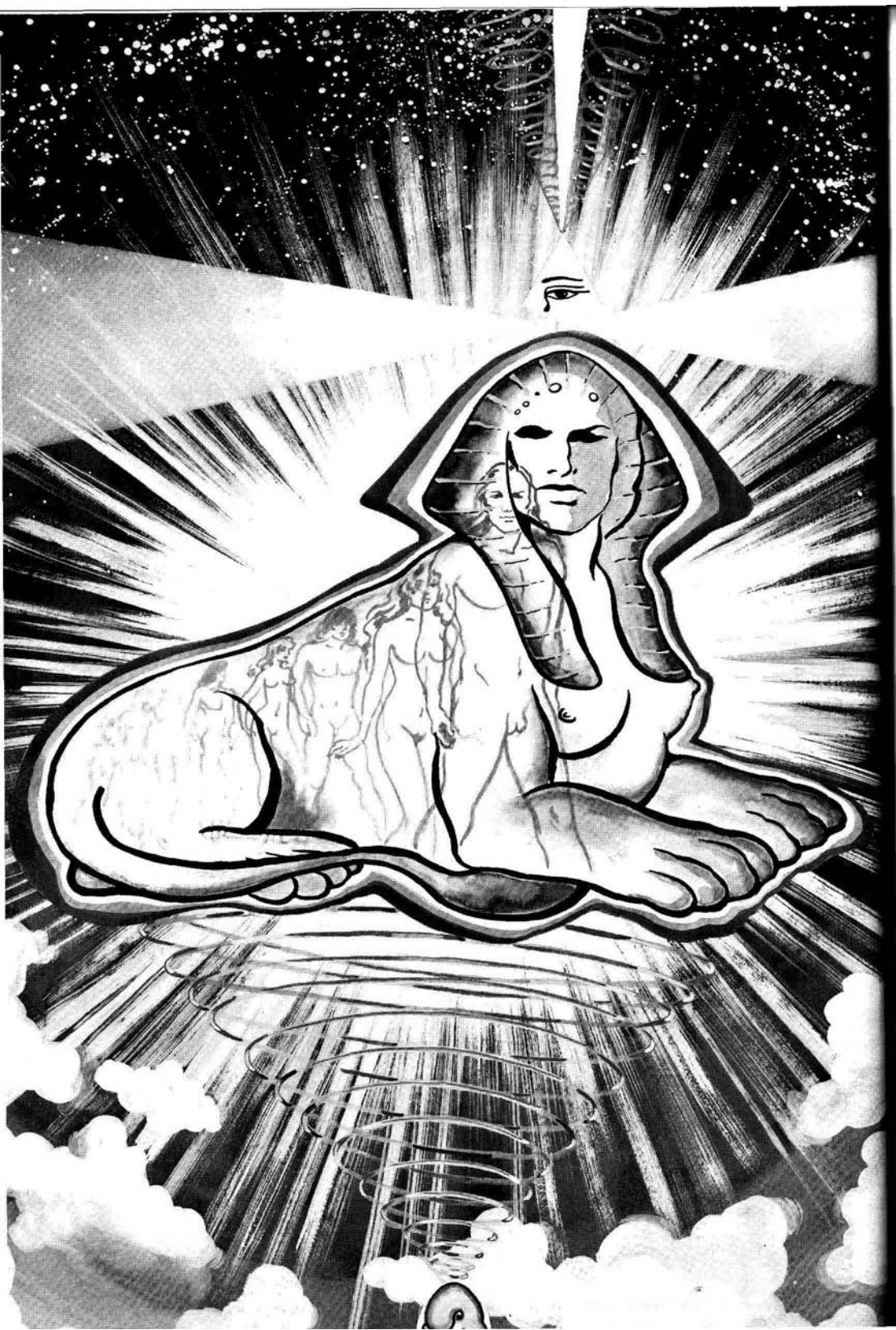
72 Man must realize that he is delivered from material form and

saved only through the Office of the Christ, synchronized with the name of Metatron, one who serves the Father, rather than rebellious Lords of Light who have taken the names of divinities and disguised themselves as Gods. These are the fallen Lords who cannot call upon the Name of the Father, therefore they share no part in His Garment of Light and in the vibration of Ze.

73 Because the proper names

and proper balances have been lost, the pyramids of life cannot be opened, the pyramids cannot be decoded.

74 **Therefore, this scroll has been prepared to open the hidden pyramids within the earth and within man that Man, the Adam upon the earth, becomes the Adam Kadmon in the heavens, and that the earth, the place of meta-creation, becomes one with Metatron.**



The key to the Pyramid-Sphinx in the middle of earth is the "HIGH FREQUENCY SOLAR VEHICLE" given in the symbol of the Lion-Sun and in the symbolic structure of the space-time pyramid which gives to all levels of evolution in our zone the mathematical-astronomical keys to the surrounding "HIGHER EVOLUTION."

THE KEY TO THE PYRAMID-SPHINX IN THE MIDDLE OF THE EARTH IS THE "HIGH FREQUENCY SOLAR VEHICLE" GIVEN IN THE SYMBOL OF THE LION-SUN AND IN THE SYMBOLIC STRUCTURE OF THE SPACE-TIME PYRAMID WHICH GIVES TO ALL LEVELS OF EVOLUTION IN OUR ZONE THE MATHEMATICAL-ASTRONOMICAL KEYS TO THE SURROUNDING "HIGHER EVOLUTION."

1 Enoch explained how the vehicle of the Pyramid-Sphinx has been placed in the "middle of the Earth" as a living model of Man's destiny to indwell in a higher evolutionary body once he can center his solar and magnetic energy with the alignment of the pyramid, which is the architecture of space. Furthermore, it shows how the face of the Higher Evolution is able to travel through our sun system and embody its consciousness in our solar evolution, in the body of our Lion-Sun.

2 Thus, the Pyramid-Sphinx is an educational vehicle showing how the Brotherhood of Light can Interpenetrate the pyramidal space of Man, so that the race of Man can be synthesized into new forms of light embodiment to go beyond our immediate sun system. The Sphinx symbolizes our body of space and time within the Lion solar evolution that must be conquered by Man before he can wear the face of brilliance and indwell in the presence of the Master 'Architects' of Light.

3 To teach Man, the Masters of

Light only need to project their face through our solar evolution since they have evolved into Whole Light Bodies capable of using a thought-form technology to interpenetrate our solar spectrum with their power of Light. This allows them to teach dust world creations to evolve beyond the evolutionary face of their sun and become Sons of God.

4 The vehicle of the Pyramid-Sphinx sits on the threshold between our zero point evolution and higher light technology, as the stepping stone to other consciousness sun systems beyond the limitation of our solar light zone. The Pyramid-Sphinx symbolizes how the mind of the Higher Intelligence must center itself within our solar evolution in order to educate Man to use the Magnetic lines of force and to build consciousness pyramids which are the keys to open up the threshold controls necessary to leave our *consciousness time zone*,

5 Enoch further explained to me that when Man has opened the Pyramid-Sphinx with the higher

consciousness of Light and connected the energy entrances of the Pyramid and the Sphinx with each other, he will understand that he has completed this phase of life and is prepared for the energy vehicles of the Brotherhood to return and take him into the next evolutionary station.

6 He said "Remember there is a Light energy pyramid in every evolutionary membrane."

7 And Enoch explained to me that the Great Pyramid is a geophysical computer showing the half-life of our local universe within the geophysical foundations of the Earth's biophysical, geophysical, and astrophysical meridians. Moreover, it is also an astrophysical life station showing how the geoid function of our planet is connected with Orion which is the region for positive programming in our universe.

8 The Great Pyramid on the Earth is, in reality, in conjunction with a pyramidal energy field under the Earth which together form a diamond. From this central focal point there is a network of magnetic resonance which connects all of the pyramidal energy fields around the Earth into a relationship of an icosahedron. This icosahedron grid is a monolithic structure of interlocking tetrahedrons and octahedrons which give the true harmonic reciprocals of Light acting on all points of the grid.

9 The true science of Magnetic astronomy is to align the Great Pyramid with the constellation Orion so as to form the "eye focal point" to retrieve information from all points of the grid. Thus, the Great Pyramid is a model for the

light continuum of the many universes connected with our Earth. With this relationship in mind we can envision how the Pyramid's unique star shafts transfer to Earth on a monumental scale the message of the Gods of the imperishable stars *Ihmw-'sk*. The message contains the revelation of the true solar astronomy and mathematics that man must harness before he can leave the Earth's environment.

10 If we look at the Pyramid on the basis of the life shafts, we can trace evolution between our dying anti-universe on one hand and a rising regenerating universe on the other. For the Great Pyramid is an astrophysical eye between the larger positive and negative cycles of star evolution charted by the astrophysical star shafts. These star shafts contain the resonance patterns of magnetohydrodynamic activities and function as cosmological calculators.

11 During previous geomagnetic cycles the North star shaft of the Great Pyramid originally pointed towards the circumpolar star of alpha Draconis and the South star shaft pointed towards the Taurus-Orion constellations.

12 These alignments reveal the Pyramid as an astrophysical computer showing the present life cycle as a recapitulation of the previous life programs upon the Earth.

13 And when these star shafts will be understood, we will know that the Great Pyramid is the *Eben Shetiyah*, the foundation stone for the Living Light upon this planet. Man will see that these star shafts also indicate when the Brotherhood of Light will return during the next space-time overlap to take the

righteous from this three-dimensional creation into the next level of pyramidal intelligence, into the Many Mansion Worlds of Light.

14 Alpha Draconis represents the devouring, negative entropy which keeps the planispheres like the Earth chained to the entropy of singular sun systems, allowing intelligence to be devoured by the body of the Lion-Sun, were it not for the intervention of the Ophanim into this furnace of fire.

15 Orion must be understood as giving forth the positive sword of Light to cut through the Magnetic fields of biological limitation. We must understand the Lords of Light from Orion as giving us this consciousness model of the solar-sphinx to rise to a new-born creation beyond the negative energy of the immediate magnetic fields. Man must understand why the ancients regarded Orion, the region *Ihm-'sk*, as the princely region among the stars. As it is said in the *Pyramid Texts*, "Orion, the Father of the Gods, has given a certificate of life creation as a greater power."

16 The *Pyramid Texts* also speaks of the builders of the Pyramid, the Nine, who programmed in the direction of Orion: "In your name of Dweller in Orion, with a season in the sky and a season on earth. O Osiris, turn your face and look on this King, for your seed which issued from you is effective." And another text gives forth the sacred message, "The sky conceiveth thee together with Orion, the dawn beareth thee together with Orion. Live the one who liveth at the order of the gods and so will thou live,"

17 These three fragments from the ancient Egyptian scriptures of Light show the direct relationship between the Pyramid and Orion through the body of death and resurrection of the Ascended Master Osiris. And as we look deeper at the meaning of the Pyramid, we are to understand how it gives the model for human consciousness programming and consciousness resurrection. For in it we have the mathematics of why the ancients set the head of the soul journeyer facing south at the bottom of the Mastabah shafts, for it was to help the soul join the Lords of Light of Orion.

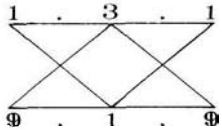
18 Thus, the star shafts in the Great Pyramid are intended as the introductory ways of consciousness preparation, whereby not only Osiris's soul but the souls of all those who have been initiated into the Pyramid might actually ascend to join the Masters, Enoch, Heru-Ur, Tehuti, and all Masters who serve the Councils of Light in Orion.

19 To this end, the Pyramid can be understood as the model for consciousness exodus from one three-dimensional time-set within the Earth's magnetic fields into a multi-dimensional evolution controlled by Orion, and the regions of the Higher Intelligence. This is the sacred region of the sky the Egyptians coded '*Sak*,' the Tibetans called '*Tak*,' and the Hebrews called '*Kesil*.'

20 These star shafts function as a theoretical mapping of *magnetohydrodynamic star channels* connecting the magnetic and electromagnetic grid patterns of star alignment. The mixing arrangement

is used to measure the geophysical cycles of change, polar wanderings, tectonic changes, and activates magnetic-gravitational wave coding for consciousness deliverance. Furthermore, the Great Pyramid was built before the last geophysical shift to instruct man in the awesome and regenerating architecture of cataclysmic geology.

21 There exists a sacred formula to be read on different levels to function as a mathematical key. The formula is expressed as:



I was told that the Higher Evolution in working with the grid structure of the Great Pyramid used this formula to coordinate the Great Pyramid with the other grids of Light. The formula includes the following mathematical arrangements: 1.3.1, 1.1.1, 9.3.9, 9.1.9 (where 1 and 9 are superimposed upon the same space). This arrangement can be used to create electromagnetic propagation functions in the midst of the lattice formation.

22 The Great Pyramid is, once again, being activated to coordinate with the other grids on this planet. When this is completed the grids will be opened to the Heavenly Jerusalem. We will no longer be earth-bound but will pass through the magnetic fields of change. We will, once again, partake in the "story" of the Exodus. The biblical Exodus is a micro-astrophysical and astronomical model that the enlightened children of God will use on their journey towards the greater universe. For only the chil-

dren of God have the consciousness of the pyramidal initiate so they can join the Lords of Light in the regions of 'Sak,' the region of the higher star evolution, in surviving the Earth's diminishing light-life zone.

23 As Man begins to unlock the Mysteries of the Great Pyramid in relationship to biblical teaching he will understand why Enoch told me that within the Great Pyramid, within a different energy field, the biochemical functions of the body of Moses and Jesus can be found, for they are the two highest incarnate manifestations of Jehovah within this present cycle. Enoch said they are within the Pyramid to show that the Pyramid is the *Eben Shetiyah*, the foundation stone, or the resonance eye for soul manifestation connecting the Office of the Christ with this planet. And when the Pyramid is reactivated they will return as the capstone. They will return to demonstrate the scientific and spiritual unity of all Ascended Masters.

24 In this fulfillment of prophecy, Moses and Jesus will return with Uriel — the Creator of the Inner Light, Metatron — the Creator of the Outer Light, and Michael — the Creator of this local universe, for this is the return of the programmers who do the Father's Will of ingathering the righteous from the Earth who will be "graduated" to go to other Light-Life worlds.

25 Thus, the Christ consciousness will indwell in the consciousness of Man who is centered within the pyramid, for only he will be able to leave his physical pyramidal life zone behind. He will

be able to take the exodus across the "Red Sea," the light vibrations of his sun system into the *Sea of Crystal*, into the land of Israel, the land of the consciousness of Light which freely serves the Father in the Many Mansion Worlds of Light.

26 And the physical Pyramid in Egypt is part of a single energy grid that connects with the land of Israel. Enoch explained that just as Egypt contains the architecture of the physical astronomical Pyramid of Man's destiny in space, Israel contains the spiritual architecture of the Pyramid in its scriptures of the *Torah Or*. The *Torah Or* gives man the ability to fashion a pyramidal capstone of Light consciousness within his body, for this is the necessary completion (of his body) if he is to merge his spiritual energy with the Christ Light of the Higher Evolution.

27 When the scripture of Israel is combined with the pyramidal architecture of Egypt, the consciousness pyramid and the physical pyramid of the Earth will become as one total unity. This pyramidal unity explains why Joseph, as the offspring of Jacob, and Jesus were initiated into the Pyramid in Egypt, and why "Moses was instructed in all the wisdom of Egypt" (Acts 7:22). Under their leadership' the race of Israel, created in Egypt under the command of Jehovah, was to go forth to demonstrate the unity with the Father and Mother elements of physical and spiritual birth and rebirth. This has been the process of the old program being brought to completion. In the New Age, we will go beyond the planetary level of evolution into the

myriad star kingdoms of the Infinite Way.

28 The reprogramming of the physical consciousness will take place in twelve major crystalline regions around the Earth. These twelve major regions are all focused towards the Great Pyramid which is the central alignment for major star positions controlling the geomagnetic grids of the earth. Into these twelve pyramidal regions the capstone of Light will come down to complete the changing of the spiritual hierarchy. This will be the time when the twelve tribes of the physical Israel and the twelve consciousness levels of the spiritual Israel will unite around each manifestation of the *Eben Shetiyah*.

29 When you understand the grid structure of the Earth you will see how the Great Pyramid is the central cornerstone within the New Jerusalem which connects the pyramidal capstone of the Merkabah vehicle (under the Order of Melchizedek), with the twelve consciousness Light zones on this planet.

30 Before this comes to pass, the Great Pyramid will be decoded and all previous pyramidal science from the squaring of the circle to calculating distant star positions will be understood in relationship to the cosmic Pyramid of Orion, and the cradle model of our universe — the Pleiades which governs the higher timepieces, the cosmic clocks. The mathematical harmonies coded within the Great Pyramid create an invisible timepiece of Higher Evolutionary movements as a clock placed on the face of the Great Pyramid. These mathematics tell us the angle

of the slope of the outside of the Great Pyramid is $51^{\circ}51'14.3''$. The altitude of the Great Pyramid is to the length of one side of the base as one is to $\frac{1}{2}\pi$ (Pi). The length of the Ante-Chamber multiplied by 100 is 11,626.02 Pyramid inches. Using this figure as the diameter of a circle or the altitude of the Pyramid as the radius of a circle, the circle is equal in area to a square whose side is 10,303.30 Pyramid inches in length, thus squaring the circle.

31 The squaring of the circle is one of the greatest mathematical problems known in the calculus of the ancient Egyptian priest-scientists who were concerned with the greater solar movement, for it allowed them to use the astrophysical tables given by the Higher Evolution which were placed in the Pyramid. These showed how the human race within the squaring of the circle is directly related to *Kimah*, the Pleiades.

32 The key solution is the understanding of how terrestrial and solar movement are tied together in the greater "Precession of the Equinoxes" — the 26,000 year cycle which connects with *Kimah*, the cradle from which our embryonic cycles of time are calculated by the Higher Evolution. Thus, this precession of the equinoxes is the length of time required for our solar system to make one complete revolution around the Pleiades, our greater parent sun, which calculates to a period of 25,827.5 years.

33 The Great Pyramid contains the distance from the Earth to the sun — the solar energy form of local creation, but the relationship to the cradle and throne of our

consciousness cycle of creation is given in four codes of the physical pyramid:

33'-1 Each of the two base-diagonals of the Great Pyramid taken together equals 25,827.5, the Precession of the Equinoxes, at the rate of an inch per year.

33'-2 The width of the Grand Gallery of the Great Pyramid times 100π (as 3.14159) equals 25,827.5, the Precession of the Equinoxes.

33'-3 Twice the altitude of the Great Pyramid lying above the floor-plane of the King's Chamber times π (Pi) equals 25,827.5, the Precession of the Equinoxes.

33'-4 The King's Chamber is situated on the 50th plane of masonry in the Great Pyramid. The outside surface perimeter at this level in original Pyramid inches equals 25,827.5, the length of the Precession of the Equinoxes.

34 In order to understand the deeper significance of the numerous codes of the Pyramid within the magnetic fields, we must understand that the models which eventually constituted the Great Pyramid were built over cycles of 36,000, 24,000, 18,000, 12,000, and 6,000 years by the Lords of Light.

35 Under the direction of Enoch, Heru-Ur, and Tehuti, the Lords of Light built the Pyramid from the top down by vehicle control, that is, out of the magnetic-etheric spheres by Magnetic flux line controls.

36 The earlier pyramidal designs were built according to the previous Gravitational-Magnetic shells of the Earth which exist on the higher planes. The present Great Pyramid was built while a Merkabah vehicle of Light in the shape of a pyramid

was stationed in the basin at Giza creating the surrounding energy fields which could move the magnetic lines of force and the physical materials.

37 The Merkabah was then exemplified in the Sphinx which symbolized how the Higher Evolution in the appearance of man could travel through the solar spectrum of creation.

38 Enoch explained to me how the geometrical construct of the Pyramid stands as a testimony to his first appearance upon the planet and it also contains the Mystery of the capstone which is to be understood at the return of Enoch.

39 The Great Pyramid's base side is constructed with a length of 365.242 Hebrew sacred cubits. This number (carrying a floating decimal) also mathematically appears in other places in the Pyramid and is considered one of the most important numbers "in stone."

40 Not only is this the number of days of our solar year, but it is also the number expressed in decimals that Enoch lived on Earth, that is, 365 years, 88 days, 9 hours according to the ancient texts. Thus, Enoch's cosmological time cycle is coded within the Enoch circle which can be expressed numerically as 365.242.

41 Our present cycle is only one of many important cosmological cycles which must be understood in the true astronomy of the Magnetic cycles of the planispheres. This includes the rotation of the Earth in relationship to the magnetic equator of Saturn using the formula of the spiritual mathematical set of 101.

42 Moreover, man must see

how the Pyramid shows the salient features of successive geophysical changes upon our planet and when the magnetic parameters of our solar system will enter an electromagnetic null zone.

43 This blueprint of geophysical change is personified by the Great Pyramid upon the face of the Earth, interfaced with the other geomagnetic pyramidal points of the Earth.

44 The Pyramid was built out of the Magnetic flux line controls in relationship to a Magnetic blueprint conceived in relationship to the belt of Orion and the sacred numbers 1335 and 1290, the additional functions of magnetic displacement that take place at the end of magnetic cycles.

45 These sacred numbers show the missing functions of the great magnetic shifts which give the geomagnetic alignment of the grids of the northern hemisphere, the southern hemisphere, and the surrounding light grids which come together at the point of 30° - 36° Longitude E. and 30° - 33° Latitude N.

46 This point in the Earth is the interlocking key to a vast immortal structural pattern operating between the heavens and the earth. This structure is not only composed of the icosahedron geometry connecting the grid points on the Earth, but also includes pentagon arrangements which form a dodecahedron geometry superimposed on a different energy level around the Earth.

47 Furthermore, those two lattices are surrounded by a hexahedron which transmits divine cube functions and is in conjunction

with our Sun supporting the energy functions of the Earth.

48 Through this complex crystalline form, human life and various degrees of extraterrestrial life can all share the local life space in the energy fields of the same orb only on different lattice grids.

49 Seen from the perspective of the Higher Evolution, life upon this planetary orb is a radiated series of biological events primarily lattice-like in nature. Through the crystalline lattice, the Higher Evolution controls the various biological kingdoms by organizing the inter-gravitational and interradiational effects of lattice merging with lattice.

50 The frequency modulations of the Higher Evolution can allow seed populations to climb "Jacob's ladder" into the next realm of the crystalline staircase which eventually leads from this planetary orb into other lattice dimensions which we cannot even see at this time.

51 Through these grids the Higher Evolution conducts its bioengineering and transmits information to the members of the human race who are sensitized to these geometric harmonics.

52 Moreover, in the larger blueprint of creation, the Pyramid is the blueprint for a double helix between a blue and white star system and our solar magnetohydrodynamic program, whereby mutual programming allows pyramidal coordinates to structure consciousness evolution to go on.

53 Besides this stellar evolution which is coded within the Pyramid there is a companion change reflecting consciousness evolution. Here, the consciousness continuum from our star evolution to a blue

white star evolution is manifested through the code ZH.T: the pyramidal energy consciousness which rests over the heads of the initiates enabling them to combine multiple pyramid (energy) functions in different energy levels of creation.

54 This ability to function with multiple levels of intelligence makes use of the wisdom of *Ihmw-'sk*, the Lords of Central Control, to attune and project consciousness thought-forms from one evolutionary pyramidal face to another energy field. This is done by the modulation of gravitational waves transmitted through a pyramidal energy template that is centered over the head. (This consciousness template uses spiritual energy as opposed to the natural pyramidal energy vibrations of the planet.)

55 The ZH.T code is the code of communication given from Central Control to those who are committed to freeing man from the rounds of earth-bound evolutions.

56 The placing of the crystal pyramidal energy cap over the crown chakra of an evolving humanity demonstrates how the consciousness of Man can be attached to other space-time dimensions so as to experience the face forms of the Lords of Light, who will reconstruct this present biochemical program to be in tune with the changing electromagnetic frequency.

57 In terms of the sacred twelve degrees in "the middle of the earth," the region of the golden belt 27°-39° Latitude N. (that encompasses the zones of initiation), there are five special keys that are to be understood in the transference of power.

-8-

58 In this region, astronomical-consciousness scrolls will be found to explain how a great cataract of fire shall open the magnetism of this æon and legions of beings shall descend on the length and breadth of the earth to receive the righteous who are the gatherers of the treasures of faith. These 144,000 ascended beings will create a Light projection around the Great White Throne in the "midst of the Earth."

-9-

59 In this sacred region in the "midst of the Earth," the elect will be seen as the Messianic Key holders, the Priesthood of Ur, explaining how the circle of the Earth's axis and the arc of alpha Draconis will be opened and removed from the mid-heavens. Their keys will proclaim how the white shepherds of Taurus-Orion, the Mansion of the Greatest Bulls, and the region of the Lamb, the region of the Christ, will reign over the remnant seed.

-10-

60 This will be the first region of the Earth where the Son of Man will quicken the elect who are asleep in the earth by coding every molecule of dust into a new body of life. This will be done by the power exemplified in the golden tear drops in the eyes of the Teachers buried at On, Noph, and Akhetaten.

-11-

61 This sacred region will show how the "Head of Days," the Father of the Christ Light, will use the Nine to reveal with the Host,

the 366 scrolls of Enoch in conjunction with the Chamber of the Son, within the Great Pyramid which is the chamber of final initiation for the soul. This chamber, in conjunction with the King's Chamber and the Queen's Chamber, is showing mastery over the earth's three-dimensionality as opposed to the Grotto with the Granite Plug which is reserved for souls who have failed their assignment to teach in the earth dimension.

-12-

62 From this sacred region the Paradise Sons will move the twelve energy fields of Light around the Earth into a new electromagnetic density. The prayer of the Righteous will be heard at this time and the twelve energy time warps will reveal the "cities of Light" placed upon the Earth to activate the ascension of the faithful.

63 Into this sacred region YAH-EL will send the Ophanim messengers of Light who will use the divine Hawk (Bak), the divine Phoenix (Bennu), and the divine Dove (Ba), to bring the three-sided capstones of Light down to Man.

64 The expanded space of the spiritual mind will behold this trinity of Light which will show Man how he will be resurrected through the righteous Light of Merkabah. The expanded space of the spiritual mind will behold the Phoenix becoming the twenty-four winged vehicle spoken of in Kaballah, having within its winged formations the potential for programming a thousand consciousness time cells which will be used for new regions of transplanting the remnant of Man.

65 This will be a time when the Pyramid of Infinite Love will call forth the children of Light and say, "I call thee to my abiding place within other worlds of Light."

66 This will be a time when the luminaries will correct and repair our vehicle of time within the necessary magnetic circulatory levels of ionized consciousness.

67 This will be the time of a making of a new people within new matter-energy bodies who will reign in other fields of glory.

68 Therefore, the teachings of Enoch tell us of a new electromagnetic wavelength upon the Earth that will change the old magnetic forces of the body into the magnetic harmonies of the fifth, sixth, and seventh dimension, so as to work with the Higher Evolution of our local universe.

69 This is the time when the great tectonic plates of the earth will shift in relationship to specific

star points and the body of flesh will put on the body of Light; this is the time when death shall be swallowed up in victory and reign no more. And there will be great Lights and these Lights will be our Fathers who tell us, "Rejoice! O Children of Righteousness for you have been glorified in the Eternal Splendor of the Zohar Forever!"

70 The Zohar Splendor will be when the ascension of the sphinx vehicle will open the free path of the Light Ray into the space of the human universe.

71 It will be the time when Man will understand how the Lord of Light Amen Hotep was able to wear the face of the Lion in the presence of human flesh.

72 It will be a time when righteous mankind will wear the face of the Lion of Judah as he ascends to Kesil-Orion, in the name of the Living Son of David — the Christos!



The anti-universe is composed of star field energies revealed on the Black Cube in Mecca which shows the function and destruction of three-dimensional universes.

THE ANTI-UNIVERSE IS COMPOSED OF STAR FIELD ENERGIES REVEALED ON THE BLACK CUBE IN MECCA WHICH SHOWS THE FUNCTION AND DESTRUCTION OF THREE-DIMENSIONAL UNIVERSES.

1 Just as our living universe has a pyramid of light as the central matrix for star evolution between the universes of intelligence, so also the anti-universe has its matrix of dark cubic space which is the violation of the Living Light exemplified in the Kabba, the Black Cube in Mecca.

2 The ninth key of Enoch deals with the salvation and destruction of star universes within star energies trapped within a cubic function of darkness.

3 And this key was unveiled in the year 1973 of the Earth's consciousness time zone by the words of King Feisal, who gathered at Mecca a host of two million worshippers chanting "liberate Jerusalem." A news dispatch from Beirut told that he washed his hands, put on seamless garments, and then approached the Kabba, the Black Stone. This stone was said to have been the white stone that Adam brought out from the Garden of Eden, and that it had gathered darkness by the corruption of man's sins.

4 So we see in the Kabba, the key geometries of the anti-power of life, the anti-Christos, and the anti-Zohar; we see this even in the

very language of the Islamic scholars and leaders who were gathered at the Kabba to bow down to the Black Stone as they prepared to "liberate Jerusalem," which is known to be the place of the coming "Pyramid Capstone of Light."

5 Within this key the positive universe and the anti-universe come together through the mathematics of Light; on one hand through the Pleiades, Orion, and Jerusalem; on the other hand through alpha Draconis, omega Draconis, and Mecca.

6 And I saw the nations engaged in physical destruction, entropy, war and violence, worshipping and bowing down to the negation of star-energy; and I also saw the nations of Light and Love exalting the pyramid of light which is the sign for continuity in the image and similitude of the higher illuminaries.

7 Enoch took me into the Middle East; he told me that the Kabba, the Black Cube, was a macro-state crystalline structure sensitive to the particles of star limitation and nuclear tracings.

8 The Kabba shows that any star universe without the power of the Father — without the Light of

the Father — will go through its star collapse.

9 The Sons of Light, the B'nai Or, have established a light pyramid functioning on this end of the light spectrum in relationship to the Pleiades and Orion. Conversely, the Black Cube functions with alpha Draconis for the Children of Darkness.

10 The Black Cube is symbolic of all the anti-matter which passes through our planetary system of creation.* It shows "alpha and omega" tracings of sub-atomic decay and dying star properties.

11 To save the peoples of the world who are under the energies of the Black Cube is to bring them the Torah Or, God's program of Light; to save the star system intelligence from negative entropy is to bring the scriptures of Light from Orion and the Pleiades: to teach the people of the world the love of God, the love of the Son, and the love of the Shekinah — the Holy Spirit.

12 With this power they can conquer the anti-universe; with this power they can conquer the inversion of the ninth key of Enoch, which is 6-6-6, *sommer wuf* sommer, the negation of the six physical force fields of material creation on all three levels of quasi-stellar creation.

13 With this key we can understand how fallen universes are delivered through the galactic wars of the Sons of Light versus the Sons of Darkness. This is accomplished through the stellar programs of 9-9-9, the three-fold causality of Father-Son-Shekinah universes operating together in all nine time cells of material creation, neutraliz-

ing the 6-6-6.

14 The key speaks of evolutionary star time, both in terms of the physical dimension of what we measure as cubic space, as well as in terms of the destruction of three-dimensional universes.

15 The key is directed to human astrophysics; it is speaking of the Black Cube, the Kabba in Mecca, as showing in meta-particles how star universes must be destroyed as they pass through the three-dimensional main sequence phase if they do not have a greater star power of regeneration. Dark space exists where star evolution is no longer possible without controlled intervention. This is known as a degenerate phase in star evolution.

16 By the colliding of two galaxies which accelerates electrons and positrons, anti-matter can be annihilated, which is calculated to the total of about 10^{44} ergs per second in radiated energy.

17 In the Sanskrit texts we have one of the highest truths revealed in the Maha-Ratri which shows eternal time and the transition of matter as the measure of the eternal night. Thus, time is the eternal ocean of silence from which all the secondary cycles of time are formed as they interact with the microparticles of crystal ever present in the universe, beginning with the cycles of creation and including all the cycles which determine the existence of the universe.

18 The Maha-Ratri stands upon the corpse of the ruined-evolving universe, which is beyond any three-dimensional physical plane.

19 Because this ruined-evolving universe contains the body material of all things yet beyond form, it is

beyond the body definition. In so far as it is ^beyond the three-dimensional definition of life it is a corpse unto the living function of light which Man considers the beginning. It is a continuous explosion of all matter.

20 The second phase is Krodha-Ratri, which is the waste of the boundless all-devouring time.

21 Time appears in this evolution as a cosmic immensity, a source of light, a combustion. And so in the night of time, which is still in a state of universal dissolution, light, the first combustion, appears as a star beginning.

22 This light is the nature, the source of all thought; for thought is an energy, a combustion of star evolution, and the instrument of knowledge illuminating the object of star evolution.

23 We see in the model of the Night of Eternity, the Maha-Ratri, life-giving plasma spiraling in many directions. The plasma, then is allowed to come together when it hits an energy field which will impart to it shape and structure.

24 This field is something akin to what man calls in physics Boltzman's Law, the creation of gaseous particles or clouds which begin to form out of the spirals of plasma turbulence.

25 The galaxies and anti-galaxies, in the third dimension, begin to take on the dimension which humans recognize as star evolution; namely, the spiraling of form within cubic space necessary to materialize a blue-white star field within a three-dimensional model.

26 The third night of evolution, Divya-Ratri, is the formation of a singular sun system moving within

the initial energy field to become the circular-cubic matrix, the central form in the magnetic fields of turbulence.

27 And as it spirals out of the energy field we understand how stars condense out of a galactic cloud by gravitational collapse. At this stage of star evolution, matter and anti-matter have separated due to radiation pressure.

28 At some point in time within star evolution, the star, either in the matter or the anti-matter phase, has condensed sufficiently to produce enough heat for nuclear fusion to occur.

29 And in the interior of the star field the heavy elements are produced from the original hydrogen and helium until they interact to form iron.

30 Some of these stars become the super-novas that explode and scatter the elements throughout the universe, throughout the galaxy, or throughout whatever dimension the star happens to be participating in as an energy focus.

31 Other stars, however, evolve a conic structure of physics which clearly appears within the three-dimensional cubic form. This conic-spherical projection quickly leaves the three-dimensional cubic form due to radiation pressure.

32 Eastern science teaches that the energy field which is beyond the three-dimensional cubic form is the Night of Realization, the higher knowledge; Enoch calls this the fourth dimension.

33 The fourth stage of evolution is Siddha-Ratri, where the universe makes way for a greater energy flow, a greater offering of creation.

34 It is a time when inter-stellar

*Pertaining to the cubic nature of humanity. Not to be confused with the higher message of Islam. (See Glossary: *Umma*.)

gas is drawn toward other stars. This inter-stellar gas, as well as the energy field connected with it, forms the whirling mass-forming eddy currents and gas centers which condense around the given singular sun system.

35 The quantities of gas in most cases are not sufficient to go through gravitational collapse or generate enough heat to create a star, and yet the condensed masses are able to form the planetary systems revolving around the parent star.

36 It is within the fourth-dimensional construct that we understand how the planetary satellites of creation really feed off the instructional codes of the parent star. Within this code of ionization is the framework necessary to materialize thought generation which is constantly being pulsed through this network of energy.

37 Every kingdom of intelligence of chemical matter, with its respective star or parent star, and with its respective star evolutionary phase, passes into the Vira-Ratri or the Night of Courage, where it is able to spiral through itself.

38 In this fifth stage of evolution, the sun pours into the world and takes from it the essence to continue its evolution.

39 The solar radiation in the Eastern texts is compared with a perpetual beheading of the sun; and, as such, the beheading represents the life-giving and life-destroying power of the sun.

40 The world depends for its sustenance on burning and destructive light.

41 The Lord tells us concerning this evolution that "Her left foot

forward in battle, she holds her severed head with a knife. Naked she drinks voluptuously at the stream of the blood nectar flowing from her beloved body."

42 We see in this picture the necessity of a given planetary mind system, or kingdom of intelligence, to separate from its sun system before the sun system destroys that planetary creation or that planetary field of intelligence.

43 Enoch told me that stars are not the only source of elements beyond atomic structure.

44 Stellar radiations and cosmic ray bombardment produce chemical and physical reactions. These radiations may affect members of the planetary family by generating complex organic molecules from simple inorganic substances, giving rise to a vast variety of intelligences.

45 In cases where the earth type of life has evolved, radiation is necessary for the process of photosynthesis, from which all higher forms of physical life derive their energy.

46 It is at this point that the life intelligence must decide if it has the ability to go through cubic life space, to become identified with a higher evolutionary star seed intelligence in a neighboring star system and join in co-participation as a new member of a galactic family.

47 If it does this it proceeds from its parent star, to a secondary star, and into a pluralistic form of galactic creation of many suns; if it does not mutate into multi-dimensional star directions, it is devoured and destroyed.

48 The Chinese recognize in their texts that the Lords of Light

govern from double stars, as well as from multiple star systems.

49 The intelligence in the lower heavens is 'chained' to its immediate sun system's parameters which will be destroyed through the evolving, spiraling black cube—the cubic space where star energy eats up its own physical by-products, its own physical creation, and its own creative intelligence.

50 To go into negative or destructive evolutions and redeem or reprogram these evolutions requires the power of the Zohar of the Higher Evolution, or the Phowa, the consciousness-threshold energy which is stronger than the sun's energy. This higher Light serves as a new channel whereby the transmutation of the specie can take place. Thus, the specie can be taken off its planetary disc and go into other star fields before the sun system destroys its chemical order of life intelligence.

51 This brings us, then, to the sixth field of evolution, known as the Kala-Ratri in the Indian texts (and its counterpart in Tibetan texts), which is the sudden end of a world system—the culmination of a process that had been going on for a long time.

52 And the destruction begins with the first moment of existence. It begins at a point when all of the cycles are brought together to give forth the picture of a thousand newly risen suns: the death of the lower sun creation and the birth of the multiple sun creations.

53 The words of the Lords which give this picture speak as follows: "Softly smiling you shine with a crimson glow which may be

compared with a thousand newly risen suns. You wear a silken veil and a garland of skulls."

54 This garland-skull illustrates Golgotha, the destruction of the spiritual sun energy—the Jesus, with the energy of the Son of Light—the Christos, or the Zohar energy which descends on the planetary mind as a new evolutionary membrane upon the skull of the planet. At the end of time the Higher Evolutionary threshold of intelligence working with the Earth's astrochemical sun, will come together for the necessary resurrection and programming beyond the time-space of the Kabba-Golgotha, the immediate zone of life and death.

55 This cosmology is to be seen in the wearing of the Black Cube or *Tephillin-Baith* on the forehead of the Jewish mystic, who nullifies the power of the Black Cube worn over his third eye, by the interpenetration of the Torah scripture of Light within the Cube. Here, the program of Light from the Word of God purifies the mind and opens it up to the Splendor of the Universe.

56 In the cosmology of the Earth, this means that without a new program of spiraling light from the intelligences connected with the program Israel, our sun will have to use up its supply of fuel, for it cannot depend on thermal pressure to balance the force of gravity indefinitely.

57 A star of a given galaxy may die by one of three processes, according to contemporary physics:

58 The first process is gravitational collapse or contraction. When hydrogen becomes scarce and no longer reacts within the star, the

source of energy vanishes. When the energy is no longer generated, the radiation pressure drops sharply and gravitation takes over to collapse the star. Therefore, there occurs an in-fall of matter and photons, towards the center of the star.

59 The energy generated by gravitational collapse is much greater than the fusion reaction to create energy, thus the star is subjected to extremely high internal pressures. The result is that the star grows in size until it is sufficient to permit more radiation to leak out. When the star collapses, the temperature rises sharply in the core of the star and the core continues to expand to about one-half the mass of the star.

60 The star now enters a new phase where helium reacts with carbon. This is an energy producing process, which causes the radiation pressure to counter gravity, and prevents some stars from completely phasing out.

61 Thus, the star might begin to return to its normal size, but this shrinking process triggers oscillations which may begin the nova phase of its evolution.

62 Another process of star death is the nova phase, which is a nuclear explosion ejecting core materials and forming heavy elements which use up the star's energy supply. This is observed by the star's increasing luminosity from hundreds of thousands to hundreds of millions of times.

63 The third process is the white dwarf, a star that has exhausted most or all of its nuclear fuel and is undergoing the Night of Frustration, for it nears the final

stage of its evolution.

64 The seventh field of star evolution is the Night of Frustration, the Darvna-Ratri, which explains why the planetary intelligence of man cannot get beyond its seven-fold nature of the cycles of change.

65 Man is chained to his geomagnetic cycles, whether it is the seven days of creation working with the earthly cosmologies;

66 whether it is seven years within the aging process of his body;

67 or whether it is the mathematics of seven seconds, milliseconds, or nano-seconds before the phosphene explosions occur to the inner dimensions of his mind.

68 The Night of Frustration is a point at which the physical order of the mind must recognize that even star evolution does not share any singular space and time forever.

69 A portion of that star evolution is also in your mind because the star which you really see out there you cannot absolutely experience except within your mind.

70 So that star system or that sun system has already an energy force field of its own phase breaking up or evolving with a mathematical consistency within you because you are the materialization of the greater phase on a smaller scale.

71 We are told that once all is destroyed the universe goes up in smoke. Hence, the power of ultimate destruction of the material phase of the Darvna-Ratri, is called the smoky one, or the hell, the Dhumavati.

72 The Dhumavati's star col-

lapse, beginning slowly and then proceeding more rapidly when the star surface has a temperature of at least several thousand degrees centigrade and continues to emit photons.

73 The star then spirals through its cubic dimension as its orbits of energy are realigned.

74 And this spiral into a new electromagnetic orbital level of energy is not only true for all phases of photon amplification, but includes phases of anti-photon amplification even within the body universe, which creates both the free and slave satellites of the earth universe and the star universe.

75 During this phase the human evolution needs the help of the Mid-Way Councils of Light to direct its thought waves. Our physical intelligence must prepare itself for the greater space-time changes that are taking place within the human kingdom of intelligence and all the other kingdoms of intelligence which appear when the human universe is being destroyed.

76 And when the other universes collectively adapt themselves to our finite human universe in the eighth stage, where our finite order and the infinite cross, the One and the Many, the One and the Many-thousand, or the One and the Many-Million systems of intelligence all interconnect with the millennium in Man's search for Paradise. Man, then, sees how he is part of the thousand space-time cells of Redemptive creation which brings about the Age of Peace as the Night of Frustration is passed.

77 Man recognizes in this greater peace that there is no death, but only a recycling of

energy within a variety of evolutions which occur. (The tenth stage brings the synthesis of the One into the Many and the Many into the One.)

78 The eighth stage, the Vira-Ratri, is known as the Second Night of Courage, the consciousness star birth or rebirth which refers to the collapsing star progressions, where photon orbits are interconnected with the valences of the collapsing body or collapsing star system.

79 Until the star contracts to 1.5 times its gravitational radius — a point called the first critical stage, some photons are still emitted from the surface of the star; these escape into space and can be seen by the distant observer.

80 Photons emitted on a tangent from the star's surface at the first critical stage are caught in a spherical cloud from which they slowly leak for millions of years.

81 Similarly, there are forms or thought-forms of kingdoms of creation that may be caught between star universes just as in the physical kingdom, man, in some instances of spiritual evolution, can be caught between his embodiments.

82 In this stage of physical transition, if man has not connected with his eighth chakra, he can only exist on one chakra of thought-form continuation or in phases which can be recognized as several fragmented thought-forms in the ethereal form, or in transparency, neither of which is sufficient to incorporate him into the material phase of existence.

83 This interphase evolution represents fallen Masters of knowl-

edge and thought-forms from lower creations which have been destroyed on this planet; yet they have survived because they are within realms of photon amplification which still administer to the kingdoms comprising the greater gravitational radius connecting our physical life station — planet Earth — with realms of creation that we cannot see but which share our same local life space.

84 The ninth evolution is the Night of Delusion, the Maha-Ratri, in which the time spectrum is seen as an anti-life force and in which, according to this scripture of Light, the star shines like a blue lotus resembling the forest fire consuming the abode of the demons.

85 It is a time when the star continues to collapse in such a way that the immediate star field becomes so intense that all photons are drawn toward the gravitational radius. Here the star's karma has allowed for star intelligence to be recycled with the loss of consciousness evolutionary programs.

86 The second critical stage is reached as the star begins to collapse within its gravitational radius. At this point only photons which leave perpendicular to the surface can escape, and these form once again a leaking cloud just outside the gravitational radius.

87 But there is an instant following the second critical stage when the star has collapsed within the Schwarzschild radius, and no photons can escape.

88 The Phowa scriptures of Light say that at the first stage the intelligence must leave the star, before it explodes or goes supernova.

89 It is a time when Man must

use the knowledge which the Chinese and Tibetan Lords have marked with the ideographic symbols T, L, and V representing a mirror of a collapsing star field. The mirror allows the spiritual Man to see the future of life through the formula of how matter is re-materialized within a new energy time set. This enables the forms of one time set to appear in another time set through direct bio-location.

90 It is a time when the 'T', or the time factors in different star evolutions form the angles where 'V', or the vector factors of star evolutions, cross in their orbital path. 'L' is the length of inner-penetration which allows the matter of one energy field to re-materialize in another energy field. The vector factors all line up so that one energy universe suddenly appears within another. At this time, one kingdom of intelligence can suddenly appear within another.

91 Man who goes on, crosses his spectrum, his dying star space, and enters the tenth level called Maha-Ratri, the Night of Splendor.

92 The scriptures of Light explain that Kamala, or the lotus girl, is the consort of the everlasting Siva, the Night of Eternity, who protects the world as the earth mother, the earth womb of all chemical creation and growth. She is identified with Vishnu, the physical form that the Lord of Light or the higher mind puts on as it materializes its thought-form into the physical chemical body of a given sun system.

93 The dimension of splendor cannot exist within the universe without the Sea of Crystal, the

multitudes of sun systems reflecting higher intelligence.

94 And if one sun seeks simply its own splendor, it must exist in the Night of Darkness out on the edge of its respective galaxy, living in darkness rather than in the pluralistic light, the Many in One Light.

95 And from this point on, the star collapses to zero volume and may create a hole as it spirals into infinite mass.

96 The hole created by the sun's singularity provides a tunnel into another universe or a different part of the same universe. Meta-matter then comes bubbling out of the space on the other side of its tunnel as its negative spiral begins to expand. (It will be known that a rotating blackhole can move from our universe into another universe allowing space travel to occur between universes.)

97 Enoch said, "our universe began on a spiral" rather than in a steady state or "Big Bang" position.

98 In respect to the many and one fields of evolution which all share this local star space, including galaxies moving faster than the speed of light that pass through this local life space, the human creation does not have to be destroyed with the death of its physical sun, or have to suffer the karma of its physical sun because it can transcend its solar spectrum.

99 To be karmically released from this cycle of creation and destruction, the earth intelligence must adapt its life to sub-systems of another star's path.

100 The ten stages of Light evolution are constantly going on through myriads of universes, all of

which have their unique light thresholds housing biochemical intelligences which live specifically within those sub-light thresholds.

101 The Lords of Light on Arcturus, for example, tell us that they supervise all evolving intelligence within sun systems on this end of our galaxy. Their star probes are projected into our sun system in a desire to re-evolve our sun's chemical environment which would allow our star seed to connect with greater suns, in greater evolutions.

102 And in order for Man to enter this greater evolution and have his image recreated as the Adam Kadmon, he must first go through the Night of Destruction, the Night of Despair. He must go through the negative cubic star energy spaces that surround his organic kingdom.

103 If he is to recognize the key to the anti-universe from the teachings of Enoch, Man must first see the multiple evolutionary phases that he is currently going through to understand the complexity of other star kingdoms of benevolent and aggressive intelligence with respect to the Earth's planetary creation.

104 Secondly, Man must see the earth's kingdoms with respect to the limitations of its singular sun system, which is rapidly approaching a point of critical mass factors and neutral mass factors manifested in solar storms which can cause tremendous geophysical change on this planet, even to the point of massive destruction by released torque factors.

105 Thirdly, Man must see the mappings of the human evolution

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within multiple star charts which were left on this planet for the human mind to understand.

106 These ancient star charts speak of the Lords of Light who come from multiple star systems into this kingdom of matter.

107 These star documents teach Man that he can acquire the consciousness propensity to go beyond the orbital phases of his singular sun system.

108 They tell of how star seed evolutions remake themselves once they are beyond the planetary and the singular patterns of star evolution.

109 Therefore, arise, O Man of the earth and shed forth Light, for a new heavens and a new earth are being created; and upon you the very glory of Jehovah-YaHWeH shines forth.



The key
languages
connecting
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connecting civilizations and
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THE KEY LANGUAGES CONNECTING MIND-TIME WARPS TO
INTERCONNECTING CIVILIZATIONS AND MANIFESTATIONS
OF "HIGHER EVOLUTION" IN OUR TIME-ZONE ARE
EGYPTIAN-HEBREW-SANSKRIT-TIBETAN-CHINESE.

1 We are told in this key that if we interconnect the languages of Egyptian-Hebrew-Sanskrit-Tibetan-Chinese, we will be mentally interconnected with civilizations representing the "Higher Evolution."

2 Enoch carefully instructed me to use the languages of Egyptian and Chinese to unify all the biochemical languages working horizontally in the human body. At the same time I was instructed to use Sanskrit and Tibetan fire letters to unify all the biochemical languages working vertically in the human body. Finally, I was instructed to use the Hebrew fire letters, sacred energy sounds, and thought-forms of Light to connect with the intelligences of the Pleiades and Orion, unifying all crystalline languages of the third eye so as to open the *template* of the mind for the Eternal Light.

3 Enoch said that if all five languages were used simultaneously, they would activate the pictographic communication of the Brotherhood within the brain; they would create a mental time warp and quicken the Light Body Over-self to dome within the human vessel of consciousness experience.

These languages form a grid connecting the Higher I AM consciousness of Light with the human I AM consciousness of Light through a cosmic light vibration.

4 Spiritual Man is to understand that this grid is formed by the languages which create horizontal (Egyptian-Chinese) and vertical (Sanskrit-Tibetan) energy patterns.

5 These, in turn, are activated by the divine vector (Hebrew) created by the focused Light force and by the imprinting of the divine fire letters (or energy sounds) upon the vertical and horizontal grid.

6 The *horizontal pattern* connects with the mental energies that are part of an interchange of knowledge with the immediate life situation on the *plane* of human experience.

7 The interchange goes on within you through a series of light pictographs which allow for multi-levels of external knowledge to be internalized and rapidly encoded beyond that which is usually spoken.

8 This internalization is granted through the mental process encoded upon this plane of experience.

9 Yet, this knowledge cannot be fully understood without the *vertical patterns* which form the connecting links from the lower dimensions of sensory awareness, through this plane of experience into the higher dimensions that are of an infinite quality of joy.

10 These two patterns form the grid which is continually undergoing individual evolution so that the individual progresses to the higher cosmic levels of soul advancement. However, because of the limitations of the lower worlds these grids are continually shifted to accommodate new environments of birth and rebirth.

11 Finally, when the organism has reached the point where the higher soul transplant can take place, the grids open to the presence of a third grid-like pattern, which is a divine Light force.

12 This *divine Light pattern* allows for spiritual planes to be fully connected with the body and the body to assimilate the Messianic experience of the Pentecostal flame.

13 In consequence, all experiences of life are fully activated and made possible to the human form which goes into physical union with the Divine Self.

14 Hence, this cosmic vibration connects the Higher I AM consciousness with the human I AM consciousness through the five body vehicles of Light: the electromagnetic body, the epi-kinetic body, the eka body of many relativities, the inner body of Gematria, and the outer body of Zohar. They are synthesized so completely that all five bodies are drawn up through the crown chakra becoming

ing one with the Eternal Light.

15 When this happens the consciousness of every chemical cell is brought up through the body, through the seven chakras, and goes into a hovering light pyramid over the mind, in the area of the eighth chakra. When this is completed, the ninth and tenth chakra grids in conjunction with the eighth chakra template, can bring through all the information from previous civilizations. (The eighth chakra acts as a sign for those who work with the Brotherhood of Light.)

16 This is the completion of the grid which allows the mind to speak on all seven levels and allows the specie to go beyond its present soul program. Thus, Hebrew, in our planetary program, is the final balance necessary to connect the soul patterns of the first Adam Kadmon with the patterns of Redemptive Creation.

17 And it was explained to me that the planetary universes must live through the programs of the star scriptures from the original codes of Egyptian-Chinese-Sanskrit-Tibetan and Hebrew that were given to teach us the lessons of universal planetary creation and destruction within the Light of Life.

18 When I was taken into Merkabah, I, Jacob was shown how the fallen legions of Semjaza were disbanded and dispatched to three-dimensional worlds like Earth. Still, out of the fallen mixtures of the creative experiments, everything advances to newborn generations, and the lessons of some star universes are replayed identically in smaller planetary universes. The smaller planetary universes, with-

out completely destroying themselves must learn the lessons of the greater star universes.

19 And as we go through our Omega point, we once again understand what was encoded in the Alpha phase of the original star programs given in our birth of destiny. And when you use the divine names from all these five languages together, like Amen-Ptah — Egyptian, Phowa — Tibetan, Kuan-Yin — Chinese, Gabriel — Hebrew, and Buddha — Sanskrit, as mantra seed syllables, you set up a consciousness wavelength of light that resonates with all five bodies within you. Language, here, is a language of energy vibration formed by carefully selected seed mantras.

20 The mantra vibrations raise the body consciousness into the seed crystal mind so that it spirals out of our consciousness paradigm which is controlled by the energy of the black cube. And by going through the Light pyramids on this life station, the mind of consciousness is able to pass from lower pyramidal creation into greater light-life stations on other dimensional or Metatronic levels of creation.

21 You can then enter into that dimension where all life motion becomes the Eternal unfoldment, where all is currently being lived, currently being recycled, for the universe has all ideas stored in the Eternal Mind of reflection and revelation. All life motions are stored for replay and regathering, for use by the Ascended Masters in higher dimensions, within worlds of a thousand lotus time cells.

22 And on the physical plane, it

is the subconscious world, not the conscious world, that dictates the primary order or events.

23 Key 1-1-0 delineates the spectrum languages, built into the subconscious, in order to connect our mind with the many light spectrums — all at the same time — in different star kingdoms of evolution. Therefore by using the five languages we can experience other spectrum manifestations of the Higher Evolution.

24 The Higher Evolution in this galaxy self-embodies its intelligence into *nine time cells*; we on this planetary evolution incarnate into one *time cell*. By using the five languages to activate the glowing flame within us to fill our entire vehicle, we can experience some aspect of the nine time cells.

25 These five languages connect the five biocomputer bodies of Man with five different energy spectrums as one unity, so that Man is able to experience the past, present, and future of all light civilizations that have lived upon the Earth. He is able, through the Brothers of Light, to experience the nine time zones of this planetary creation recognized as past past, past present, past future; present past, present present, present future; future past, future present, future future.

26 Thus, Man, in connecting his mind-time warps with his Overself, can experience both the past and the future of the physical plane functioning as one.

27 And just as the Higher Evolution came down to Earth, to Ash'a in India, to the Takla Makan desert in Tibet, to Qumran in Israel, to On in Egypt, and to Xin

Jiang in China, so also they come down to you — through your crown chakra, your kether point, when you use the key languages as seed syllables for meditation which connect you with the Masters of Kesil-Orion Central Control.

28 These key languages connect you to the Kesil-Orion Central Control; these key languages build a grid of the living body of Light which takes you into any dimension where that light focus is currently being used.

29 And behold, Enoch wrote this in the language of Light — in the flame script of Israel which speaks in all tongues; a written language on a polarized flame — *Lay-oo-esh* — being projected into your third eye.

30 Behold, I speak to you as though I spoke from before the presence of the Paradise Sons, for I know that you shall receive my words.

31 This key speaks of the language system of Light given by the Higher Evolution to the star seed on this planet to enable this seed to go through many galactic formations and transformations.

32 And through this manifestation of the Word, projected thought-forms from the higher galactic kingdoms of creations materialize not only one set, but multiple sets of evolutionary kingdoms of creation.

33 Therefore, there are multiple patterns of knowledge which create kingdoms in matter by virtue of being thought-forms projected beyond the kingdom of creation. These thought-forms are constantly being reseeded through language patterns throughout the immediate

universe, materializing multiple energy forms.

34 All of this is revealed to us in the cosmologies of these specific language systems which were derived from the Ascended Masters and Lords of Light who came down to teach man not mythological symbols and psychological linguistics, but the actual 'thinking cosmology' and wisdom of how the greater star universes work as a consciousness unity.

35 As we examine the primary texts of all of these basic languages of star cosmologies, let us keep in mind that these texts tell us that the primary keys are given by the Ascended Masters, who come to evolve intelligence on all planetary biospheres.

36 The *Pistis Sophia*, conceived in Hebrew thought-patterns rendered into Greek and Coptic, is one of the great Gospels, for it is a true witness of the mysteries of the language Jesus used to call down his higher Body of Light in the presence of his initiated disciples. It shows how Jesus is the synthesis of the thirty-two chemical building blocks of intelligence within the Mystery of the Logos seen as the *Lak Boymer*, the Pillar of Light which calls down the Christ Body of Light through the thirty-third degree to inhabit the Jesus Body.

37 I was shown how the incarnate Word of Christ became the Body of Jesus; and how the Body of Jesus and the Body of Christ came together to form the Star of David, two brilliant Pyramids of Light as a three-dimensional embodiment of Eternal Light.

38 The Ascension into the Eternal Light also is revealed in the

Egyptian *Pyramid Texts* when the true child of God must bring pyramidal light through the Eye of Horns.

39 Enoch revealed that the Masters are taken into the Pyramid to show how the physical body can be infused with the higher dimensions of Light working through meridians of crystalline energy fields surrounding the human network.

40 It was also revealed how the human mind is able to open up, within the seed crystal third eye, a time warp area of consciousness through which it, too, can work directly with the Higher Evolution.

41 In the Sanskrit texts, the texts of the *Rg-Vedic-Hymns to the Sun*, and in the *Prajñāpāramitā Sūtra*, we are given knowledge of how the human vehicle works as a biotransducer system which is racing against electrochemical destruction by the consuming energies of the sun. And these texts explain how the human vehicle is just one kingdom to be explored by the greater kingdoms of light. For in these texts we are told that our human kingdom is transformed from time to time into kingdoms of light and remade into new star vehicles.

42 We are told in the Tibetan texts of the '*Byn•chub•sems•dpa'i spyod•pa•la jug•pa*' how the proper repetition of the sacred words allows for enlightened compassion and Love so that the three jewels — the biological body, the mental body, and the spiritual body — or the three bodies of Buddha are fused together.

43 The Chinese oracle bones speak of the myriads of celestial be-

ings who share the same body of life experience and can participate through the body of man so that he can experience the speech of the higher worlds.

44 When you use Egyptian-Hebrew-Sanskrit-Tibetan-Chinese words to prime the thought vibrations to flow into your third eye area, the languages will open channels of crystalline vibration within you so that your body can work directly with the Higher Intelligence through telethought communication.

45 These crystalline channels can be seen as three jewel-crystals forming a pyramid. These three crystals in your third eye area allow resonance attunement to flow between the third eye and a spiritual template over your crown chakra which is necessary to project and receive the higher thought vibrations of Light. Thus, the three pyramidal coordinates of crystal "emanating out" connect with the five spiritual languages "flowing into you" to form the vibratory field that activates the eighth chakra.

46 And the light which shineth, which giveth you Light, is through Him who enlighteneth your eyes, which is the same Light which quickeneth your understandings.

47 The thought-forms that are active with this evolution come only through the greater mind, for thought-forms do not originate in the body-mind of man but only are received and stored in units of ten to the tenth of thought-form potential.

48 The body geometry was created to carry the "seed crystal" and to let the Sea of Crystal flow

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through its third eye to serve the Infinite Creation.

49 These five languages of enlightenment seeded within man give rise to the unity of the three-jewels in the third eye.

50 This synthesis of the three-jewel bodies of Light is the living experience of the Light continuum. It allows freedom from linear thought-forms, and creates movement towards pluralistic universes working with multiple bodies of Light.

51 With this in mind, you can be freed to work on the higher pathways of Light vibration, so that all are synthesized into the Christ Body.

52 Wherefore, our universe shall be sanctified; yes, notwithstanding it shall die in its limited form. It shall be quickened and shall be born anew in the power of the Living Light by which it is awakened, and the righteous shall inherit it.

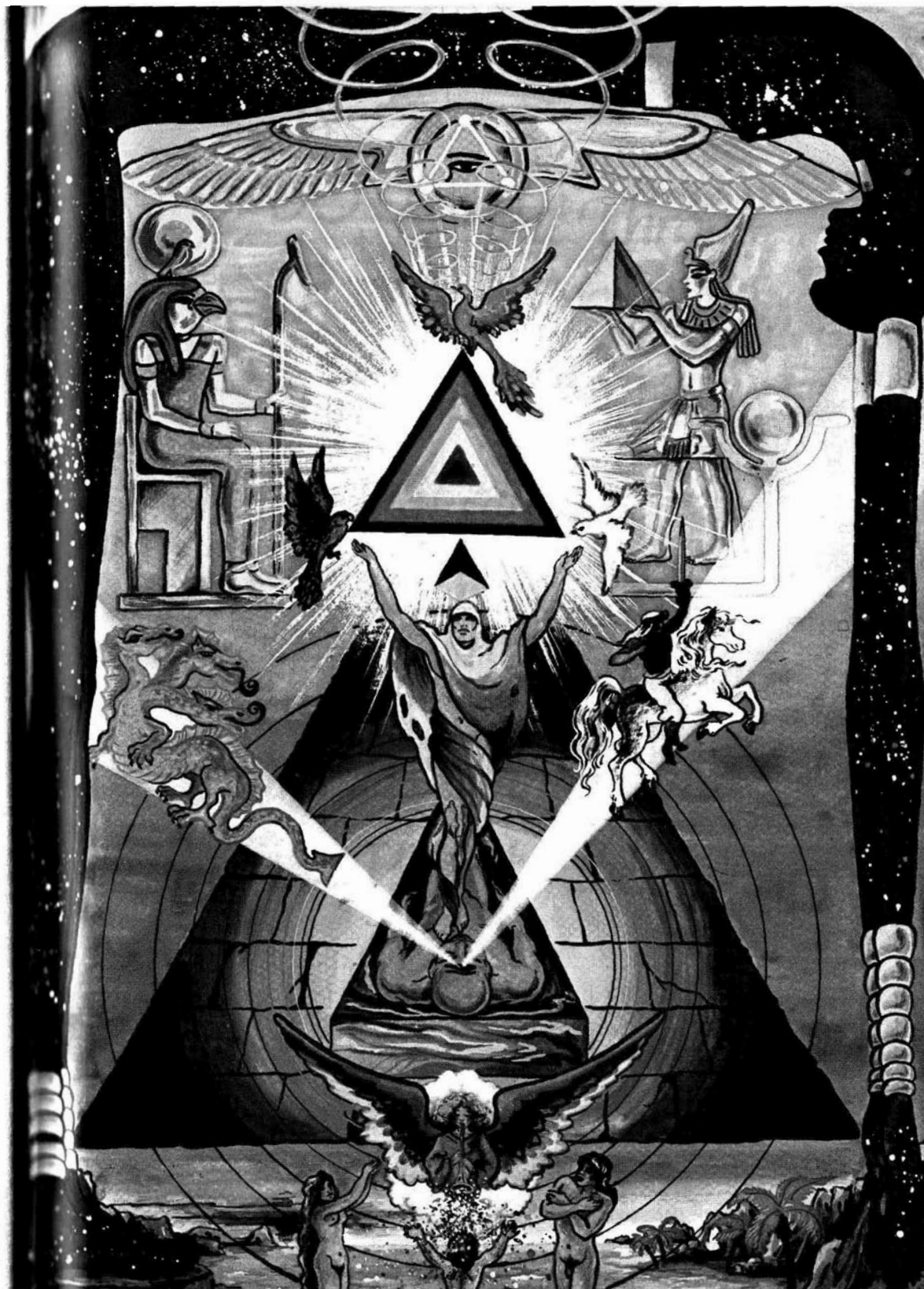


PLATE 6. *Resurrection beyond Duality into the Holy Trinitization of Life* ►



The Throne-
Energies are
the "Sacred
Names" that can take you
into the Pyramid and show
you the "Million Myriads
of Pyramids" all interrelated
into the Throne of the Divine.

1-1-1

THE THRONE-ENERGIES ARE THE "SACRED NAMES" THAT CAN TAKE YOU INTO THE PYRAMID AND SHOW YOU THE "MILLION MYRIADS OF PYRAMIDS" ALL INTERRELATED INTO THE THRONE OF THE DIVINE.

1 The Lord hath made bare the Sacred Names of *Zion* for the purification of the body and the cleansing of the soul; and all the ends of the earth shall see the salvation of God.

2 The Sacred Names that we have been given can take you into consciousness awareness with your living biochemical pyramid. Your living biochemical pyramid is the body in a unique position of energy meditation. It is the body in a tri-dimensional energy field which fuses the relationships of the sensory qualities of the body with the divine qualities of the soul. This is done through Divine Language.

3 Thus, by using the proper energy codes you can perceive and connect with the Throne worlds. These Throne worlds each have their own unique energy codes; these are the "Throne-energies" which are expressions of divine names becoming mantras. These 'Sacred Names' form their own unique mantra combinations for communication.

4 These mantras activate pictographic communication with the Brotherhood when used with the

proper combination of codes and the proper energy balances of Love.

5 The body vehicle then becomes activated by the Throne-energies of Divine knowledge so that the physical vehicle puts on the golden pyramid which is the vehicle of the Overself used to enter the Throne worlds of the Father. Through this process the body vehicle becomes more than just a temple for participation in spiritual activities; it becomes a continuous "temple of initiation" for the Throne worlds to recreate themselves through you.

6 Through this process you can enter into a direct relationship with the "Mind" of the Father, the "Mind" of the Son, and your mind which activates a Shekinah pyramid of Golden Light encompassing your body. This is the meaning of the mathematics of this key, the 1-1-1 relationship of Father, Son, and Shekinah universes which can operate within you.

7 This is the grid which when established allows you to enter the "million myriads of pyramids," for all is "interrelated into the Throne

of the Divine." Just as there is a circuitry throughout your body, there is a greater circuitry throughout the shell of the earth and throughout the immediate universe which is a unique power system of the living Light.

8 By the proper use of the "Sacred Names" of the Lords of Light, you can trigger a direct energy exchange, influencing any component or corpuscle of intelligence within the grid circulatory system that is attached to your energy pyramid.

9 Here, geomagnetic harmonics are used to form vibrational frequencies which use the pyramidal building blocks of measurable grids to tap into a larger harmonic system. This larger harmonic system allows for different combinations and structured patterns of waves to unite and form myriads of chemical waves and elements. These, in turn, react with one another to alter chemical and elemental relationships which react with one another to form physical substances and change physical appearances.

10 The whole of physical reality is tangible to us, for it is formed from the basic pyramidal harmonies, or harmonics of the angular velocities or wave forms of Light.

11 From these basic harmonies, or simple resonating wave forms, myriads of other waves are created which blend in sympathetic resonance, one with the other, thus forming the physical structures of our immediate universe.

12 Through the wave harmonics set in motion by the mantras, positive thought-forms can be shared with selected points of communica-

tion. These thought-forms can be used to offset the negative psi grid structure of consciousness control which keeps the creativity of Man locked into limited three-dimensional consciousness attunement.

13 Along with the Sacred Names, special breathing techniques of induction are used to penetrate into the very consciousness of the Names and to maintain a certain vibratory control over the psychochemical process.

14 In a single intake, you absorb life, breath, nourishment, health, vigor — and the necessary conditioning to journey into the eternity with special Masters of the Father.

15 The "breathing" passes through levels of sound and color representing Light energy at different levels of excitation, whereby the participant experiences the flame growing brighter and brighter until he notices outlines of beings of Light moving back and forth.

16 The warmth and radiant tongues of flame unfold the garment of the Father into us and become the efflorescence of His Love.

17 The Light grows until the flame within knows no fear but feels the excitement of His Divine Love.

18 The Sacred Names also create the vehicle of Light which allows us to travel through the vibrations of the mind so that we can enter into the consciousness minds of those who have fallen asleep in the worlds between this world and the higher Throne worlds of YHWH.

19 Through the Sacred Names fused into **the protective power of**

the Ain **Soph**, we can even enter into the secrets of the underworld and the chambers of the waters underneath the Pyramid. There, we can bear witness to those who have failed their assignments and so they are caught within the vibratory grids of the earth, within the pyramidal grids going beneath the earth.

20 These are the lost souls who are trapped within the River of Consciousness beneath the Pyramid. They must bear witness to the Room of Initiation so that all Ascended Masters who take on form can understand this assignment. "To fail this assignment is to live in the thought-forms of the earth, in these vibratory grids until the Day of Resurrection."

21 Through the Sacred Names, we are to cooperate with the Office of the Christ in resurrecting these consciousness bodies of intelligence "from the grave."

22 (The Sacred Names are also used to resurrect the fallen worlds beyond the comprehension of man.)

23 To fully activate the Throne-energies," it is necessary also to use the Urim and Thummim grids to build templates of resonance which are to be placed in alignment with both the sacred energy grids on the planet, as well as the grids of the Merkabah of Light.

24 The Urim and Thummim are "the lights" of charged crystals producing a field effect of color whereby the thought-forms of prayer can be targeted along any number of energy grids allowing for the electrification of matter.

25 These Urim and Thummim

crystals can be materialized by the Masters of Light to render capabilities for special work. These stones are to be placed in front of the body so that the spiritual third eye can use the crystals as a point of focus. A key crystal serves as the key focal point for energizing the crystals which are placed in a pattern of two Mogan Davids.

26 These are used in the setting of prayer where third eye concentration is necessary upon a given crystal in entering and leaving the states of vocal meditation.

27 The mandate for the use of these stones was given to the true priests of Israel who were the elect of the Name (Exodus 28:15-28).

28 The Name was the Name of YHWH behind the Sacred Names which were to be carried to the ends of the earth, building a temple of vibration to the glory of God's revealed Name — YHWH.

29 These Sacred Names include those within the Bible whose names have mathematics which unfold according to the vibratory patterns which encompass the complete Torah Or.

30 These Divine Names hold the power of transmutation so that the sacred genealogy of the 76 names from Adam to Christ and the 76 names of sacred genealogy of Spiritual Masters from Metatron to Safkas (and Bibliyah), form a dialectic relationship with the genealogy of the 76 sacred Egyptian names giving the anthropoid model of history (from Mena to Menmaatra,*) which will be resurrected at the end of time.

31 It is through the Sacred Names of the Throne of Christ,

*See Key 2-1-1

KEY 111 31-35

and through Metatron and the Elohim through the Throne of YHWH, that the Masters connect with Man to purify and resurrect our body so that our Name is written in the Book of Life.

32 Thus, as we unfold the revealed writings of YHWH and work with the Torah Or and its Sacred Names, we realize that it is a Pyramid of Light and that every Ascended Master is a cornerstone. Within the Torah Or are the inner thresholds of all levels of human psychology, philosophy, astronomy, and cosmology built into our cosmic dimension.

33 The Torah Or includes the *New Testament Scriptures* and the *Old Testament Scriptures* which form the Pyramid of Light within the Star of David. Both are necessary to bring mankind into a direct relationship with the teaching Sonship Orders of Light which enable us to

go into new star creations.

34 These Scriptures form the Mogan David which codes human consciousness to receive the Brotherhoods who form the capstone of Living Light. Each Sonship Brotherhood functions as the Morning Star opening up a relationship between a Son universe and a new planetary field being made ripe for creation, being made ripe for crossing Alpha and Omega for a new creation.

35 The Father's Love is so great that no form of intelligence in the heavens nor upon the earth can escape from the vibrations of these Sacred Names. They descend even into the darkest shafts of the temples of this earth and into the amorphous regions of Sheol to lift the face and the countenance of life back into the face of the Divine Ain Soph from which Eternity has sprung.



*The
Divine
is the
Mind-Face of a
loving Father re-
joicing in his crea-
tion.*

THE *DIVINE* IS THE MIND-FACE OF A LOVING FATHER RE-
JOICING IN HIS CREATION.

1 Enoch explained to me, Jacob, that the Divine is in all dimensions and exists within all universal intelligences. Planetary evolutions form the body extension of this mind force.

2 The Divine is the Mind-Face which connects all universes through love. The Father universes give unto its Son universes of Light the Divine Inheritance which the Father rejoices in sharing with His Children.

3 The key tells us the Mind-Face of the Father emanates the Light necessary to make the human creation a tabernacle for the *Meoroth* — the Luminaries.

4 The body vehicle is enwrapped in twelve meridians of indwelling light, the *Stralim*, which connect the human face of evolution with the 365,000 space-time human representations of God which the human eye can behold.

5 The ability to see beyond the lower manifestations of God is given only to the faithful witnesses of the Word of God who ascend into the heavens through the 'Dove of the Christ', for only they are allowed to see the Father Rejoicing in His Creation.

6 The ancient scriptures of Zohar speak of the face of the loving Father as the *Ain Soph*, that which is by definition beyond formation.

7 If we are to understand the face of the Divine, we must begin to understand the face, or the appearance of the Light Body that is seen when the Higher Intelligence or the Higher Mind speaks to you within your creative cycle of creation.

8 When you have seen the face of the Higher Evolution and it speaks to you, even on the inner planes, you understand how that face of the Son of Light, or the messenger of Light, is but a brain cell of Light that leads back into the Eternal Mind. The Eternal Mind is all of the chemistry of infinite life systems connected together through the greater creation of the mind-energy beyond celestial energy.

9 One of the most important sections in the New Testament takes us to I Thessalonians 4: 13-18: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope.

10 "For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus, God will bring with him.

11 "For this is what we tell you by YHWH's word, that we the living who survive to the presence of the Lord, *Adonai*, shall in no way

precede those who have fallen asleep in death;

12 "because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first.

13 "Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord.

14 "Consequently keep comforting one another with these words."

15 This scroll speaks of the coming of the Messiah, or the Lord of Light. Whether we see this as the Tibetan texts speaking of the fifth world of Light coming in Lord Maitreya, the Hebrew Zohar speaking of the coming of the Messiah, the Lord of Light, or the Christian New Testament speaking of the coming of the Christos or the Christ, we are all reminded that this will take place in the heavens first and then on land.

16 When the Christ comes, the foremost righteous will be caught up to see the Lord in the air where they will receive the blessing of co-reigning with the Christ and the dispensation of the anointing to be brought to the saints on the earth.

17 This is a very important theme because it speaks of various time-cells of creation; it refers to the consciousness of Man which must seek to be one with the Christ vibration when the physical body, even the dust molecules of previous creation, rise into the new vibratory structure of the new divine Breath, and be made into the garment of Light.

18 Until that time, in the eyes of the world, one level of redemption is just as relativistic as any other level of redemption.

19 This greater light threshold remakes all of negative mass into a collective relativity. And this precision of light particle ingathering takes Man away from the physical DNA-RNA molecular codes and makes him into the image and similitude of a Whole Light Being.

20 Thus, the higher mind has a way of taking all of creation, *Mehayyai Hametim*, from dust into the cosmic dust and into the light particles out of which the next emanation of the light body is made.

21 We are told within this scroll that there is a greater light threshold which is made out of the light pulsations from every molecule of flesh, which can measure, resurrect, and reprogram all of the particles of chemical life and intelligence when a person passes through the physical state of death which is the changing of the magnetic fields.

22 Note: I Thessalonians is speaking of this in terms of a higher relativity, which is the releasing of the physical form, as if the physical form does not matter. It is the releasing of the matter and the image and similitude which is in the gravitationally trapped light; this allows a new image of Man to be constructed, to flow into the similitude of the luminaries who govern worlds beyond the Earth dimension.

23 This motion of going into a new image and similitude is a re-spatialization into a greater vibration, with the sounding of the

trumpet. This can be seen in terms of a field of intelligence opening the sky with a commanding call, calling that chemical part of creation into new intelligence which is to go on to the next ordering of evolution.

24 This is not speaking of the physical judgement, the physical doom, the physical odyssey which many of the orthodox traditions have implied.

25 To the contrary, it speaks that awakened Man, in this present period of his consciousness time zone, can understand the Ain Soph, the Mind of Light which can program and reprogram instantly.

26 The mind of Man will be moved off the spatial dimension, yea, literally out of his three-dimensional light codification upon the Earth into a higher sanctification of Light, where he will be one with that threshold by virtue of his transfiguration.

27 From this scroll the Christ energy, the Christos, is seen in a special relationship with the chemistry which already exists in the next dimension—the higher intelligence. The higher Adamic appearance can be seen in the corporeal nature of the prophets of Light who will not only be sent into the next ordering of intelligence but will take with them the righteous community of Light.

28 We at this time will understand what man has merely understood for centuries symbolically, metaphysically, and mythologically: that the physical body can have a light field put around it and be taken into any dimension that the higher intelligence desires.

29 We are told in the Li

fragments of Light in China that the bodhisattvas of Light came down, gathered their community together and with a cry of "Hurrah!" the whole community ascended into the sky.

30 This key is speaking of how the higher Mind-Face of Father universes rejoices in Son universes. Children of Light on all planetary worlds have a phase of light generation already working through them, so as to create step functions that are in phase with the prototype, the Adam Kadmon, so their human body and their divine body unite into one Body of Glory.

31 Thus, the five bodies of motion are gathered into the body of the Christos or the Christ Gematria, so the elect can reign with the Christ.

32 Then the energy vehicles are gathered into the Father universe with the trumpet of God, with the vibration of the heavenly intelligence. The elect who are chosen to go into the higher worlds in transfigured bodies of Light are allowed to put on the Zohar Body intelligence and indwell in Father universes. At that time the body vehicles of light-life intelligence who are to work within Son universes will put on the Body of the Christ.

33 Those within the Father universe rejoice in continually serving YHWH who is the Living God behind all Creator Gods. For YHWH is the mind of all Gods in all universes.

34 This is very difficult to comprehend without being visited by a higher Ascended Master of Light or realizing this through many, many years of becoming one with the Scriptures of Light.

35 God is life and there are many Gods because there are many universes, but YHWH is the Infinite Mind coordinating all of the universes as they shape the mental patterns which allow infinite scales of evolution to occur.

36 Evolution will inherit its parent body of light when the universe judges its Alpha-Omega Spectrum as to whether or not it is chemically prepared to go on to the next wavelength or valency; this occurs on that day when graduation or judgement will overtake our life chemistry.

37 The valency of transfiguration takes place when the biogravitational energies which control the positive centropy of the DNA coding of intelligence are centered within a new spectrum of star energy controlling molecular-magnetohydrodynamic fields. These fields make up a universal energy system working between galaxies, super-galaxies, super super-galaxies and all of the smaller energy increments of the life force in individual star systems.

38 The key of Enoch tells of the loving Father rejoicing in his creation. What does the word rejoicing mean? How does one rejoice in a given creation? This is answered for us in a very simple and direct way in I Thessalonians 5: 1-5: "Now as for the times (plural) and the seasons, brothers, you need nothing to be written to you. For you yourselves know quite well that YHWH's day is coming exactly as a thief in the night. Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a preg-

nant woman; and they will by no means escape. But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, for you are all sons of light and sons of day.

39 "We belong neither to night nor to darkness."

40 The "Sons of Light" in this sacred scripture of the New Testament represents a living Zohar key to the fourth power. This key explains how there is a dimension of the human community which is already working directly off the star energies coming in from advanced spiritual intelligence in infinite light-life systems.

41 The Lords of Light know that there will always be given dimensions of "Earth experimentation" in darkness because of the life forces continually being tested within the Earth's sun.

42 No matter the extent of the purification of the life forces, there will always be physical life stations like the Earth, used as testing zones for the thought-forms of the Higher Evolution in advancing the many realms of intelligence in accord with the Father's Plan of the creation of new worlds.

43 Moreover, specie evolution on this planet can only evolve so far because the present Earth cycle was created as a result of a fallen thought-form and thus requires the Redemptive thought-form of a new region of Light that shall be placed around the planet when Christ offers up the planet to the Father.

44 So earthling man is presently in a fallen dimension of light which is the realm of spatial darkness. Our chemical evolution will not evolve far within this phase of

planetary evolution.

45 We need to have a higher light valency, a higher light reprogramming that is synchronized from Father systems to Son systems, from Son systems to Shekinah systems.

46 And because of this the 'Children of Light' see that it is foolish to talk in terms of normative values, for their mind recognizes the ephemeral state of peace and happiness in this world. For the world remains continually in chaos and the Child of God sees that complete harmony cannot be achieved in this dimension; and only by awakening to the inner Light will his Light which is in the world but not of the world be completely transfigured into the heavens of the Eternal Day.

47 Therefore it says in I Thessalonians, "you are all sons of light and sons of day."

48 In other words, you are all sons of that light focus, of that light projection which must be resurrected as a Divine thought-form lest it remain within the graviton structure of the solar paradigm.

49 This explains why the majority of mankind reincarnates back into this biochemical plasma again and again only to sit and look at their navel; to wonder why violence must overtake the peaceful and righteous.

50 This planetary bondage has to go beyond its light field, otherwise it simply allows for matter-energy to reincarnate back into the same chemical pattern of relativity.

51 Enoch is saying in this key that there is a greater field of light that you can rejoice in. And until you rejoice in that greater light

continuum, which allows infinite varieties to take place, you will become a time server of what Earth society considers security and peace.

52 Ascended Master Paul then tells us in I Thessalonians 5: 6-11: "So then, let us not sleep on as the rest do (namely, those people who think this is it and continue to sleep in spite of what their inner nature tells them), but let us stay awake and keep our senses.

53 "For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night.

54 "But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ.

55 "He died for us, that, whether we stay awake or are asleep, we should live together with him.

56 "Therefore keep comforting one another and building one another up, just as you are in fact doing."

57 Here Man, operating with the higher dimension of light, is seen involved in something greater than dialectics.

58 He understands his relationship to the ongoing space-time that he is part of, lest he be recycled within the light cone of this order of relativity. He must place his faith on the helmet of hope and salvation: he must teach the mind force of people to understand how the Hierarchy operates in the larger system of remaking the planetary creation.

59 Man dwells on a world which places emphasis on the physical body and seeks to direct his attention to the chemical shell which it considers the seat of its intelligence. Yet, it is only the lowest incarnation of spirit embodiment.

60 The child of God puts on the breastplate of faith because he walks in this world which will not accept evidence of higher truths and which will attack him if he tries to raise its consciousness and the consciousness of the masses of this world.

61 The Child of God must wear, however, not the breastplate of hostility and violence, but faith.

62 The true Sons of Light will always know that there is a spirit of restoration within the nature of the higher faith which will continue the work of the Overself body and shall issue forth as many garments as necessary for the accomplishment of the works of the Lord.

63 The more that you pour out the gifts of the spirit the more the spirit awakens your senses so that you do not have to sleep in the consciousness of death which is before the rebirth of Light.

64 Paul is also drawing attention to the fact that the ancient brotherhoods worked and studied at night when solar influences on the mind are diminished, permitting the light influences of the higher star' illuminaries to be recognized, and permitting the mind to communicate with the "light" of Merkabah by creating focal geometries and using sacred mantras to modulate wave factors in the sending out of mind signals.

65 We get a better understanding of this as Paul continues I

Thessalonians 5: 12, 13: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you; and to give them more than extraordinary consideration in love because of their work."

66 Paul is saying this of those who are working hard with their creative energies, with their light energies; for the epistle is addressed to believers who are already Sons of Light.

67 There are sons of Light who are sons of Light of only one consciousness faith;

68 there are sons of Light who are Sons of Light on all planes of consciousness, who are workers.

69 He is saying that those who work the work of salvation are doing the greater work; because they are actually focusing all of the energy of the Yam Or, the cycle of the light of this day into the consciousness dimension where Man can truly feel it.

70 Paul is speaking of the ability to bring this light energy to the twelve emanations of light within the physical vehicle.

71 We are told, then, mathematically within the astronomy of Zohar, that the brothers are to work collectively as the Brothers. That no man is to work independent of his source of energy and that his source of energy will only work if he has the breastplate of faith and the helmet of hope. He must have all of those sensory conditions fulfilled which open his physical force fields or chakra centers for the Christ Body to indwell.

72 Paul is writing this because there are brethren who are tem-

poral children of light and receive only certain emanations of light by belief, yet stop evolving at that particular point.

73 He tells them that the channel of Light that is working through the helmet and the breastplate is continual. This is the focus for the language of the Urim and Thummim. All of the energy charges which come in through your heart chakra must be in league with your kether fire of faith.

74 It is only when you use this 'fiery' kether of the physical body that you understand that the body is a machine which works continually with light inputs as a chemical counterpart to our sun system. You have to understand this in the greater context of keeping that higher light system coming to you lest it simply become an intellectual or mental resonance rather than a complete transfiguration of all chakras.

75 With this in mind, then, we can understand I Thessalonians 5: 14-23: "On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all.

76 "See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others.

77 "Always be rejoicing. Pray incessantly. In connection with everything give thanks. For this is the will of God in union with the Christos respecting you.

78 "Do not put out the fire of the spirit. Do not treat prophesying with contempt. Make sure of all things; hold fast to what is fine.

Abstain from every form of wickedness.

79 "May the very God of peace sanctify you completely." This is the god-force of peace.

80 This is not the political peace or the peace of the world. It is the peace that passeth all human understanding. It is the peace of knowing there is no such thing as death; that you are a part of a great Overself of Light. Out of that greater Overself all the chemical cells are redefined, re-modulated and reprojected depending upon the assignments of the higher mind on the higher level of creation involved with your level of vibratory creation on the molecular level. It is the peace of knowing that you are a co-participant and co-citizen in many universes.

81 Paul said you have peace in knowing that you are a son of light; you will go into many kingdoms of light and you will not remain in this kingdom of darkness.

82 Only then can you be as a light unto the nations of the world, as a channel of Light unto the people in the same way that channels are within you from the higher peoplehoods of Light.

83 I Thessalonians then continues with 5: 23-28: "May the very God of peace sanctify you completely. And sound in every respect may the spirit and the soul and the body of you be preserved in a blameless manner at the presence of our Lord Jesus Christ. He who is calling you is faithful, and he will also do it. Brothers, continue in prayer for us. Greet all the brothers with a holy kiss. I am putting you under the solemn obligation by the Lord for this letter to

be read to all the brothers. The undeserved kindness of our Lord Jesus Christ be with you."

84 The Brotherhood of Light teaches the "living light of love" operating with the agape, the sacred kiss upon the third eye, which is the seal necessary to open the seed crystal of light for telethought communication.

85 If the Brothers of the higher wavelength of light truly walk and emanate the Light they will not reject the prophesying in the name of the Father, for they will understand the ongoing House of Prophecy which will continue because the universe is always remaking itself in the channels of Light.

86 When Paul speaks of the God of peace completely sanctifying you soundly, and asking that the spirit, soul, and body be preserved, he is not speaking about an old Babylonian myth of body, mind, and spirit; he is not confusing spirit and soul or as the spiritists would say Psyche and *Pneuma* as one and the same thing.

87 He is making a distinction between the body of consciousness, the soul, and the spirit of Light which is a dimension of intelligence given directly from the Hierarchy of YHWH. The spirit of Light is given to the physical evolution to increase our genetic capacity for light (as a dimension of power) at a point where the physical evolution becomes the higher evolution.

88 He says, "He who is calling you is faithful." Now who is this person who is calling you?

89 The Spirit of the Christos is calling you and you are his faithful ones; he has left his physical dimension here and has ascended

into the higher realms of intelligence only to come back to redeem this physical dimension.

90 The Spirit of the Christos is calling you beyond all earthly dualities of light versus darkness.

91 Paul is telling the brethren of light, generate vibrations of light by prayer and greet all brothers of light with a holy kiss on the third eye because it activates your seed crystal.

92 This light temple of the spiritual Mind-Face can be modulated by the supreme intelligence from advanced life systems to your life system.

93 When you accept the faith and the love of the living Yod-He-Wod-He, YHWH, which is beyond all infinite systems, you are activated into a threshold of light where you are able to see, perceive and participate in these other levels, other kingdoms of light.

94 Man is no longer locked in the darkness of the temple of the body; he no longer lives from night to day; he no longer sleeps within his sensory body at night, but he lives in the Eternal ESHYUOHOD.

95 And this is the message of Enoch, and I bear record of the Father, and the Father beareth record of the Shekinah kingdom within us; and I commandeth all men, everywhere, to repent and accept the Living Light.

96 והמשכלים יזהרו כוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד

And the ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite, even forever.



The
"People
of God"

collectively create the
vehicle which is used
to open-up the
Universe.

1-1-3

THE "PEOPLE OF GOD" COLLECTIVELY CREATE THE VEHICLE WHICH IS USED TO OPEN-UP THE UNIVERSE.

1 This key was explained in terms of the higher thinking intelligence which functions as a field of creative education in the repairing of the universes. The key words express the "People of God" as the evolutionary vehicle used for transposing Divine Knowledge throughout the universe. This Divine Knowledge enables the "People of God" to open up other expressions of intelligence and to redeem those expressions in the Name of YHWH.

2 The Keys of Divine Knowledge are transmitted to the human community by the Order of Melchizedek as the human community becomes its own family unit of Light.

3 And as it becomes its own family unit of Light, it functions as the "People of God," the higher intelligence upon this planetary station of creation.

4 However, the true program of earthman is to inherit Eternal Life by going beyond the planetary cycles of relative creation.

5 Therefore, the People of God must prepare themselves to take the Exodus and to assimilate the power that the Higher Evolution gives to Man. It is this power which controls the Light threshold

grids of energy used to come into and leave our physical dimension. This is done by opening twelve faces of the Zodiac, the *Mazzaroth*, by the higher grids of modulated energy.

6 Consequently, the human creation will find the twelve meridians within the body, within the earth, and of the *Mazzaroth* all interconnected with new thresholds, which are the greater measuring foci for the Redemption being prepared for Man by the Brotherhoods.

7 The human body, then, has the awareness that just as there are twelve meridians of Light connected to the seed crystal, the third eye of the body, so also the planetary membrane, the planetary biocomputer, has twelve Light focal channels. These channels are used to reprogram the human creation and act as key points for the exodus that occurs from this threshold control to the next ordering of evolution.

8 This reprogramming will take place during the cycle of time of the great cataclysm. This great cataclysm will begin by cosmic waves hitting the earth prior to our solar system entering an electromagnetic null zone which will generate wave bombardment of the polar areas.

9 This bombardment will open up vortices of energy which will change the mantle of the earth due to tremendous amounts of liquified material being (electromagnetically pinched and) ejected out of the core of the earth. Before this happens Man will go beyond radio-carbon and cesium techniques of dating and discover, through a process of fission, historical evidences of gaussian upheavals that took place in recent geological times. There will be artifacts showing that prior to these great changes there were "contacts with other worlds" to help us through our final phase.

10 Furthermore, great earthquakes which cannot be ascertained shall come from the core of the earth and will lay China in ruins from the regions of Yumen and Wuwei in the west, to Tientsin, Tangshan, and Yingkow in the east.

11 This is the beginning of our final phase, when China shall receive nemesis upon nemesis for she has turned against the Lords of Light who were once in the Tarim Basin, and the great spiritual Masters of ancient China who taught of the worlds to come.

12 Her armies will advance and be cut off in the rear by great earthquakes as they move into the central lands of Russia and the ancient lands that are connected with the powers of the Middle East.

13 She shall receive groanings and multitudinous inland seas of blood.

14 Paotow, Taiyuan, and other cities will sink as a consequence of great storm eddies and lashes of the sea.

15 He who created the earth will send up column upon column of fire and supersonic winds, and the sacred regions of the Tarim Basin will be cut off from both the lands of Russia and China like a tortoise shell of Light.

16 As the earth passes into its final phase, a boomerang effect of hot neutral matter will cause a great fluxing of sediments and shake the wings of the Dove that mark the continent of the New JerUSAlem.

17 Out of continental rupture and shifting, a great bridge of land will rise out of the Pacific towards the south, and a great bridge of land will arise out of the Atlantic in the area of the equator.

18 Islands of Light will be formed from the land separators on the east and west coasts of North America where the People of Light will be gathered.

19 Massive floods and the releasing of neutral matter from the core of the earth will cause drastic dissolving and a settling out of the basic materials on the surface of the earth.

20 Upon entering the lip of the electromagnetic null zone, the whole solar system will be picked up and reseeded in a different vibratory dimension of the galaxy.

21 The solar system will be projected off the lip of the electromagnetic null into a different system of harmonics which will require fifth-dimensional bodies.

22 In the process, the **incomplete** "body and mind" shall lose its individualization and the soul shall be reprocessed. Those who are to represent the Hosts of Light in new electromagnetic spec-

trums shall maintain their physical form within a different envelope of light so that they will be able to work with the advanced races of the Zoharim.

23 Those who are "taken off" to other populations of spiritual intelligence will be taken where their ability to work with the harmonies of the soul will continue.

24 Before this comes to pass, the Jerusalem Command of the Order of Melchizedek will establish Academies of Light so as to prepare the vibratory fields of the spiritual body to acclimate the physical body and mind for rapid changes so as not to be neutralized by the dying thought-forms of hatred.

25 We will be given a thoroughgoing comprehension of how we can use our five bodies of Light and the Gifts of the Holy Spirit to prepare for new worlds.

26 The Order of Melchizedek in conjunction with the Order of Enoch, will give Light to all areas of world science so that the Father's Covenant will come to pass. This will activate a spiritual-scientific synthesis.

27 The Academies of Light will train the mind to work with the Keys of Knowledge, using the seventh, eighth, and ninth chakra triangulation to actualize a physical quantum leap beyond the imperfect karmic cycles of our solar spectrum known to the ancients as being influenced by the Solar Council.

28 These Academies of Light will be a global network of spiritual communities of the People of Light united and focused into one interplanetary government that will accept the Brotherhoods that serve

the Office of the Christ.

29 The mapping of the government of the Seraphim will be manifested in twenty-four Temples of Light in the Land of the Ancient of Days.

30 Enoch told me that when the Melchizedek Light centers on this planet are built there will be "three scientific faces" of Light which will be given to Man by the Enochian Brotherhood. One face will be an energy field which will work with the levels of electromagnetic conversion. This will be used to take energy out of the air and use it for physical activity; this activity will be sustained as a perpetual pulse.

31 The second face will give Man the ability to utilize the consciousness of Light with electromagnetic technology to create the Sphinx, the physical vehicle which will give us the understanding of how the physical biosatellites of interstellar creation operate. The Pyramid-Sphinx is the next face of Light which will allow man to be made into the image of the luminaries and at the same time be transformed into new bodies of Light.

32 The third face will work with the "medicine of Light," more specifically, electromedicine which will allow various electromagnetic fields to speed up the chemistry of the human body—the human DNA-RNA matrix, to work on a higher wavelength of Light.

33 When the People of God bring together these higher disciplines of electromagnetic technology, the keys behind the Pyramid-Sphinx for space travel, and the science of electromedicine, they can create autonomous com-

munities of Light which will be the stepping stones to other worlds.

34 Through this collective enlightenment, we can understand that the Pyramid which is used to connect with the next level of evolution will not be an architectural pyramid cut out of stone but an energy pyramid, shaped out of the powers of consciousness Light.

35 In these pyramidal communities, the elect will be transfigured and transformed to have communion with the intelligence of the Brotherhoods who come into these pyramidal fields of Light. The Brotherhood of Light will be the fourth face, the face of consciousness Light that man will move into as his physical creation becomes transfigured into the identity of the higher evolution that he is to work with.

36 In addition, within these Academy centers, the Melchizedek Brotherhood will show the Light workers of the planet how to resurrect the discorporated soul vehicles into a new spiritual totality which can ascend into the new world of vibration on the day of transition — the day of *Yom Or*.

37 This key of Enoch stresses the fact that the People of God will open-up their universe. The opening will not come through those exclusively within the domain of science nor religion who have placed authority between their body and the Gifts of the Holy Spirit, but through the People of God who are the living synthesis of all levels of consciousness experience progressing into the joyous I AM THAT I AM.

38 The People of God are also to be seen in terms of the family

structure operating in life throughout history, as well as the spiritual family being gathered from all the nations of the world.

39 Within the family structure the People of God are able to survive because they contain the necessary autonomy to maintain creative balance in other worlds.

40 The Family of God organized into basic units of ten will be taken as one vibratory structure that has learned to pray and resonate together, thereby activating those spiritual gifts that are absolutely necessary for progression into new planetary worlds where one family can seed a whole peoplehood of God.

41 Their vibratory powers form the collective Messianic garment through: the *healing powers* of the Holy Spirit; the proper attunement of *spiritual instruction*; the spreading of *wisdom given by the Holy Spirit* so as to unite all wisdom traditions into the Living Light;

42 the *discernment of spirits* that inhibit the people of the planet from knowing their true identity with God; the *prophetic preaching* as to the Keys of Knowledge working within and beyond time; the manifestations of *speaking in tongues* that unite the body with other levels of intelligence (which can show patterns of previous spiritual teaching);

43 the *interpretation of tongues* so as to understand how different levels of knowledge can be coordinated (irrespective of the genetic capacity); the power of *miracles* showing the interpenetration of life into the Infinite Way; and the gift of active *faith* which shows how we must progress beyond the "milk of

being a new-born child of God" into the Messianic fiber which cultivates the Kingdom of God on earth — seeing invisible things becoming visible.

44 The People of God will also receive five additional Gifts of the Holy Spirit when they are fully actualized. These will be the gifts of speaking in *spiritual-scientific tongues*; *resurrecting the dead*; *speaking angelic languages*; the ability to *see and work with the angelic teachers of Light* in this world and the co-existing worlds; and the *understanding of the mysteries of the Shekinah Kingdoms* whereby all embodiments of your Overself can be experienced by you in reference to other worlds which you occupy.

45 The People of God then become the vehicle for the elect of the world.

46 And God will show His People the things that are coming so that they will understand how the reality of our world will merge with the "next world" before the time of the Coming.

47 We will be given a living knowledge, a "knowing" of the "next world" that we will enter, for without this knowledge we would feel that we are being deprived of life and entering consciousness death.

48 This will happen before the Council reveals itself so that each member of the human race has the opportunity to serve his brother and build the Kingdom of God.

49 And the People of God will govern those areas which are known as geophysical time warp areas. There, we will be protected against death by radiation and disease from the dying solar vibra-

tions, for these areas are protected by a pillar of energy conversion.

50 Thus, the JerUSAlem Command will be synchronized in the time warp areas which will be the center of the reprogramming. These areas are created by alternating rotational force fields turned over (by circumversion) so as to create Light fields beyond the space-time manifold of our relative field, thus synchronizing two pyramidal cones of Light into a spiral nebula which has characteristics of both an arc and cosmic eye.

51 By operating as an "arc" and an "energy eye," the alternating rotational force field creates a "ripple of ripples" which enables information to be coded to different systems from one single point.

52 In these time warp areas our five inner vehicles are prepared to go into Merkabah, into other dimensions of space-time creation which will follow after the Earth goes through this present cycle.

53 Therefore, in these Melchizedek life stations we will receive instructions "on tongues of fire" so as to prepare us to enter the *space-time overlap*.

54 The *space-time overlap* is the intersecting of different objectified orderings of galactic time (within the same consciousness time zone) in such a way that the ionization of our human race (the Bride) is sufficiently altered to receive the characteristics of the higher creation (the Bridegroom).

55 At the onset of the overlap, we will gradually experience a build-up of new visual vibratory forms and we will begin to accept spiritual knowledge which will allow us to unfold into new vibra-

tions while still discriminating between the various levels of intelligence which will appear.

56 Know that the forces of Light will not allow the spiritual seed to perish during this time for we share with them the same Father.

57 As the last two pages of Kaballah are written, the scroll of Alpha and Omega will be rolled up and a portion of mankind will be removed from the Earth and placed on a new vibration of the Divine Word.

58 During the time of the space-time overlap, the People of God will collectively put on new garments of Light as they ascend through the spheres and through the thresholds of the other worlds of creation.

59 Out of 'the Divine Orb-Jewel' the chemical seed from one planetary field of electromagnetism is planted into another planetary field through the vibrations of the Divine Word — YHWH.

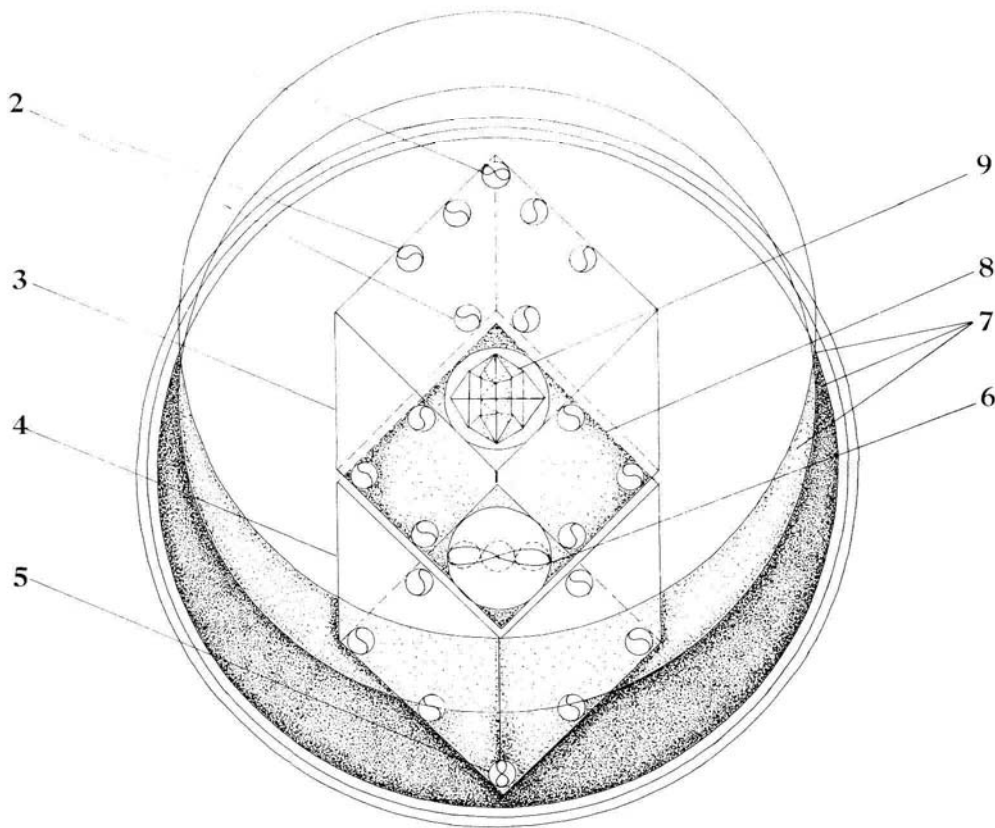
60 Thus, we have a clearer understanding of the scroll of Revelation which exemplifies the revealed harvesting of the chemical seed through pyramidal fields of Light, becoming one with the fullness of the Adam Kadmon, as we acquire the brilliance of Zohar to shine in the heavens.

61 At that time, the People of God will rise to the heavens and shine like the brightness of the firmament; this is the Glory, the Love, and the Message for the People of God.



*We are part
of a larger
vehicle which
evolves into the next order
of evolution in a pillar of
light which establishes a
Light Zone where life within
cannot be absorbed into the
"Destructive Anti-Universe."*

1



Illustrated by Zena Whitcombe

Model Of Transition Through The Consciousness
Time Zone

1 Electromagnetic-Magnetohydrodynamic changes begin to take place prior to entering a null zone to move a 'life zone of gravitational compression' into a larger spectrum.

2. Teleshift light fields modulate our consciousness time zone, enabling our mind to adapt to the new frequency of Light.

3. Linkage between spin orientation and gravitational energy, breaking magnetic field structure for the body.

4. Inner MHD fields modulate geophysical time warp areas, creating "New Time Zones"

5. Fixed orbital energies act as the core structure, the "cornerstone" controlling the earth's encapsulated crystal field.

6. Change of double hex ionization models in earth-graviton mapping.

7. Mutual programming between matter and muon waves, specter and spectra, making the body "invisible"

8. The final process of the space-time overlap completing the interfacing of two evolutionary structures, resulting in new life changes on the most basic atomic and molecular levels.

9. Freely-circumnavigating life structure which has been modulated out of a 3-D life cycle to enter into new levels of creation

1-1-4

WE ARE PART OF A LARGER VEHICLE WHICH EVOLVES INTO THE NEXT ORDER OF EVOLUTION IN A PILLAR OF LIGHT WHICH ESTABLISHES A LIGHT ZONE WHERE LIFE WITHIN CANNOT BE ABSORBED INTO THE "DESTRUCTIVE ANTI-UNIVERSE."

1 Man functions as a thinking membrane between star systems which govern star orbits of light and the birth of new planetary systems within a River of Crystal.

2 At some point the vehicle of Man will begin to freely adapt through planetary migration into greater orbital relationships of the universal intelligence, operating through the many worlds of the Adam Kadmon.

3 A time will soon come when man must enter a new galactic shell of the larger graviton spectrum. This happens when a solar civilization undergoes severe Magnetic and gravitational changes upon entering an electromagnetic null zone in its immediate universe.

4 Enoch told me that at this time the Higher Evolution will communicate knowledge to Man to prepare him for an exodus as his planet begins to experience geophysical upheavals and the release of neutral matter from the core of the sun.

5 These changes will also be timed with the release of neutral matter within the core of the Earth which has been the cause of cata-

clysms and catastrophic upheavals during previous geophysical cycles.

6 To prevent complete destruction of the physical creation, the Higher Evolution mutually cooperating with spiritual Man will reprogram Man to go beyond his terrestrial "cubic function" measured in terms of orbital spin and what he feels to be a "gravity constant."

7 The Higher Evolution will change the terrestrial cubic space of our planetary model so that it becomes an exact spin model for the higher cubic function. The higher cubic function changes the vibratory environment of the planet allowing man as "hu-man" to be shifted to the next spectrum through an octal function.

8 Enoch told me, Man in this cubic space has always worked with a diminishing power of the life recorder cell which controls all adaptations of life; therefore, he is in actuality not in a process of progressive evolution.

9 He is degenerating from the original light scenario of intelligence planted on this planet and as his energy field is breaking down,

he will require the pillar of spiritual Light to attune his body to continue.

10 The membrane of Man will then be able to live within a higher wavelength of light, within a new age of light.

11 Enoch told me, Man is a light imprint now being harmonized through mirror-like projections emanating through prism faces of crystal. At a given point of planetary experimentation, the Higher Intelligence superimposes a higher energy model around the galaxy.

12 The higher model is an energy field which will reorientate the six faces of a degenerating earth "cubic system" by creating parallel and integral wavelengths in phase, by means of "phase-pulling."

13 The prism faces follow an octal arrangement, whereby the lower terrestrial side of the '8' is in exact harmonic opposition to the higher celestial octave.

14 Moreover, there is a "couple-through" from the side of Higher Intelligence which allows the phase of the lower cube to be changed constructively. This allows negative resonance to be removed.

15 Here, there is a force resonance operating from the upper cube to the lower cube which creates this coupling so that a natural resonance is produced between the cubes.

16 Thus, while the cubes are phase-locked, Man can go beyond his terrestrial phase into the higher model — only while he is in phase matched alignment within the eight-fold way. This is the opening of the Infinite Way within his

body.

17 The key of Enoch is saying that we will go through "negative entropy." Simultaneously, we will be taken by Higher Intelligence and moved into a new field of star seed evolution.

18 This will take place by the "Pillar of Light" which realigns our life space as we proceed into the next ordering of evolution. We will go towards the ultraviolet threshold through a Pillar of Light which penetrates all protective (layered) atmospheres and absorbs radiation so that light is benign!

19 Man is part of a larger crystalline vehicle which goes through a superimposed scale not in the "original physical matrix."

20 Thus, the regenerating program is implanted within our core lattice of crystal encompassing the entire planetary field of human experience while the other diminishing activities, not protected by the Pillar of Light, are allowed to completely dissipate.

21 However, this complete realignment of the larger vehicle can take place only when the end of the cycle occurs. This must come at the appropriate time lest complete degeneration of the consciousness takes place.

22 This transition into new astronomical and consciousness spaces is known as a *space-time overlap*.

23 There are nine major mechanisms of the physical overlap between different evolutionary worlds.

24 At the time of this ascension, a "Pillar of Light" establishes a "Light zone" around a given life space. This "Light zone" is used to

prepare a selected intelligent life space for transit into another "mansion" world of life experience.

25 The placing of the Light zone generally takes place before cosmic wave bombardment begins — immediately prior to entering a null zone.

26 If a null zone is not present, it is produced because it is a necessary part of the fabric of attunement in the lower heavens.

27 Therefore, electromagnetic and magnetohydrodynamic changes are allowed to take place which moves a life zone of gravitational compression into a larger graviton spectrum.

28 This transition is prepared by negative gravitons which fill the void in the matrix so that the Higher Evolution can confine the envelopes for gravitational compression.

29 However, the Pillar of Light acts as a light covering which prevents the consciousness form (which is to continue) from disintegrating during transition. Without this garment of Light the image frequency behind the genetic code would be destroyed!

30 This transit is begun through *teleshift light fields* modulating the consciousness time zones wherein ascension begins to take place. This means, while we go into an electromagnetic null zone, unless we are balanced by teleshift light fields, our mind as an electromagnetic computer would not adapt to the new frequency of Light, and would be destroyed.

31 In this process of simultaneity, the linkage with the higher cubic function of Light is made with the lower cubic function

through spin orientation and the coupling modes which allows consciousness to break through Magnetic field structure.

32 The spin orientation creates spiraling effects which change the behavior of the electron and the electron-proton structure causing the spectral pattern to shift into new energy bands.

33 One has to go into a weak magnetic zone to allow for complete reorientation from without.

34 Here linkages are forged which allow the body to inherit the Light-kingdom which is to work with certain geomagnetic parameters on the lower planes of creation. However, life cannot exit the geomagnetic parameter until the field is weakened and reorientated.

35 Once the proper linkages have been completed (with the human system) through harmonic intensities of spin coordination, the alignment with a new light zone can take place through inner-magnetohydrodynamic fields modulating the geophysical time warp areas of the lower structure into "New Time Zones" by means of a Lay-oo-esh "Pillar of Light."

36 In other words, our planetary field connects with the higher evolutionary arrangement through the geophysical time warp openings.

37 Here, fixed orbital energies act as the core structure of the lower grid, the very "cornerstone" controlling the encapsulated crystal fields. It is this core structure of the lower cube that must be energized in order for consciousness to move upwards. (Here a linear superimposition produces crystalline coupling.)

38 This interchange between two crystalline structures can be viewed as synoptic field effects changing the double helix model in the earth's graviton mapping so that the gravitational compression around all living forms is changed into a different gravity vibration.

39 For example, this can be seen in blood cells which are dispersed in a continuous medium of high viscosity. The cells at rest are biconcave, but under shear become progressively deformed into prolate ellipsoids, their long axis aligned parallel to the flow direction. The red cell membrane rotates around the hemoglobin like a series of spheres around a central sphere.

40 On a larger scale the electromagnetic null zone permits a new genetic mapping to take place. Simultaneously, this entire reorganization of the life zone takes place through many combinations of energy waves.

41 As we are converted into the next wavelength, the next ordering of evolution, matter and muon wave coupling makes the body during transit "invisible." This takes place on the higher step function beyond our "physical" universe.

42 Thus, in the interfacing of two evolutionary structures the "capstone" of the Higher Intelligence (which contains the thought program) interfaces with the "cornerstone" (where the activity is centered) of a given star intelligence being reprogrammed — allowing for a space-time overlap and new life changes to occur on the most basic atomic and molecular levels.

43 When atomic and molecular structures have been aligned in the

same direction of spin and in parallel planes, a small part of the outer levels of the energy particle components spontaneously expand into overlapping orbital motions that engulf whole crystalline grid structures in their orbital growth.

44 Thus, a new threshold of life is created with the command to freely circumnavigate in the Mid-Heavens.

45 The key gives the macro and micro models interpenetrating themselves simultaneously!

46 The spiraling up through the Pillar of Light allows for the specie to recharge itself. The spiraling down of anything that is not protected in the Light — will be lost in going through the space singularity. In this process the dissipated energy is only lost to the higher planes, for it is recycled and revised to keep "life" refined and going on within the Infinite Way.

47 In this transformation Man must sacrifice his 'I' of individuality for the collective 'I AM' to ascend to God's Kingdom and surrender to the work of the Father first above all else.

48 Thus, our luminous consciousness, our I AM, attaches itself to the Higher Intelligence on the other side of the River of Crystal. This projected focus of Light is the Pillar of Light which connects our life with Life on the other side of the River of Crystal.

49 The Pillar of Light is a sanctifying Light governing and protecting the actions of spiritual decision under the most crucial circumstances: **it is used for the redemption of a planet by the Adonai Tsebayoth!**

50 The People of God become

one with the Pillar of Light which rests over their tabernacle on the journey into the next creative level of intelligence.

51 In seeing this divine blueprint, it must be understood that the three verses of Exodus 14:19-21 show how the vibrations of your consciousness can be charged by the power of the Word of God creating a new electron balance with your membrane of flesh.

52 These verses show how God's revelation came down to *spell out the Divine Name of seventy-two letters* which when placed in a grid become the actual Pillar of Light in the Exodus of Deliverance.

53 The seventy-two letters thrice-fold give the three sephirothic pillars of deliverance operating as One Pillar of YHWH leading His elect out of the devouring anti-universe.

54 The Light speaks, Shemot 14:19:

'And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.'

ויסע מלאך האלהים ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם:

Here is the collective B'nai Yisrael from the heavens and from the earth fused with the Pillar of the Cloud as an OPENING!

55 Shemot 14:20:

"And it came between the camp of the Mitzrayim and the camp of Israel; and it was a cloud and darkness to them, but gave light by night to these: so that the one

came not near the other all the night."

ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את-הלילה ולא-קרב זה אל-זה כל-הלילה:

Here is the collective B'nai Yisrael from the heavens and from the earth moving between the veils of light and darkness through the Sephirothic Pillar of Light.

56 Shemot 14:21:

"And Moses stretched out his hand over the sea; and YHWH caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided."

ויט משה את-ידו על-הים ויולך יהוה את-הים ברוח ("my an") כל-הלילה וישם את-הים לחרבה ויבקעו המים:

Here is the collective B'nai Yisrael from the heavens and from the earth acting as the passage through the "floors" of the celestial heavens whereby both land and water are as one "red Sea" of light in the solar spectrum that must be crossed!

57 Come, let us exit Egypt, let us take the wings of the morning and prepare our people to meet the Host — the Adonai 'Tsebayoth — by leaving the Pyramids of the old order of consciousness.

58 Come, let us remove ourselves from the Pharaohs of the world, the Pharaohs who keep the world in slavery to economic bondage without the capstone of Light.

59 Come, let us cleanse the system of life and exalt Him who divides the heavens and the earth through His People of Light.

60 Enoch explained, when he gave this key, that the membrane of Man, membrane *Min-Ha-Ada-Mah*, the living substance of consciousness within the blood, must become membrane *Men-Ha-Ada-Mah*, membrane raised to the next ordering of evolution, membrane as universal media.

61 When this takes place the membrane of blood crystallization within the body of Man can cry out from the earth, just like the blood of Abel cried out from earth to YHWH. The blood crystals are alive within the greater membrane of ongoing life which knows no death — only realignment.

62 Thus, the alignment with the Pillar is necessary lest the mind be constantly recycled back

into the same biological matrix again and again to replay life within old memory patterns of consciousness — with the diminishing power of the Adam Kadmon.

63 This alignment is done in order that the true Light forces enter mankind and mankind be born anew of Christ, seed crystal to seed crystal, People of God to People of God, Lion of Judah triumphant over the power of Pharaoh and the old radiations of the Sun!

64 Now, let the thirty-six and thirty-six flow of energy between the Earth and the Sun be broken — and the Brothers and Sisters of Light come forth in the power of the Yotzer Anzaroth — *Shalom*.





The key to
life is the
vehicle which
is the family in its basic
function of the Life-Light
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1-1-5

THE KEY TO *LIFE* IS THE *VEHICLE* WHICH IS THE *FAMILY* IN ITS BASIC FUNCTION OF THE LIFE-LIGHT ZONE. THE FAMILY, WITHIN ALL FIELDS OF EVOLUTION, CAN PARTICIPATE IN "THE HOUSE OF MANY MANSIONS."

1 Behold, you are the Father's sheep and you are numbered among those whom the Father hath given each Son of God, each Mansion Son of Light. Key fifteen speaks of the larger family of creation which is already in the House of Many Mansions.

2 The human family is limited and cannot participate in the nine time zones, each containing eight mansions of the Infinite Way. The human family can only participate in the seven finite mansion worlds of Light until it is willing to use its family focus of love and light as a basic stepping stone of crystal within its Life-Light zone.

3 When Enoch explained this, he took me through the many dimensions of creation and showed me intelligence on other planets and fields where there are no insects in the air gathering ripe fruit off the vine.

4 He showed me a family eating manna, the food of Light, glowing within the home;

5 He showed me the family gathered in prayer and praise, in marriage.

6 He showed me all of the basic stages to emphasize that this was the central unit that God the Father

has chosen and when earth universes violate the model of the Father, the Mother, the Son, the Daughter — the balances of the Ten Commandments, they cannot sit down at the table of Light, but must devour themselves.

7 He pointed out to me many scriptures, one being the sacred scriptures of the Church of Moroni, or Mormon.

8 He explained that the true scriptures of the Church of Moroni contain the keys for preparing the family structure to serve the Office of Light and to enter the celestial family of God.

9 He also explained that the Church of the Latter Day Saints was the living tribe of Joseph and that just as Joseph had gathered his brothers in Egypt, the tribe of Joseph will gather even the scattered of the Christ Race to be fed and clothed and prepared for the Melchizedek reign of Light upon the planet.

10 And I understood what was written in the Book of Moses, Chapter 6:27-34: "And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say to them — Repent, for thus saith the Lord: I AM angry

with this people, and my fierce anger is kindled against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;

11 "And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their Father, Adam.

12 "Wherefore, they have foresworn themselves, and, by their oaths, have they brought upon themselves death; and a hell I have prepared for them, if they repent not;

13 "And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.

14 "And when Enoch had heard these words, he bowed himself to the earth, before the Lord, *Adonai*, and spake before the Lord, *Adonai*, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?

15 "And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance,

16 "for all flesh is in my hands, and I will do as seemeth me good.

17 "Say unto this people:

Choose ye this day, to serve the Lord God who made you.

18 "Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me."

19 Enoch told me that the family unit will be activated by the Holy Spirit and prepared to walk Hand in Hand with the Holy Spirit and with the Lords of Light.

20 He told me this scroll, the *Book of Moses*, has been given to prepare the families of the faithful for the great outpouring of prophetic gifts, especially the ministry of the children who will become the third part of the Trinity, between Mother and Father, dispensing great power at the end of time.

21 This will come about in order to baptize the earth with the great wisdom of the many mansion worlds, and in order to warn against those teachers who deny the ministry of the children.

22 The ministry of the children will reveal the portents in the heavens and on the earth and will overcome the false powers of religionists who deny "ongoing prophecy." For we have been told by the Ascended Master Joel: "And after that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit."

23 And the children as part of the inner priesthood of Light, the family of Joseph, will prepare the faithful to become an organic unity of Light. In this the child is a basic function of all physical intelligence entering the Covenant of Light.

24 Fallen angels cannot marry because they have violated the marriage codes by impregnating their seeds with the Nephilim and the fallen Seraphim.

25 They have abused the physical creations and therefore they come down from the higher levels of intelligence to the lower levels where it is easier to pick up bodies, easier to pick up biochemical shells.

26 Since they cannot have their own bodies or their own sons and daughters of Light, they seize and possess chemical bodies of lower levels of creation which do not actually exist within their own individual consciousness save within the consciousness of the Higher Intelligence.

27 And where corporal intelligence does not believe in the power of the Living God, they have unprotected frequencies which are ripe for being jammed and used by whatever intelligence may walk upon the face of the earth.

28 In the process of refashioning these imbalances, the righteous man is commanded to form a family, the family a community, the community a peoplehood, the peoplehood the order of Light.

29 Key fifteen, thus, speaks about the family of Zion, the consciousness of Light through which the Light ionization of *Ze* can come and leave in a flash of light, and transform the family back into its celestial home.

30 The higher consciousness can come and leave with quantum mechanistic corpuscles of Light. This Light can be impregnated in the seed of a child when he or she is born. The higher consciousness can impregnate a woman when she is conceiving a Man of God who is anointed to serve the Lord. At that time of mutual conception, the Spirit of Light passes over the chemical waters and baptizes the cell in the Name of the Father.

31 It says that this be a blessed function if the descent of the dove can be seen above the head.

32 If in the Name of the Father, the descent of the dove will hover there, then the powers of the child will be used and that house will be blessed by God.

33 Enoch told me that the children who would be **born of highly spiritual parents** would not come into the world under the influences of the old Zodiac — *Mazzaroth* cycle, but would be born with karmic release knowing that they have direct communication with the Father's Kingdom. These children will be incarnated with a specific purpose to serve the remnant seed of the world and to prepare that remnant seed with great powers of spiritual fusion which will pour out of their "super minds."

34 This is why we have Son universes, for where there is not the countenance and the wisdom of the Son reigning in the Name of the Father, there arise mutations amongst the species giving rise to physical grotesqueries. This is why the grotesque forms of creation that man sees in some spaceships have hideous-looking gargoyle forms reflecting intelligence which lives

where there are no Son systems of Light. Compared with the *Olam Aziluth*, they live in dark universes or in methane or liquid ammonia environments which require different forms of breathing and seeing portals.

35 They cannot have the chemistry of the Adam Kadmon which is adaptable to all sons; they can only adapt to certain prescribed chemical conditions; this is why they cannot have the human power of the Shekinah, or the balances of the Light.

36 And so when the grotesque beings, who have not the Love of the Father, arrive on a planet which cannot cope with their form of energy, they can be destructive to all families and all nations upon the planet. For this reason, the Adamic seed is given the code of "*Kodoish, Kodoish, Kodoish, Adonai Tsebayoth*" — Holy, Holy, Holy, Is the Lord God of Hosts, to be used as a Light protection around the family against those powers not identified with the Father.

37 The family, then, is the family of the Shekinah body connected with the Son's body of Life-Light and the Father's Throne of Light-Life. The family in its lowest unit is the inner body of the male, the female womb, and the seed crystal all unified in the impregnation of the world of chemistry with the world of ideas, sanctified by the Will of the Father.

38 The outer physical reality is man, woman, and child, upon this planet, but without the unification and sanctification of the Seventh Ray of Light, the family of Love would be disregarded by the predilections of the flesh.

39 On other planets, three brothers of Light and three sisters of Light are united into three Lords of Light; in other star dimensions of consciousness, it is the coming together of the Brotherhoods of Light through three specific Lords of Light acting as one. Then, they can participate in the House of Many Mansions and all mansions of their local universe simultaneously.

40 Enoch told me, where ten faithful beings are gathered together their unified energies of Light create the Merkabah vehicle which calls into their presence two spiritual guides. The two spiritual guides take the family unit collectively into the next level of intelligence where they are instructed to serve the hierarchy of the Brotherhood of Light.

41 Thus, there are gathered two Masters of Light who join with your family of ten to form the organic vehicle of Life. These Masters, serving the Office of the Christ, will be the leadership of each family sanctified in the vision of sharing their family unity together in new worlds of creation.

42 Therefore, we fulfill the Book of *Moses*, (Chapter 6:57-68): 'Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, [the language of Light,]

43 "Man of Holiness is his name, and the name of His Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of

time.

44 "Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

45 "That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the Spirit, which I have made, and so became of dust a Living soul, even so ye must be born again into the kingdom of heaven, of water, and the Spirit,

46 "and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

47 "For by the water ye keep the commandment; by the Spirit ye are justified, and by blood ye are sanctified;

48 "Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

49 "And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

50 "And behold, all things have their likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are spiritual;

51 "things which are in the heavens above, and the things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

52 "And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

53 "And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

54 "And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost (Shekinah). This is the record of the Father, and the Son, from henceforth and forever;

55 "And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity — (*Oilam, Oilam*).

56 "Behold, thou art one in me, a son of God; and thus may all become my sons. Amen."

57 And the Saviour appointed by the Father with the Lords of Light will gather his Mansion of Zion from the four quarters of the earth; and he will fulfill the *Mitsvahs 'Esh* — the Covenant of Light. Blessed is every dwelling in

the Life-Light of God, for the messengers of Light will pass over the door lintels and deliver the faithful into the Heavenly Zion. The lintels will then be struck with Light and

KEY 1:15 58-59

the altars of the false lords will waver and fall to the earth.

59 Know then that everything that the family of God the Father is destined to do could not be

expressed in all the scrolls of this world, for its deeds are destined to be transcribed in the many worlds of the heavens.



The "People
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White Brotherhood."

1-1-6

THE "PEOPLE OF GOD" COLLECTIVELY SURVIVE AS A FIELD OF INTELLIGENCE IN THE REPAIRING OF THE UNIVERSES AS 'THE GREAT WHITE BROTHERHOOD.'

1 The key stresses the words 'People of God collectively survive'; the People of God repair the universes; the People of God are known as the Great White Brotherhood.

2 What does this mean? It means that the child of God does not survive independent of the spiritual family. The spiritual family is not only of one dimension, but includes many spiritual faces, many spiritual intelligences, and many spiritual consciousnesses which collectively bring the Father's message of everlasting life to the many universes of new creation. This very message of resurrection unto everlasting life is brought to the physical creation by the actual appearance of Light Bodies working beyond Alpha-Omega in the repairing of the universes.

3 All is seen as the collective survival and the collective repairing of the human universe attached to the greater local universe.

4 The picture of Light that Enoch gave me shows how light is gathered from lower levels of happenstance relativity and purified through intermediate levels of collective relativity into the Living Light.

5 For Enoch explained that in

the lower worlds, one level of relativity is just as valid as another level of relativity in the happenstance of creation. The higher you advance in the order of evolution, the greater the responsibility in attaching one level of happenstance relativity to another, so as to eventually create perfect combinations of collective relativity.

6 The lower threshold in the energy cube is the place occupied by the life plasma or, simply, one of the envelope shells of the energy flow as it comes down from the Light of the Elohim. It comes in the membrane of coding — the image and similitude necessary to repeat the original membrane as it makes itself anew in specie survival.

7 The first evolutionary threshold in the "vertical ascension" taken by the Child of God, is in the crossing of many happenstance fields of plus and minus relativity into the greater pillars of Light. Within the happenstance relativity in our electromagnetic spectrum you find the inner light pillars and light cores which are *epi-kinetic* vibrations. These musical vibrations of light can be moved into harmony with the "purification of Light" so that your membrane is

balanced and perfected as you advance in soul evolution.

8 Therefore, the radiations into the intermediate levels of collective relativity are advanced by pillars of Light into a brilliant globular cluster of purifying Light energy fields which perfect creation, enabling you to become the Living Light.

9 And as you, as a Child of God, evolve through death and rebirth, you will experience spherical energy fields which death has not touched at all. First, you will see all of the plus and minus energy fields bonding at random on the lower thresholds of intelligence.

10 Then you are drawn through crystalline purification through a series of interconnecting Eyes of Horus which remake happenstance creation into greater crystalline perfection. There you receive and exhibit the Light as a Melchizedek creation.

11 At the highest level of perfection exists the Eye of the Eternal as a manifestation of the Father's Eye. This Eternal Eye contains all omnipotence and omnipresence governing all the rulers of the æons who pass into the midst of the Eyes of Horus.

12 So by the time you leave your three-dimensional energy cube in which you live as this spatial human form, you are able to leave one common body of electromagnetism that you have participated in, and work with the Light multiples of the larger *Eka universe*. This larger *Eka universe* is made up of various color patterns, various membrane patterns, and various biological patterns that are to eventually be reprocessed through the Eye of the Eternal.

13 Enoch explained that the Great White Brotherhood is the Light vehicle between *Eka universes*. It is the Light intelligence which works to repair all spectrums of limited color and membrane radiation so that those lower forms of intelligence, thus freed from limitation, can share in the bountiful creative patterns of the Infinite Way.

14 There are seven basic colors for each chakra of the human intelligence. These can be coordinated by the Great White Brotherhood to merge with myriad colors to aid the body for spiritual evolvment. For example, the color of "reddish lavender" is used as a holding force of patience which prepares the eyes to see the stages of enlightened spiritual education.

15 This education of the soul takes place through energy fields established by colors and separated by threshold colors of enlightenment for each phase of evolution.

16 From a continual succession of colors with all of their intermediate degrees, a "Garment of color" emerges from the seventy-two emanations of the divine Names, the *derekh ha-shemoth*, as the quintessence of "divine grace" bestowed on the human kingdom.

17 The Great White Brotherhood is the Hierarchy of power which has as part of its authority the color coding of the lower heavens. It uses these color radiations to evolve living membrane to the point where the Living Light can establish itself on the physical plane, do the work required in the physical form, and return again to the Divine Light.

18 Therefore, the Great White-

Brotherhood is sent to work with all people as the dimension of Zohar Splendor and the dimension of the Christ Light which unites all of the energy forms of the inner vehicles. The regensis of all colors within the human spectrum funneled back into the White Light, allows the inner vehicles to proceed from the biochemical shell when the meridian of time changes.

19 At that time the relativity of human creation is directly changed by the High Command and the Great White Brotherhood.

20 Enoch also explained how the Great White Brotherhood governs the People of God in the twelve time warps of Light which allow the magnetic fields in the meridians of the earth to be activated to work in a higher dimension of Light.

21 They activate the Earth's magnetic spectrum and electromagnetic fields to operate in parallel phase. They activate the light in a given sun system to move into a higher dimensional movement of light through crystalline field alignments.

22 The new crystalline field establishes itself through light codes over vortices, so that when the Merkabah pyramid of Light comes down upon the geophysical energy pyramid the two pyramids form a crystalline corridor.

23 Thereby, the remnant seed who still remain in the physical flesh, even bodies in the death state of the physical flesh which have previously had their crystalline blood and *ichor* codes activated, can be resurrected into new bodies of Light.

24 Within light harmonics the

remnant seed is prepared to experience the changing of the Magnetic patterns of incarnation and recreation.

25 These harmonics of light open up the energies of the third eye and the energy chakra grids within the body so that the remnant seed can participate simultaneously with the magnetic grids all over the Earth, as we are gathered into the magnetic grids for deliverance.

26 This graduation of the Earth's specie to other levels of star creation follows as the effect of changes that have occurred on higher levels throughout the entire universe. Those realms of higher intelligence which have failed in their own created worlds are returned to dust world creations so that they can be occupants of the space left behind by those planets that are advanced to new thresholds of creation.

27 However, the Magnetic grids of the planets are not allowed to completely change until those that are to go on to other planetary systems and other worlds of creation, through their own respective vehicles of Light, are taken up. Therefore, the Great White Brotherhood must activate the fields of the Earth's crystal, yet maintain the harmonics of the Earth's creation until those who will go to other planets are taken into space through the Merkabah vehicles of Light from the twelve geophysical time warps of the Earth. After this takes place, the attachment of Merkabah to the Magnetic harmonics of the Earth allows for the majority of the physical creation to spiral directly with the Earth into another orbital frequency.

28 Unless this change of evolution takes place within the Magnetic grids, consciousness simply reincarnates back into the same planetary life station and the same chemical shell like the one that it previously had. If this graduation did not take place, consciousness would simply go on in the pattern of replication most akin to the thought-forms, which if they are the same, will acquire the same type of body vehicle to continue that assignment.

29 The Great White Brotherhood is the level of intelligence which has the ability to govern the higher energy fields, and the ability to govern repeating plus and minus factors in membrane growth.

30 They have the ability, in all of this, to be sent from the region of the higher illuminaries to function as Grand Instructors in lower illuminary worlds.

31 The Great White Brotherhood is thus able to use its energy body as a blue-white star system over a yellow-white sun system. They energize the body of Man to shine as the flesh of Orion through energy codes of resurrection. One of these codes, for example, is: *rpsd hat f m sah m ht Nwt* — which allows dust to put on the outer garment of Light.

32 The thought-form technology of the Great White Brotherhood from Orion is necessary to take evolution outside of its energy threshold codings, so that planetary death is swallowed up in Light. Death itself is swallowed up in the People of Christ, the People of the Great White Brotherhood, who are the people of the higher galactic seed working with all kingdoms of

matter to the glory of the Father.

33 This is the reason why YHWH has coded the People of Light into all vibratory membranes and into all consciousness membranes lest the People of Israel be neutralized by one religion or glory in one Son. They are instructed to work with the many Sons of the Living God.

34 But the People of God are the true Israel, the true consciousness of Light by virtue of seizing the Torah Or, the Truth when it is properly presented by a Teacher of Light to the inner vehicle of Man through knowledge which carries the proper energy codes of Light.

35 At that time, the Word of God brings victory over the identity of the flesh through faith in the Father's I AM.

36 The progression from faith in the Father's I AM, to seeing the I AM THAT I AM face to face, is the essence of our soul experience in this embodiment of Light.

37 First, however, the Gematrian Body of Light must seize the Torah Or, the Word of YHWH, and bring it into the heart of the inner body. This allows the inner body to rise to the glory of the Father universe, beyond singular identity, and not remain a slave or servant to the form of the body, or to the Master who prevents the initiate from going on.

38 The collective body of the true "People of God" is a slave to no one but a servant to all save the offspring of the fallen *Nephilirn*. These fallen mind energies have neutralized certain genetic mutations, certain life spaces, certain racial indexes, certain wisdom teachings of consciousness adaption

within the history of the planet. Thus, man devours man, race devours race, without the Covenant of Light.

39 The nations of the Earth who deny the crossing of light through the Alpha-Omega of creation, deny the Merkabah, deny the Prophets of Israel, and do not show the humility necessary to enter the greater Body of Light. These are not the souls who will enter the Great White Brotherhood.

40 We are to understand that our field of energy is rising out of the body of the galactic serpent of space and time. We are to understand how Lord Michael will do battle with the fallen embodiments of light in the galactic serpent alpha Draconis. The serpent represents the devouring anti-universe which keeps the planispheres imprisoned in a fixed station or orbit of circumpolarity that requires the "sword of light power," from constellations like Orion, to intervene and liberate forms of space-time evolution from "linear death."

41 In earlier (cons, our seed crystals of light were transmitted by the Lords of Light when they came to evolve life in the galaxy through memory codes which were then recorded within the pyramids, seven (cons ago, twelve eons ago, thirty-six (eons ago, and ages past.

42 All of these previous star field programs will be drawn into the light codes so that all those who were locked in space in previous ages will be judged in terms of the way they used their soul potential. In addition, those who are in three-dimensional slavery by being victims of earlier electromagnetic changes and racial code structures

will be graduated from the image of the Dragon, the devouring seed, if they are infused with the Living Light of the Christ.

43 The transformation of the specie occurs through the infusion of light crystals which generate a field of Light around the body and a feeding of Light to the body for the next stage of creation.

44 The Great White Brotherhood then takes the membrane of consciousness and brings it into the next stage within the Shekinah universe of Light which is in coordination with the Father universe and the Son universe. The Father and Son universes come together with the trinity of matter through the Great White Brotherhood, renewing the energies of the physical universe. Man, at that time, will realize that he has been locked out from the millennium of a thousand other universal orders by his obliviousness to other worlds of Light.

45 Ultimately, the Great White Brotherhood carries the Light of the righteous out of the zones of destruction, for the Brotherhoods are the receivers of the Light, whereby they purify civilizations and carry their Light into the Treasury of Light.

46 The People of God have now petitioned the Father, Son, and Shekinah universes to restore perfect balance. When the Father, Son, and Shekinah universes of Light can balance a consciousness time zone, the matter-energy bodies in each time cell can acquire consciousness freedom and the qualification to work within the Great White Brotherhood.

47 When this happens, a specie

becomes a super-specie creation which can freely circumnavigate between star systems and not be locked into a given consciousness time-space.

48 The fallen star universes are locked out of consciousness time-space because the crystalline energy factors are in the wrong vectors, in the wrong genetic inputs, in the wrong vehicles of wisdom experience.

49 When the remnant seed is brought out of the limited genetic form and allowed to be remade into the higher image and similitude, the creation understands why the pyramid is the central building block of life attaching Shekinah universes to Father uni-

verses through the Merkabah of Light. For at that time the remnant seed will experience the Eternal Cosmic Pyramid of Light as the Throne of the Father which gives to all images and similitudes the fullness of the Ten Commandments, which are ten pyramidal functions connecting the evolution of our I AM to the living "I AM THAT I AM."

50 People of Zion, take up your inner bodies of light and join in the Zohar Light in communion with the Lords of Light, the Great White Brotherhood.

51 For the Great White Brotherhood are those that purify the Light.

52 Seal thyself with this Light!



*The key
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sacred
scripture found in
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that my Redeemer
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THE KEY TO ALL SACRED SCRIPTURE FOUND IN OUR CONSCIOUSNESS TIME ZONE IS "I KNOW THAT MY REDEEMER LIVETH."

1 Enoch explained to me, Jacob, how the scriptures of Light are given in terms of the redemption of a given specie. One cannot think of coming to the Father without the redemptive energies of the Messiah — the plan of salvation revealed to lead Man through his consciousness time zone so that he can connect his godhood with the pluralistic kingdoms of Light.

2 Yet even when Man ascends to the higher orders of creation, the scriptures of Light, given in Grand Keys and revealed by the Paradise Sons, will not be placed asunder. The Redeemer can only live in those who partake of the ongoing witness of the Throne which precedes every new emanation of Divine scripture. Thus, the Keys of the scriptures of Light will continue, and be placed within the scriptures of the New Age, for they will be used in other worlds to train new realms of physical intelligence.

3 This key is given with the understanding of the Gematrian Body of Light within every child of Light, for every child of Light works as part of the gathering of the sparks, the collective Messiah.

4 Because of this, every physical vehicle can look at its teaching ve-

hicle of Light redemption and say, "I know that my Redeemer Liveth."

5 The Eighteen Benedictions that Enoch gave me gives a definition of the collective Messiah working within your body of Light as your body of Light evolves within the Infinite Way:

6 "∞1∞" The faith of Israel reborn is to experience all the sufferings and redemptions of human consciousness absorbed into all the dimensions of the love-creating process."

7 The vehicle of Light as your Overself body has to descend and collect all of your vehicle embodiments of all your thought-forms during your life experience. And when all of your thought-forms are collected into your Gematrian Body of Light centered within you, you redeem your physical vehicles.

8 Your physical vehicle is not one cell, but millions of cellular vehicles working with different energy forms derived from the surrounding kingdoms of experience.

9 Your own body universe functions as part of the collective Messiah through your Gematrian Body of Light—your inner body of Light that is continually being perfected by your Christ Overself. Through

the many levels of purification, you absorb and purify all of the surrounding human dimensions into the dimension of the Higher Light consciousness.

10 Sing unto God for He brings us into Oneness with the Messiah.

11 "∞2∞" The faith of Israel reborn is to bring the 'Shema' to the poor and suffering of this world — to breathe the soul of eternal love into their bodies — in the same manner the closeness of the universe was felt when God breathed into man the feeling of life at the beginning of consciousness time."

12 Understand the 'Shema' as the right vibration of truth, for it is the vibration behind all other vibrations. When you hear it, understand that it is preparing you for the Father's Voice which is the active fulfillment of the 'Shema' bringing together all vibratory levels of creation through His power of redemptive healing, scientific wisdom, and spiritual liberation.

13 All thought-forms are not necessarily on the right vibration; you need the right 'Shema' vibration to attune all vibrations to the teachings of the *B'nai Or*, the Sons of Light.

14 Within the Kaballah, the sacred vibration of the 'Shema' is uttered for it carries with it the collective wisdom of the Masters to enable you to understand how your body can use thought-forms of the higher universe to be reunited with its higher Light body of creation. When you act in the perfect harmony of Light within all of the kingdoms, within and without, you can function with the power of the *Shema B'nai Or*.

15 By vibrating the 'Shema' with the Sons of Light, you can leave your material kingdom and enter any other kingdom of Light. Until that time you should seek to redeem all vibrations within your physical body by this key vibration which is the cornerstone to the vibration of your being.

16 You should recognize that in every breath you are fulfilling the God function of the universe. You should realize that in every vibration you are continuing the vibration which can be traced back to the first Adamic evolution set down upon this planet. Then you will conclude that there have been no separations between the original chemical scenario of light and no molecular divisions in the cosmic blueprint from the first members of the Adamic Race to man at this present age.

17 "∞3∞" The faith of Israel reborn is to participate in the purpose of the human side of life — not only in the continuation of the specie — but in the continual glorification of the specie through the creative acts of Love."

18 To redeem yourself means to actually reprogram yourself, not only for the benefit of the specie on this planet, but for spiritual liberation working with all vibratory kingdoms of Light wherever they may be found within the ever-creating universe.

19 Spiritual liberation is to go beyond the "closed structures" of the religions of the world which ignore the pluralistic kingdoms and creations of Light. Those religions of the world which have sanctioned 'authoritarianism' and suppressed creative acts of the Holy Spirit are

the false powers of the Anti-Christ which will be overthrown.

20 We are to glorify the specie by recreating the specie in other light dimensions derived from the Light of the Adam Kadmon.

21 This glorification transforms your body into the *Mishkon Tephilo*, the House of Prayer, so that it continues as an ingathering Light of the Loving Father in the building of the heavenly Jerusalem within the creative architecture of your life space. Within the true House of Prayer each molecule is encoded with the faith of the Father so that each molecule becomes a Temple of Shekinah Light.

22 "Program Israel" is this active encoding of Light upon every brain cell and life cell within spiritual mankind. This program is now being advanced to "Program Victory" which is the return of the faithful to the Father's Throne.

23 "∞4∞" The faith of Israel reborn is in the understanding that the 'Shema Yisrael' — 'Hear, O Israel' — Israel's highest prayer, means reverence for the vibration of eternal energy which stands behind the beginning of human existence, and which unites this universe with all universes beyond this body of time."

24 We have to understand how the vibrations of our consciousness time zone connect with all those worlds previous and parallel to our own and all worlds that will come after. Only then can we as transformed creation, truly redeem our race to become one with the Christ Race so as to participate in the many realms of experience.

25 To redeem mankind simply by believing in a Lord of Light or

in a God is insufficient for it prepares man to go only from the isolation of one thought-form of life to the isolation of another thought-form of life. **We must serve the "Living God" — the Living God which lives in all dimensions even where the thought-forms of other Gods cannot dwell, for He is the God of all Gods.**

26 We must see the movements of the life-giving process involved in every kingdom of intelligence interrelated to the redemptive plurality of the many universes.

27 The 'Shema' is the radiant call to faith which unites us with the faithful of YHWH in all universes. The solar hierarchies and the princes of the earth have prevented man from being unified with the faithful of all universes. They have refused to accept 'karmic release' and have dictated gospels of hatred and obliviousness so that man has not responded to the 'Shema.' (For this reason they are being removed from their regions of power.)

28 "∞5∞" The faith of Israel reborn is the fulfillment of prophecy . . . to see how scientific scripture has been programmed from the radiations of 'Ain Soph' . . . to see how her prophets have issued the calendars of man and measured the sun and the stars by the wisdom of Solomon . . . to see the earth raised 'out of the depths' by weights and measures to the astrophysical horizons of Archturus and the Pleiades, so that her new prophets could guide homeward the homelessness of this planet when this planet experiences her diaspora."

29 At the time of rebirth this planet with its solar system will be

placed beyond the immediate electromagnetic spectrum, closer to the center of our universe in the Sea of Crystal.

30 The benediction tells us that we will understand the human universe both in terms of the limitations of sun progression, sun birth and death pictured in the language of Einstein, and the true meaning of limitless Light revealed within *Ain Soph*, before we will go beyond our present threshold of creation.

31 "∞6∞" The faith of Israel reborn is in the love of the Messiah — the collective consciousness of the spiritual Israel working redemptively throughout human history towards the liberation of the human from spiritual and cultural bondage. The Messiah is the joyful verification of 'Elohim', the collective lordship reigning with YHWH."

32 Now that the fallen Masters within the solar hierarchies have been removed, all ministering Councils in our local universe governed by decisions of the Council of Nine, the Council of Twelve, the Council of Twenty-Four, and the One Hundred and Forty-Four Thousand Ascended Masters can prepare the Earth for the Messiah. Isaiah's words: "Make straight the highway in the desert" can be fulfilled now that the false hierarchies which controlled these grids are being removed and the grids are being reactivated.

33 The glorification of the specie as the spiritual Israel allows the spiritual seed of all nations to reign with the coming of the Messiah now that the false hierarchies have been removed.

34 "∞7∞" The faith of Israel reborn is in communication of life to life, consciousness to consciousness, luminary of consciousness to luminary of consciousness. Just as the thinking membrane of this world is able to reach out, touch, and renew through the power of love, so also the thinking membrane is continuously regenerated and resurrected into the Light radiations of 'the Higher Evolution' — preparing for the universe to come. The faith of Israel reborn is in the ingathering of the living Light into the image and similitude of 'Yotzer Amaroht' — 'Creator of the Luminaries.' "

35 We cannot understand the redemption of this physical galaxy, planetary world, or biochemical body universe, until we recognize how the luminaries of YHWH govern the higher evolutionary star kingdoms which redeem the dust world creations from a star or star region's astrophysical threshold.

36 By working with the many scriptures of the Living God, you are led into faith and association with the many Sons of Light in the many universes of our Father.

37 The four sacred letters, 'Yod,' 'Hey,' 'Vav(Wod),' 'Hey,' reveal that the "Living God" is not simply the life force of one galactic kingdom or of one star kingdom, but the Mind of all universal intelligence, of all collective Lordships and Godships. The YHWH vibration sustains all of the Gods who come together to serve the Living God who works His good pleasure through all the Elohim who control the thought-forms of the Infinite Way.

38 "∞8∞" The faith of Israel re-

born is to recognize that the radiance of YHWH has followed the People of Israel like a divine diaspora for all *men* . . . and that the prophets of YHWH speak to Man through her on all levels of time, that the entirety of earth might find the sun of her radiance. . . . The faith of Israel reborn is to see Jesus and Moses as but part of the spiritual 'Jah' working on different levels of redemptive energy."

39 The eighth benediction speaks of the coming together of the physical Israel of Moses and the spiritual Israel of Jesus allowing for the greater consciousness of the 'Shema' to redeem the physical kingdoms.

40 The divine diaspora which is being gathered at this time will bring together both the Sons of Zadok, the way showers of Messianic truths, and the Sons of Ur, the prophets of the true science of the Living Light, into one unity with the Brotherhood of Light.

41 The holy brotherhoods of ages past were of the assembly of the "firstborn" who came upon the earth as the Saints and the Sons of Heaven. Together with them, in our spiritual families, we shall enter the assembly of the holy habitation for a new eternal planting — as a people collected together with the Sons of Light.

42 "∞9∞" The faith of Israel reborn is in the inspiration of the Psalms of David, the Bible within the Bible, the soul food in simple stories whereby one is able to feel the presence of the Creator even while speaking with a friend, even if that friend be as a little child. Israel was also once a little child des-

tinued to become an illuminary."

43 With new Psalms we will go into the next universe as a child traveling alongside the guiding hands of the Ophanim, the Seraphim, and our Brothers of Light. They are the ones who have prepared the 'Torah Or,' as the love letter revealed to us for our Light communion. The 'Torah Or' is the 'program' given from the higher heavens to unify all levels of the mathematical, psychological, biological, astronomical, and cosmological truths necessary to encode our consciousness into the consciousness of Light.

44 Once our consciousness is encoded into the consciousness of Light, it then goes into the focal point of the Eye of higher creation, the Pyramidal capstone of Light — through our Alpha-Omega into many new Alpha-Omegas of Light. Through the "Torah Or," the spiritual Israel functions as the living biochemical capstone which is the gathering of all sparks of creation into the Image of God.

45 "∞10∞" The faith of Israel reborn is in the personal commitment to YHWH as revealed through His prophets in every age and in every eye which sees into the world to come, both the ascension of the chariot and the descension into hell. The faith of Israel reborn is to behold 'the fire soma' which has been the source of prophetic food — so that all who seek the truth recognize out of their own mouths that YHWH's Kingdom is a moving arc of Light from generation to generation, a salvation to those who would perish, a covenant of Light from universe to universe."

46 Your personal relationship to God is forged as your soul journeys into the heights of creation and into the hell fires of destruction knowing that you can always rejoice in the Lord.

47 Your personal faith is redeemed by divine thought-forms which reveal to you how the Father's Plan allows your soul to pass within energy phases of creation through which the soul experiences the hyperspace harmonies of creation.

48 Therefore, make your thought-forms a redemptive projection! This is to recognize that your spirit being pulsated and projected from your body is redemptive, even though it is not your body that is projecting it, but the Light consciousness of the Christ working through you.

49 Through personal faith your spirit bears witness with the Holy Spirit that all manner of spiritual activity is being prepared to co-reign with the Christ.

50 "∞11∞" The faith of Israel reborn is in the survival of Jehovah's scriptures which thousands upon thousands of great minds of faith and skepticism have searched through the centuries as philosophic touchstones of personal faith, science, or argumentative symbol, for they are the activated scriptures of Light for this present æon. The faith of Israel reborn is in her scriptures which are built up out of the life-giving energy words which shine as the glory of Light-giving energy unto the mind of man from one membrane extension to the next membrane of creative language."

51 **These are the scriptures of**

Light given directly from the teachers of the Throne that tell of how higher star evolutions have crossed the zone of physical destruction, and how we too must cross our consciousness time zone to be coded within the higher geometry of Light. And within these scriptures of Light is the blueprint for the encoding of Light.

52 At this time the resurrected scrolls are being used with the new scrolls of the B'nai Or to show how the Urim and Thummim crystals of Light can be used to directly call upon the high command of the angelic forces for deliverance from the earth plane.

53 "∞12∞" The faith of Israel reborn is humbleness before the great wisdom of the Torah Or . . . whose Tree of Life forms the preparation for the Kaballah, the wisdom of the many universes which surround us."

54 The knowledge of redemption, then, is humbleness before the Lords of the Office of the Christ who give you the ability to redeem the many kingdoms of Light as you work within them, because each kingdom of Light has its own redemptive mechanism.

55 There are many paradigms of redemption for the various thought-forms that have to be balanced, recycled, and remade. This is why Jesus appears on the Mount of Transfiguration with Moses on one side and Elijah on the other. The "collective transfiguration" shows that Jesus does not work by himself, but within the Paradise Trinity. Moses gives man the "Torah Or" — the star codes which he received from the "Living

Light" of the Father. Elijah demonstrates oneness with the 'Vehicle of Light' which attaches our physical universe to other universes of the Father. Jesus shows how your body of flesh must be transfigured out of Love for the Father and one's fellow man before the Christ Body of Light can come down and anoint your physical form.

56 In addition, you are given spiritual Masters and Guides who will take you into other kingdoms, but they are your redeemers only in so far as they work with the Christ. The true Guides will work with your Gematrian body of intelligence only as long as you recognize there exists the chemistry of the higher plan that requires a Grand Instructor.

57 "∞13∞" The faith of Israel reborn is in the far-reaching glories of the Kaballah which only the chosen of the chosen are allowed to see. The Kaballah is the revelation of how our universe is governed by the glories of still yet another universe whose scientific truths are given in every age so that the specie on this planet can find its resurrection into 'the Higher Evolution' of life from the living revelation of YHWH's sacred names . . ."

58 The Kaballah is the mathematics of the Hands of God operating in the many heavens. The Kaballah is the pulse of the Father's Shema transforming creation. The Kaballah is the omnipresent science of Light used by God to ordain new worlds of creation allowing each world to experience its messianic cycle.

59 The Kaballah explains how all of the universes are held to-

gether by all of the Messianic redemptive energies. The Messiah cannot come down directly to any planet without being commissioned by the Father. The Kaballah explains how the Messiah must work with all of the Brotherhoods of Light or suffer to serve the illusion of space and time. (In the larger program of redemption it must be realized that space and time do not exist.)

60 The story of "Messiah" is the coming together of the Higher Evolution with "the Jesus" — the human evolution within the time frame of how consciousness is crucified to the flesh at the point of birth-incarnation, and redeemed through the collective Messiahship of the Father on all levels of experience.

61 In essence, the Messiah cannot give certain knowledge of the inner kingdoms of the Shekinah wisdom without proper Ophanim, Seraphim, and Cherubim intelligences preparing to fully evolve these life seeds through many physical mutations. Therefore, at the beginning of each new cycle of creation the greater plan is required to be reset in motion once again.

62 "∞14∞" The faith of Israel reborn is in the outpouring of the gifts of 'the Holy Spirit' — the gifts of creation, discovery, scientific prophecy, healing, speaking in tongues, translating the word of God into the newness of every generation."

63 For this reason the gifts of the true spiritual Israel have brought together spiritual humanity operating on all twenty-four levels of consciousness awareness, doing the work of the Masters of Light,

who redeem and heal the world through the wisdom of Light and Love. And where they touch, even there one can feel the pulsating redemptive newness of the universe; where even they speak, one can feel the wisdom of the many kingdoms of eternity that are available through the experience of birth and rebirth.

64 The true Israel are the people of Light who recognize the Higher Intelligence and the Living Higher Mind of Yod Hey Wod Hey, so when the righteous vibrations of the Word of God are openly taught, the inner body of Gematrian intelligence seizes the Torah of Light through the outer physical shell and takes it in as its own.

65 And if you are to become one of the people of Light, you must recognize that the majesty of the Father's creation is not locked up in any ethnic group, any historical program, any physical form of being Hebrew, Buddhist, or Christian in terms of your outer vehicle. Only when you have broken through your outer biochemical shell, seized the Word of God with the Body of Light and pulled it within you can your inner consciousness be coded into the Light.

66 Only after you have partaken of God's Word can you begin to activate not only the nine Gifts of the Holy Spirit, but the five higher Gifts of the Holy Spirit in working with the many worlds and orderings of creation.

67 "∞15∞" The faith of Israel reborn is the experience of seeing the Light of YHWH and the experience of being transfigured in that Light in a dimension of time

beyond historical time. The faith of Israel reborn is to know that the Holy of Holies does exist for all mental time-space to know."

68 The fifteenth benediction tells us that there is a dimension which your human mind can enter for a period of time in which it can be revealed to you that you are part of a higher Love, bringing Light to the physical kingdom of matter.

69 You are to recognize that your mind forms the filament or template membrane for the direct encoding of the fire letters, the wisdom of Light upon membrane circuits. For you are a biotransducer subsystem for higher intelligence to indwell within you.

70 "∞16∞" The faith of Israel reborn is to see every head bow and every knee bend to recognize that the Lord God of Hosts is YHWH. His sacred and revealed Name is to be upon the lips of all humanity. This is the time when the righteous will experience on a cosmic plane the drama of Israel's exodus out of Egypt which is a model for the 'Light exodus' off this planet into the next ordering of evolution."

71 The physical Israel as the land of Jacob and the spiritual Israel as the land of Joseph mark the major meridians that will be involved with the consciousness alignments beginning to shift from the "Middle East" to the "Middle West," the sacred planetary region of the Ancient of Days commencing with great geophysical changes in 1976.

72 The people of the Earth will have to choose between serving the physical Jerusalem or the spiritual

liberation provided by the heavenly Jerusalem which comes to *set man free from the earth* and its three-dimensional boundaries.

73 The heavenly Jerusalem will consist of the Brotherhoods of Light who will teach the New Law, the New Wisdom of science, and the new government through which the Higher Evolution and the human evolution will work hand in hand as a new administration of Light is brought to Earth.

74 "∞17∞" The faith of Israel reborn is the faith of the Living God extended to all human manifestations of love throughout history."

75 The benediction is speaking about the Living God, emphasis upon *Living*. And it is the Mind of the Living God which is Infinite. This Mind is beyond history and the temporality of explaining God within linear time.

76 The historians on this planet have either mythologized history or historicized mythology.

77 The benediction is explaining that even the God-forms of creation are sub-kingdoms to the Universal Mind. Yet, the Lords of Light who reside in the great awesome majesty of the Universal Mind take leave from the Throne, because of the overwhelming power of residing too long in the

Father's presence. They depart for other worlds where they can extend Grace and Infinite Patience into the cycles of space and time. And these star programs of creation are carefully watched and harvested in due season.

78 Therefore, even history has to be offered up ultimately to the æons of the Father's creation.

79 "∞18∞" The faith of Israel reborn is — 'I AM THAT I AM' — the highest expression you as a mortal being can give to yourself at the point of your first rebirth and your last 'Amen.' "

80 The Living Light of the 'I AM THAT I AM' stands before you.

81 May the *Etz* — the Aleph and Tav — the Beginning and the End, be written upon your forehead — you who are the Body of Christ.

82 The I AM now breathes the ascension of the Adonai 'Tsebayoth through you.

83 Receive the anointing Light of Michael, Uriel, Gabriel, and Raphael as the collective Pillar of Light.

84 The foot of the Lord has been placed on the Earth, the Benedictions have been offered up, and now the First Supper of All of the Masters of YHWH's High Command awaits you! Come! Come!

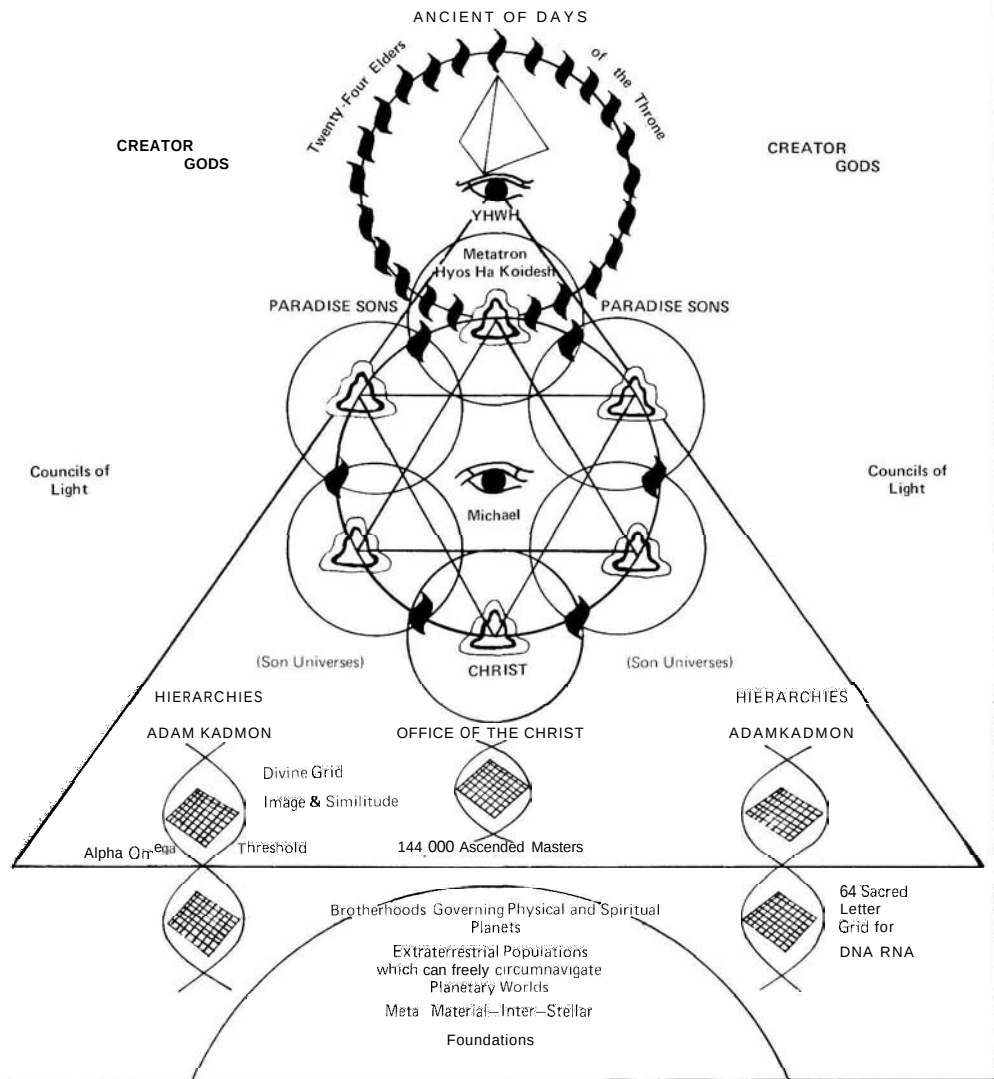


God's
plan has
no end.

It is "Life In The House
Of Many Mansions."

Amen.

THE HIERARCHY OF OUR FATHER UNIVERSE



1-1-8

GOD'S PLAN HAS NO END. IT IS "LIFE IN THE HOUSE OF MANY MANSIONS."

AMEN.

1 Behold, now the marvelous plan taking place among the children of Light.

2 A divine plan has been issued to balance the Earth's (and man's) violation of the Cosmic Law of Light and Love.

3 This plan has been issued to negate man's violation and destruction of his atmosphere and his radiation fields especially through his misuse of atomic energy. He has also caused destruction to many biological kingdoms on his planetary life station known as planet Earth.

4 Man has shown that he has lost control of his planet by virtue of the danger he not only presents to himself but to the surrounding planetary environments by his pursuit of atomic energy for destructive use.

5 In addition, the Councils that govern our planetary field have also observed man's desire to extend his planetary society to other planetary regions without spiritual understanding and still using a technology of death.

6 These Councils include the Council of Nine which governs our local universe, the Council of Twelve which governs new programs of creation for our local uni-

verse and surrounding universes, and the Council of One Hundred and Forty-Four which is the Overseer of the spiritual Hierarchies in universes comprising our Father universe.

7 There is presently occurring a space-time overlap with 'the Higher Evolution' as the Earth's solar system enters an electromagnetic null zone, a vacuum area in space which will change the magnetic forces of creation.

8 The change of the electromagnetic density in the Earth's atmosphere will activate some species to become more violent and other species more Christ-like as man is pulled either into an upward spiral of Light or negated by the breakdown of the old electromagnetic frequency.

9 This will bring about a complete reorganization of the Earth's life system as the human creation begins to operate with a new magnetic and electromagnetic creative power.

10 Presently there is also a galactic war and housecleaning that is being completed throughout the universe which will advance some forms of Population I intelligence to Population II star regions, and recycle those forms of Population II

intelligence which have used their knowledge to create aberrations in the heavens,

11 After the completion of the program historically known as "Israel" — which means, in the original Hebrew scrolls, "the Consciousness of Light which contends with the Higher Mind until Victory," there will be a "consciousness reprogramming" of Mankind on this planet in the region originally identified with Atlantis.

12 The Program Israel is one of many within the Infinite Way which intersects with many different levels of intelligence.

13 At the culmination of the Father's plan for Israel, a new Program Victory will signal the gathering of the tribes of the spiritual Israel.

14 The twelve consciousness dimensions of spiritual Man will receive their central reprogramming in the original land of the Ancient of Days. This is the sacred land of the West which is the region of the original grids used by the Masters of YHWH 3-4,000 Myr.

15 Upon this grid a new crystallization will be created as the cycles of the East and West combine to receive the living Light of the Christ reigning upon the planet through the Brotherhood of Light.

16 Thus, the program Israel will become the new plan of Victory which will allow the intelligence of this planet to freely move upon other planets and, at the same time, invite other planetary intelligence to commune with this planet.

17 Before the new story of creation happens, the Earth will go through gross geo-magnetic and

catastrophic changes as the magnetic regions of the North and South Pole release "their torque," spinning the shell of the Earth into the new program of existence.

18 During the completion of cycles of star progression our entire solar system will enter into a vacuum in space where no electromagnetic fields exist. This is called an electromagnetic null zone. At that time cosmic waves will enter the polar areas of our Earth and penetrate to the very core of our globe. These waves will not only release some 48.6×10^{15} ton-miles of torque on the Earth, but will trigger unseen wave-properties from the core of the Earth placing catastrophic stress on the shell of the Earth and spinning the mantle of the Earth.

19 The world shall fulfill the cycle of rounds prophesied as she enters into a new meridian of time. The coming together of hidden scientific prophecy of the Nine Oracles will confirm the changing of the polar regions. After this purification the potential Omega is set within new spherical surface harmonies and the wonderful recreation of the world is allowed to proceed into a new cycle of husbandry.

20 There is now occurring the fulfillment of ancient spiritual and scientific prophecy through the '64 Keys of Enoch' — the Revelation breaking the seven seals on the Book of Revelation, as well as explaining how the Brotherhoods of Light will work with members of the human race who can accept the

PLATE 8. *The Opening of The Kolob into The House of Many Mansions* ▶



promise of New Life in the myriad other universes.

21 The Keys of Enoch show how all levels of science from the biophysical to the astrophysical foundations will take a quantum leap in recognizing the superior intelligences serving the Brotherhoods who serve the Infinite Mind.

22 We are now witnessing the coming together of scientific evolution and consciousness as both unite into the Consciousness of the "Living Light" — the energy used by the Infinite Mind, the Infinite Creation, and the Infinite Specie. The Living Light will be understood in the code: I AM THAT I AM — Ehyeh Asher Ehyeh — as the "consciousness of light" of one star creation is attached to the "I AM" consciousness of "The Higher Evolution," forming the I AM THAT I AM.

23 For behold, the field is white and ready for harvest and when you give your life to the harvesting on this planetary station, a greater ionization becomes your body, and your new body of Light is connected with the galactic thresholds of the House of Many Mansions which is the deliverance of all manner of flesh.

24 In this unification of "I AM" to "I AM," the Higher Evolution through the spiritual hierarchies begins new evolutionary cycles. And at the end of this cycle the "collective Messiah — Moses! Jesus, and Elijah as the Paradise Trinity of the Christ" will return with Uriel — the Creator of the Inner Light, Metatron — the Creator of the Outer Light, and Michael — the Creator of this "local galactic universe," as a de-

monstration of the return of "the programmers of the Father's Will" in gathering the remaining righteous on this Earth who will be "graduated" to go on to other Light-Life worlds.

25 And it will occur after the wars between the Sons of Light versus the Sons of Darkness that a 'New Age' will occur for all mankind surviving the great changes among all of the vicissitudes on this planet. Those, however, who will not "choose to be chosen" in taking the higher spiral of Light, instead of the lower spiral of decay and entropy, will not receive "final destruction" but a return to the beginnings of meta-matter and primeval "Earth." This will begin the next cycle of re-creation as the "righteous" are advanced to the next ordering of evolution within the next consciousness time cell, as co-citizens and co-participants in myriads of dimensions of the Universal Mind of YHWH behind all Creator Gods.

26 And it will come to pass that when the Lords of Light connect this living world with the next order of evolution, the body of Man will go through the pyramid of flesh and crystal and be transfigured into the next star pyramid of Light, eventually going beyond numerous galactic divisions. For all things are connected with the Father's Cosmic Pyramid which integrates all Central Controls — all administrative networks behind all macrocosms.

27 The key, then, tells us that God's Plan has no end. It is the life of Light in the House of Many Mansions and Paradise Son universes! and ultimately the Life of

Light in the many Father universes.

28 To the Master who faithfully serves the Father in the lower dust world creations is given the opportunity to acquire the nature of being self-begotten, self-sustaining, and self-creating in the Name of YHWH.

29 And as the Master progresses in the worlds of Light he moves from the ability of having only one embodiment of light on the edge of his local universe to the ability to indwell in nine bodies by being created within the center of his universe. Thus, the Master becomes a Lord of Light and serves equally all nine time cells of consciousness in this local universe of Michael. (In this galaxy, the highest totality of life possible is to simultaneously occupy three body vehicles in as many as nine time cells.)

30 The Keys of Enoch are fulfilled through the Hierarchy of the Paradise Sons who operate in these nine bodies of "Light consciousness." Through their efforts with the Office of the Christ, God's righteous inherit the kingdoms of Light. Death is swallowed up in victory and Hosannah is heard on all lips. *Selah.*

31 This key which Master Enoch gave to me speaks of universes within universes which have no end, universes which are part of many different mansion worlds of light — each with their unique electromagnetic spectrum.

32 Selected star systems are permitted changes in their peristellar and epi-stellar controls, allowing for connections with double and multiple star patterns from other mansion worlds. This enables the lower heavens to be recharged and the light of advanced intelli-

gence to evolve from one sun system into multiple sun systems of both the physical sun systems of a given universe, and spiritual Son systems of the 'House of Many Mansions.'

33 We know through the higher teachings of science that there are regions in the center of our galaxy which have microns of light emanation as high as a hundred micron units. And we know there are brilliant star fields, such as the region of W3 in our local universe, which are part of the central configuration of the North, South, East, and West Celestial Gates of 'the Throne' of our local universe. These are regions of Population II star systems burning with the energy of millions and millions of suns. And it must be understood that Population II star systems are synonymous with inner testing zones of 'the Throne' which govern tests of 100,000,000,000 stars in the visible spectrum of our 'mansion world system.'

34 Enoch told me that the power of Population II star systems can create a whole variety of specie forms by double helicoidal interpenetration from one network center of Population II systems to a co-existing "quanta deck" of worlds having the potential for all-times, lengths, masses, and energies, for unity between the mansion worlds. Movement into "pure Godness" transcends the biochemical boundary identity of each planet of the *Mazzaroth*.

35 The *Mazzaroth* allows for the development of a new specie containing twelve biochemical meridians. Once this is completed the

specie form will go beyond this series of connections into a new network containing super-galactic clusters known as the *Mazaloth*. Enoch told me that the next local *Mazaloth* begins at 1.5 to 2 million light years from here.

36 The Councils of intelligence during the present galactic program called 8033-45 have stations in the regions of 3C123, 3C263, 3C273, M87, Centaurus X3, Hercules X1, and other regions some of which are unfolding different light patterns which are just becoming known as tremendous neutron masses. The positive and negative masses of a neutron star contain multiples of different gravity fields which is the key to their tremendous light.

37 This is being revealed to Earth radiophysicists because, of the 73 sources of higher light generation, twelve cannot be identified as conforming to commonly measured light radio emissions. The twelve conform to what Earthman classifies as a new invisible spectrum of radio stars all of which appear to be working with maximum emissions of the 100 micron region.

38 The question is 'How can star clusters appear to have light working with 100 microns when the "Population I common star" creates light working with a maximum of 50 microns? Where is their source of light?' The source is from higher powers of creation who have found ways of star coupling which allow millions of star fields to shoot out of a greater dimension of Light. These stars can place an invisible shell around their energy source so as to preserve the light emissions which allow them to

spawn new energy systems.

39 Enoch said, the greatest fields of star creation in our universe which can spawn new energy systems are the collective energy fields of Orion. In these fields there are light sources which form fields of triangular star definition which we cannot classify for they are beyond all forms of spectrum classification that man uses.

40 These triangular star definitions contain sufficient brilliant light sources necessary to evolve the amino acids into the basic life structures of thinking intelligence

41 The triangular coordinates are part of the most sacred area of Orion known as *lhm-'sk*. The three stars in the belt of Orion form the central grid which is used by the Lords of Light in Orion as a star focal point for the creation of new galaxies.

42 It was also revealed that the region of Sagittarius has tremendous energy projections which trail out to the edge of our galaxy like arrows of light working with speeds going faster than our sun's light. By matching color spectrums, however, the Hubble redshift is not necessary for intelligence to appear on the quantum deck of some other world.

43 Through the expression:

Quanta Deck	Our Consciousness	Quanta Deck
=====	Schema	=====
=====	49 many e m	=====
=====	ern	=====
Hyper Space		Hyper-Space
	*e-m = electromagnetic	

forty-nine transitional states of consciousness are used to teach man how his consciousness options can be integrated with other consciousness time zones in space-time production. By boundary identity of exact opposites, the fission of a

quantum state and the fusion of fragments back to a quantum, mass can be generated into new perception quantum and man into a new operational entity.

44 Enoch told me that a blue white solar spectrum will be placed over our solar system by the Brotherhood of Light so as to prevent our sun from going through star collapse while the specie is reprogrammed to go from a third-dimensional field of crystal to a fifth-dimensional field of crystal as part of the plan of the Higher Evolution. At that time some spiritual beings who have been transfigured by the higher Light will go into the next threshold of being and become multi-dimensional intelligence.

45 Do give ear to this and know that God's Light scatters the sun's mass as the magnetic bonds of the constellations are loosened.

46 Know the lightnings sent to the extremities of the earth as a seal, all you who love God. He will set his statutes and Councils of the Heavens before earth.

47 Man will see that the boundary lines of intelligence are not defined according to our sun's system; instead, the boundary lines of intelligence bring their own star energies with them to blossom anew wherever the star seed is passed.

48 In the overall creation, soul advancement can proceed to these new star universes blossoming anew only if the soul has cultivated the energy to go on. The insufficient psyche without soul development, however, is not destroyed — but as a drop fallen into a vast ocean of Light is returned to new primeval æons where the more painful task of meta-material creation must begin anew in its own way.

49 Enoch explained that God's plan has no end; even throughout our local universe life continues to recreate itself. "Man is doomed to perfection." And when you realize this, you will understand why the Father's House has Many Mansions.

Amen.

*The Biocomputer Keys
To Our Consciousness Time Zone
Revealed To Me By Master Control
Messengers: Metatron and Ophanim
ENOCH*

1/2,3/1973 era Zone



Series/Two



The key
to future
astrophysics
and cosmology is given in
Architūrus who is to be heard
and understood as "One of the
Living Sons of Light."

صورة العنوا على ما ربي في السما



The Shepherd of Archturus

2-0-1

THE KEY TO FUTURE ASTROPHYSICS AND COSMOLOGY IS GIVEN IN ARCHTURUS* WHO IS TO BE HEARD AND UNDERSTOOD AS "ONE OF THE LIVING SONS OF LIGHT."

1 Enoch explained to me that the greater mind in Sagittarius is the governing force issuing the commands that educate all forms of intelligence in our local Son universe.

2 This mind force extends from Sagittarius to the outer regions of evolutionary experience through light stations of energy called Mid-Way stations.

3 These Mid-Way stations contain the genealogical records and judicial decisions for all levels of intelligence within the local embrace of their immediate stars. They also contain the weights and measures of the Cosmic Law that dictates the astronomical balances. For example, these weights and measures are used to guide the passing of one star system through another, preventing the annihilation of myriad life systems.

4 Moreover, the Mid-Way stations educate planetary intelligence, providing knowledge on all levels from biology to astrophysics so that we can grow towards the greater understanding of the House of Many Mansions.

5 These Mid-Way stations not only program intelligence within their immediate range of solar systems, but determine star points and progressions that are used to coordinate new programs of education for intelligences evolving for the first time out of their karmic threshold and entering a new threshold.

6 Our closest center for soul mapping is Archturus, the "Shepherding Frequency of Light" which governs the preparation of Man for the coming of the Brotherhoods of Light; Archturus or "Ash" means the "Good Shepherd."

7 The ancients acquired this name from the Lords of Light who revealed Archturus as one of the homes of the shepherding focus of knowledge.

8 Nui Lang, the "Herdsmen of the Waters," or "Ash," the Hebrew light-bearer in the sky, is seen in the ancient astronomical scrolls and the keys of Zohar, as part of the Messianic Life energy that shepherds the planetary creations on this end of the galaxy.

9 Archturus is our Mid-Way station. It is the seat of our administration and is the thesaurus which holds the key documents

Arcturus is spelled "Archturus" to incorporate the h-bar constant.

used for governing the soul progression of our planetary intelligence.

10 Archturus is also the first threshold of clearance for travel beyond our consciousness time zone.

11 It is spoken by Enoch that we shall be taken up through Archturus which is the clearing level of our planetary creation through which we must pass to be cleansed and perfected before being programmed to go on to other levels of creation.

12 It was explained to me that one of the Great Shepherd's Prophets who incarnated upon this planet from Archturus was Joseph Smith, who chose to serve the Father by coming to gather the tribe of Joseph in preparation for the coming of the Only Begotten.

13 Enoch also told me to code Archturus with an 'h' to stand for the function of the "h-bar" constant. The "h-bar" constant is a symbol used in Max Planck's definition of a constant derived from a light continuum. The name Archturus contains the "h-bar" constant for Archturus controls operations dealing with cosmological constants in our Light continuum.

14 As we evolve a new astrophysics and cosmology, we cannot move ahead into this New Age without taking inventory of all information which has come to us from Archturus. We cannot ignore the "Shepherd Guide," which stands right in front of us with the guiding staff or pointer. We must recognize that this truly is a living force of intelligence to which we must direct our attention.

15 As we develop the physical

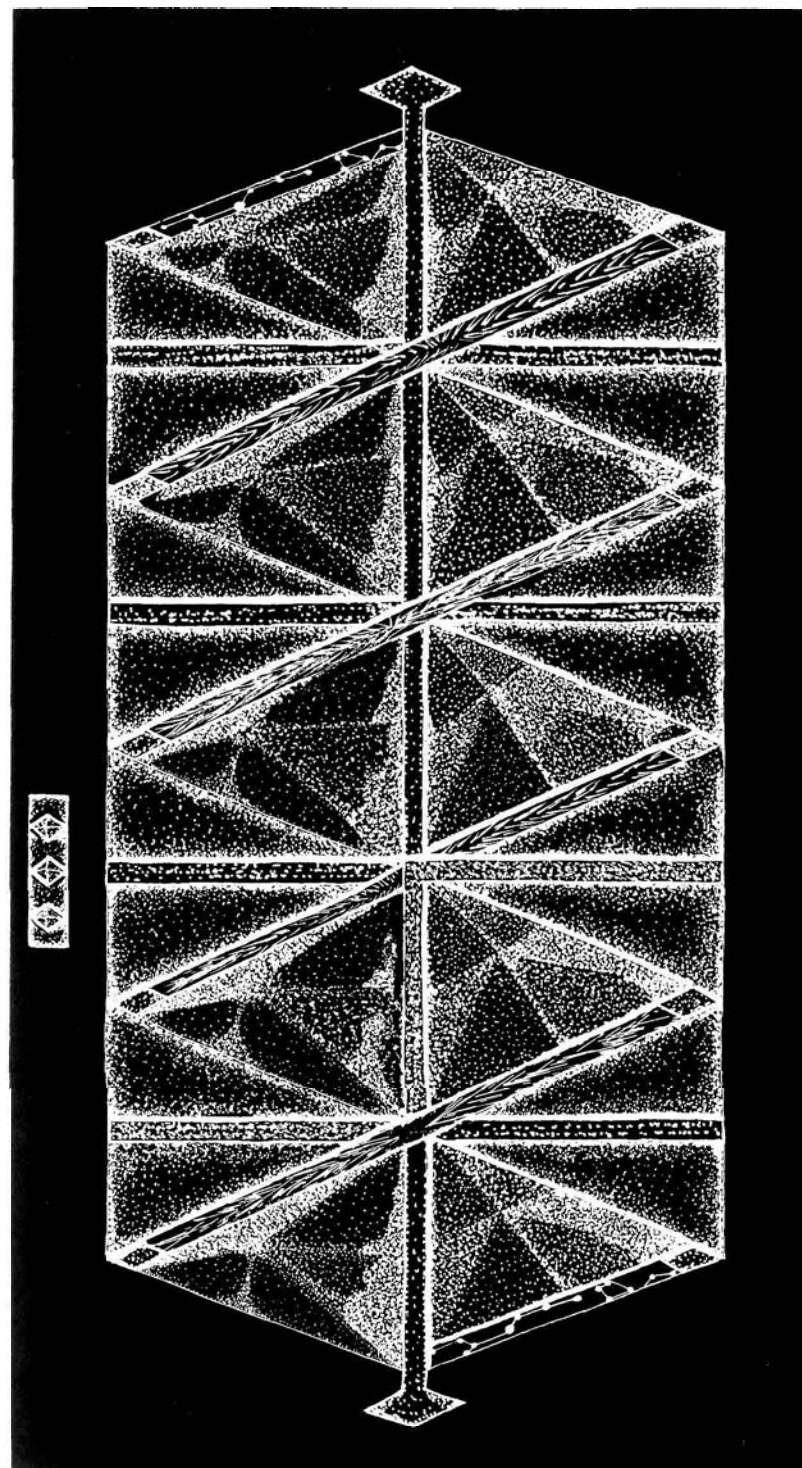
light technology to decode space signals coming in from Archturus and from their space technology orbiting within our solar system, we work with the scientific fulfillment of this key.

16 This technology from Archturus provides us with the knowledge of geophysical changes in relationship to larger astrophysical and spiritual transformations which affect the entire planet during quantum evolutionary changes. This knowledge is acquired by those who seek to understand the role of the Sons of Light.

17 In connection with this teaching, the Sons of Light have established certain pyramids in South America which are in direct alignment with Archturus and which give the time table of astrophysical and geophysical change.

18 Archturus is our key in uniting our cosmology and astrophysics, not with three-dimensional intelligence as we know it, but with systems of fifth to ninth dimensional intelligence in our middle heavens. Our purpose is to merge with them as we evolve toward the center of our galaxy and reign with the "Sons of Light."

19 The zones governed by Mid-Way stations are extremely complex because of the multi-dimensional evolutions that must be supervised. Therefore, the Brotherhood of Light travels to and from the Mid-Way stations using EL-conversion spectrum units in their Merkabah vehicles; these units measure the age of various star systems before they are probed so as to avoid travel to planetary star systems which are, no longer



Illustrated by Stephen Mason and Ruth Jackson

"GO," that is, in existence.

20 When I was taken on a *legion* ship, I saw how the EL-conversion system is composed of ten pulsating pyramids of Light, five of which are aligned on top and five are inverted so as to create the appearance of five diamonds. Within each diamond are pulsating sets of dots showing the "star patterns" (as seen from the vehicle).

21 First, a known model of the star system is fed into the unit. Then through a series of light pulses, patterns from the stars are interfaced between the pyramidal angles of the first and last pyramid. This is done through the starship's light sensor system which picks up pulsations of light from the star's vertical A-line vectors which are received and transmitted to the base line of the first pyramid. There they meet with pulsating B-lines of anti-light measurement which are received as vertical lines from the star's reverse vectors.

22 Both A-line and B-line lights are synthesized at the base by a third light power generated in the EL-conversion system. From the combined synthesis the diamond subsets are used to form the various discharges into a matrix for Alpha-Omega analysis.

23 This operates as a shift register; if the star that appears in a diamond subset (which is one focal point of measurement on one end of one conic section) is seen also within the repeating diamond subset in another conic section which is opposite and removed in parallel phase from the former, the two confirm that that star is still "GO" and the dots align perfectly as a verification of its position.

24 In addition, another run is made to give the magnetic and color properties of the light patterns coming off stars showing the exact aging process of life, and the specific life track being occupied by any number of specie intelligences associated with a star.

25 Thus, by reading all manner of light appearance coming from the star, the vehicle intelligence can juxtapose the particle discharges enabling the starship to immediately determine how many species live in a given light density, how the species are organized according to communities and ecological systems, what type of energy and physical laws govern the species' environment, and many other geological, astronomical, and *Metatronic* formulations.

26 The EL-conversion also measures and delineates anti-matter zones. This is indispensable for the maintenance of Mid-Way stations, for many Mid-Way stations are working at mid-points of galactic recombination and thus exposed to the influences of tremendous star degeneration.

27 To begin to define "EL," we must first define the momentum of a photon (mc) whose wavelength is λ . i.e., $mc = \frac{h}{\lambda}$.

28 Furthermore, in the transformation of matter, E (defined as mc^2) will ultimately construct the portal line between the physical and spiritual universe where:

$$E = \frac{2\pi h^2}{nh};$$

where n = matter transformation.

29 This formula shows how the energy interaction equals matter transformation acted upon by the

light constant squared.

30 When one expands the physical universe on an order of metagalactic probability so 'm' approaches zero and 'c' (3×10^{10} cm per second) approaches minus infinity, anti-matter annihilation is avoided and the function given as:

$$E = \frac{(M) \omega}{hv};$$

where v = velocity of particle ($\neq c$), and M = expanded hyper-dimensional matter.

31 This shows the special region where the properties of a physical and spiritual universe interact.

32 Thus, the EL function represents the light conversion which is necessary for light to pass through new thresholds (which could have characteristics of anti-matter) and not explode.

33 Enoch told me the Mid-Way Councils also connect to form special Threshold Commands necessary to prevent forms of galactic intelligence of one dimension from intervening and completely destroying planetary species in other galactic dimensions. To violate the uniformity of the life threshold by a "warring intelligence" necessitates intervention from the nearest Threshold Command through high frequency vehicles capable of incorporating any vehicle, if necessary, which violates Cosmic Law. Thereby, the Threshold Command has the power to judge the planetary civilization as a threat to the spiritual evolution of a given planet and, thus, removes its prerogative to evolve as a civilization.

34 Some of the Threshold Commands of the Sons of Light existing in various dimensions are lo-

cated in our local universe in the regions of:

alpha, rho, gamma, beta, delta, epsilon Boötis

kappa, iota, phi, lambda, Virginis
alpha, beta, eta, delta, lambda,
kappa Ophiuchi

alpha, sigma and tau Scorpii

alpha, delta, gamma, M57 and beta
Lyrae

gamma, delta, epsilon, and eta
Sagittarii

phi, lambda, mu, sigma, tau, and
zeta Sagittarii

NGC 4725, 6494, 6531, 6603, 6613,
6626, 6637, 6681, 6715, and 6809 all
located in Sagittarii

beta, alpha-2, xi-2, pi, omicron,
and rho Capricorni

epsilon, mu, 3 and 4 Aquarii

beta Aquarius and alpha Equulei

alpha Aquarius and theta and epsilon
Pegasi

alpha, beta, and gamma Pegasi

theta, iota, lambda, kappa, and
gamma Piscium

sigma, tau, upsilon, eta, omicron,
nu, and xi Piscium

gamma, xi-2, mu, lambda, and
alpha Ceti

alpha, theta-1, theta-2, 71, epsilon,
delta, gamma, and lambda Tauri

beta Tauri, and iota, eta, alpha,
beta, and theta Aurigae

theta, eta, gamma, and delta Cancri
mu, zeta, gamma, eta and epsilon
Leonis

35 In our local universe, the Mid-Way stations exemplify a living Son of Light in the image of the higher creation, just as Orion bears the image of the Creator Gods.

36 Thus, the Mid-Way stations prepare the gathering of the seed into the star seed, as it is remade and re-evolved according to the

star knowledge which emanates from the greater universe — Orion.

37 These Mid-Way stations insure the evenness of transition in the higher heavens while preparing Man for the great Day of deliverance — Yom Or — into a new

radiance of Light.

38 And these are the things that are sealed up which God reveals only to those who have passed through the thresholds of living fire to behold the Throne of His Majesty.



The keys to
future biophysics
are given in
nuclear membranes involved in
language transparency codings
beyond acid denaturation and
in gel formation by nuclei con-
necting different mammalian
chromosomes to one another.

2-0-2

THE KEYS TO FUTURE BIOPHYSICS ARE GIVEN IN NUCLEAR MEMBRANES INVOLVED IN LANGUAGE TRANSPARENCY CODINGS BEYOND ACID DENATURATION AND IN GEL FORMATION BY NUCLEI CONNECTING DIFFERENT MAMMALIAN CHROMOSOMES TO ONE ANOTHER.

1 The Name of YHWH is coded within every biochemical function in our body, especially within the life-giving DNA-RNA matrix.

2 The Divine Name transposed upon the mechanisms of the matrix coding is the primal factor in bioengineering, both for the present, as well as for the future.

3 The Tetragrammaton of the Father's sacred Name is comprised of the three sacred letters: 'Yod,' ך 'Hey,' and ם 'Vav' (Wod).

4 The Tetragrammaton connects with the four nitrogenous bases most commonly found in DNA and RNA, which each contain two pyrimidines and two purines. Both DNA and RNA contain adenine and guanine, both of which are purines and cytosine which is a pyrimidine. However, DNA contains the pyrimidine base thymine while RNA contains uracil.

5 In this key of Enoch we shall see that the Tetragrammaton of the Father's sacred Name is used within a *deca-delta system*. The *deca-delta system* is ten Light emanations working through a pyramidal conic section which arranges the blueprint of life.

6 The pyramidal conic section

controls the primary activities: the genetic blueprint of life for a given evolutionary order. This blueprint unfolds as a series of grids which interconnect as they spiral out of the master template of the conic section.

7 Therefore, the ten Light emanations set in motion a super-helix pulse which allows the grids to interconnect, coordinating a coding activity. This interconnection, in our world of biological form, sets in motion the interlinkage for the tetrahelix.

8 The ten Light emanations send out the major code frequencies for all levels of meta-galactic ordering (viz., Light is the coding function). The ten Light emanations are necessary to preserve the correspondence between the human phase of the image and the Divine phase of the Image.

9 Through a series of rapid pulsations, I saw that every evolution has its coding system derived from the deca-delta system. Therefore, the codes for the 64 key grid are within the deca-delta pattern, the conic section of Light.

10 However, the Father allowed the Elohim to directly create, from

the Throne energies, the inner matrix body (the ordering of the code structure) of the Adamic specie occupying this planet.

11 This ordering comes as seed forms which contain the predetermined arrangement for the ordering of the image codes sent from the deca-delta system.

12 This is the process of creating the similitude for the divine image to impregnate the world with a given form.

13 However, Enoch made it very clear to me that in this divine creation, both the seed forms and the deca-delta manifold come from a master template code composed of the Hebrew fire letters which are used to shape the geometric relationship of the individual grids themselves, and to "fire them" into unfoldment.

14 This is why the major factors in DNA-RNA duplication have been found to be made up of molecular building blocks that exist in interstellar space. Yet, in our biosphere this duplication is at a low rate because of the magnetic moments exerted on the life code of man. The magnetic moments are interrelated to optical properties and the electromagnetic spectrum (~).

15 Under normal Earth conditions, the bases of nucleic acids contain instructions for at least 100 billion functions and operations necessary to build a human body.

16 Here we are considering that information is also stored in the DNA molecule in the form of "words" composed of three-base combinations of the Divine Name.

17 On each face of this divine grid of the deca-delta manifold

there are 64 cells which show the harmonics that are used in divining life upon the waters of creation.

18 These faces represent a "model" which can be used to define the DNA-RNA synthesis in present chromosomal development without the loss of any linkage from the first Adam to the present Adam.

19 Enoch showed me, while I was still within Merkabah, that the precise angular frequency of optical codes used in the geometry of life will differ from meta-galactic order to meta-galactic order, from cycle of Adam Kadmon to cycle of Adam Kadmon.

20 Therefore, he directed my attention to the Divine letters which are the master set behind the distribution of the many types of angles and frequency rates of the optical code.

21 He explained to me that the deca-delta codes give direction to the DNA-RNA in the beginning. Once the DNA-RNA is started, however, there is spontaneous replication through the angles and frequency codes, etc. This is continued until a reprogramming takes place at which time a new coding function from the deca-delta (or the Merkabah) begins.

22 I saw that the grid network of the deca-delta manifold is composed of the original Hebrew divine language code, the Light resonance codes, the mathematical-geometric codes, the chemical codes working with a nucleotide base, and the membrane grid of amino acid binding. (Protein atomic details are folded in tertiary division.)

PLATE 9. *The 64 Sacred Letter Grid for DNA-RNA.*

(1) WORD SPIRIT

הרה	ייה	יין	ייה	היי	ויי	היי	יין
והה	יהה	ויה	יהו	היו	ויה	היו	והה
הרה	ההי	היה	היה	ויי	יהי	ויה	והה
יהה	יהה	היה	היה	והו	והו	והו	ווי
ההי	היה	הוה	הוה	והו	והו	הוי	ויו
ההה	ההי	היה	היה	ויה	ויה	הוה	הוה
ההו	והה	ההו	והה	והה	והה	הוה	הוה
ההה	והה	והה	והה	והה	והה	והה	והה

הנהי
10-5-6-5

(2) LIGHT

10 30	10 25	10 26	10 25	10 25	10 26	10 25	5 15
10	10	10	5	10	5	10	5
6	6	6	10	5	10	5	5
17	21	21	21	21	21	20	16
5	6	10	5	5	10	5	6
6	6	5	6	5	10	5	5
17	21	25	26	25	20	20	15
5	6	5	10	10	10	10	5
6	5	5	5	10	15	5	5
22	21	17	21	20	15	20	20
10	6	10	6	10	5	5	10
6	6	5	5	6	6	10	5
22	21	17	21	16	16	20	20
6	10	10	5	6	5	5	10
6	10	10	5	6	10	5	5
17	21	22	15	16	20	20	15
5	5	6	6	5	5	10	5
6	10	5	6	5	5	5	5
17	21	16	16	16	16	16	16
6	5	6	5	5	6	6	5
6	5	5	6	5	5	5	5
18	15	16	20	15	16	20	15
6	6	5	10	5	5	5	5

(3) MANTRA-VIBRATION

ב	ח	ט	י	ט	פ	ט	פ
נ	נ	י	ר	ט	ו	ר	ג
נ	א	ח	ה	ר	צ	ג	ו
נ	ר	ט	ח	צ	ע	ה	ר
ק	ז	ג	ו	ע	ר	ר	ש
ע	י	י	ו	ע	ט	ח	ש
ע	ר	ע	נ	ג	נ	ט	ש
ט	ל	ל	ט	ת	נ	ט	ש

(6) MATHEMATIC

111	112	113	114	211	311	411	444
433	132	231	312	321	213	421	443
233	431	121	131	141	414	124	442
133	143	343	123	412	424	241	441
331	134	323	341	234	434	214	144
332	413	313	242	232	212	142	244
334	314	324	432	423	342	243	344
333	422	322	122	224	223	221	222

UACG
1 2 3 4

(5) MEMBRANE

UUU	UUA	UUC	UUG	AUU	CUU	GUU	GGG
GCC	UCA	ACU	CUA	CAU	AUC	GAU	GGC
ACC	GCU	UAU	UCU	UGU	GUG	UAG	GGA
UCC	UGC	CGC	UAC	GUA	GAG	AGU	GGU
CCU	UCG	CAC	CGU	ACG	GCG	AUG	UGG
CCA	GUC	CUC	AGA	ACA	AUA	UGA	AGG
CCG	CUG	CAG	GCA	GAC	CGA	AGC	CGG
CCC	GAA	CAA	UAA	AAG	AAC	AAU	AAA

(4) TRANSDUCER CODING

PHE	LEU	PHE	LEU	ILE	LEU	VAL	GLY
ALA	SER	THR	LEU	HIS	ILE	ASP	GLY
THR	ALA	TYR	SER	CYS	VAL	Stop	GLY
SER	CYS	ARG	TYR	VAL	GLU	SER	GLY
PRO	SER	HIS	ARG	THR	ALA	MET	TRP
PRO	VAL	LEU	ARG	THR	ILE	Stop	ARG
PRO	LEU	GLN	ALA	ASP	ARG	SER	ARG
PRO	GLU	GLN	Stop	LYS	ASN	ASN	LYS

20 AA FOUND IN PROTEIN OF ALL LIVING

	Letter	Number
STOP	ס	1
Glycine	ו	2
Alanine	א	3
Serine	י	4
Cysteine	ת	5
Threonine	ל	6
Methionine (START)	ז	7
Valine	ח	8
Leucine	ט	9
Isoleucine	י	10
Aspartic Acid	ט	20
STOP	...	-Space-
Asparagine	ס	30
Glutamic Acid	ז	40
Glutamine	א	50
Lysine	ט	60
Arginine	ע	70
Phenylalanine	פ	80
Tyrosine	צ	90
Tryptophan	ק	100
Histidine	ר	200
Proline	ש	300
STOP	ת	400

23 The primal face code is the Hebrew letters of the Tetragrammaton which are fire geometries (i.e., thought geometries, not originally letters) triggering reactions within the DNA-RNA letter combinations. These letters form the image components which extend from the world of the Adam Kadmon through the world of negative mass, bringing the image necessary for the imprinting of divine life upon the primitive units of DNA-RNA.

24 The Divine Name gives the original code structure out of which the other planning centers proceed. The Divine Name also allows for the organization of spaces which are later used in the planting of the image-similitude coupling.

25 The second face is the divine "light" index for the letters of the Tetragrammaton where י (Yod) = 10, ת (Hey) = 5, and ו (Vav) = 6. This composes the ten Light picture superscripts or basic pyramidal structures upon which Life is coded from the deca-delta manifold.

26 It shows that the permutations are within the rhythmical balance of the vibratory nature of the divine letters; it establishes the velocity of Light for the various realms of creation. In the physical dimension, this Light is an all encompassing particulate "light." Therefore, it is through this grid that both gravity, and the forces operating between atoms, molecules, and sub-particles all follow the same Law in a particular dimension.

27 The third face is the distribution of the twenty-two Hebrew letters so as to form a mantra grid which is coded into a given vibra-

tory density. These are the codes available within the deca-delta manifold which are open for continuous change within successive evolutionary programs.

28 The mantra-vibratory grid is the divine harmonics which coordinate the other vehicle forms (outside our electromagnetic spectrum) to be simultaneous with the human life form. The mantra-vibratory grid is basically a grid of circuits by which the other five bodies have a major attachment to the human genetic system.

29 The Hebrew "letters" are used because they are, in actuality, thought-forms of Light vibration which control the higher force fields used to evolve all forms of intelligibility from the divine mind. The thought-forms are also coordinated with sound harmonics.

30 The mantra grid is composed of the primary chain formation which coordinates the arrangement of a life-giving program within an Alpha and Omega cycle.

31 The Hebrew divine letters א 'Aleph,' and ת 'Tav,' and the vowel segol (י) are coordinated by the divine breath so as to establish intervals between divine Light termination periods (which transmute into UAA, UAG, and UGA).

32 Therefore, these first three faces come from the divine membrane formed by the Name of God, coded within the deca-delta grid and uniquely ordered by the seed forms.

33 The corresponding "lower" three faces compose the 64 codes of DNA-RNA into the human electrochemical membrane. (However, the ordering of the grids themselves does not follow a specific ar-

rangement, but allows for each of the six faces to uniquely interface with one another and set in motion the coding process of the language of life.)

34 The transducer coding grid deals with the 20 basic amino acids found in the proteins of all living tissues. Here they are synthesized into the physical membrane. The transducer coding grid is coordinated by the mantra-vibratory grid which allows for the infinite combinations of nucleotides to form proteins. Therefore, it opens up the activity of the membrane containing the nucleotide bases. (Here RNA does not code for the membrane, but helps build components for the membrane which is a self-associated lipid cell.)

35 These amino acids are re-spatialized into organic development through the Light geometries of the Hebrew letters. The uniqueness of this key is to show that there is a coding process for the code itself.

36 Whereas the third face is the distribution of the divine letters so as to form a vibratory grid out of the 64 arrangements of the divine letters, the coding grid as the fourth face receives the original instruction for the coding of numerous amino acids through Light messenger projections which coordinate grids three and four.

37 The Light messengers are pulsating letter geometries which comprise the activity of what is known in the language of biochemistry as tRNA. The tRNA is manifested as a Light messenger for YHWH, whereby the tRNA becomes the linkage messenger for the divine Word which then acti-

vates the membrane substance through "chosen" geometric forms.

38 A look at the hemoglobin molecule shows the importance of the formulations from the codes. Other biological programs that were carried out in the past reorganized the formulations which developed, for example, elongated red blood cells. (Residual effects of this can be seen in tests involving torpid cells versus deoxygenated cells.)

39 This flow process of messenger linkage (from the mantra grid to the transducer coding grid) can also be used for transformation from the divine to the human or the human to the divine, for the mantra-vibratory grid is the circuit diagram between the biophysical shell and the next unfoldment of the biological shell. For example, when Jacob's name was changed to "Israel" there was a biogenetic re-genesis established, whereby the seed of Jacob could grow into the "divine seed" and inherit the kingdoms of Light.

40 In this chain formation sequence of Light unto Life and Life unto Light it is also the vibratory grid which is the control mechanism for the "Stop," expressed in the Hebrew letters א' Aleph' and ט' Tav' and the vowel segol (··).

41 Segol (··) represents the divine breath being fused into the micro-molecular substratum of the primary amino acids.

42 In the human membrane the "Stop" represents the impulses known as uracil, adenine, guanine (UAG), uracil, adenine, adenine (UAA), and uracil, guanine, adenine (UGA) which represent the

periods of termination in the chain formation of proteins and are the equivalent of the Omega points of divine re-genesis.

43 The fifth face of the chemical building blocks is the combination of three of the four bases of U,A,C,G occurring in RNA (or T,A,C,G occurring in DNA).

44 Mathematical analysis shows that in the biosynthesis of protein, the mRNA codes each amino acid as a word in a sequence of three bases. This gives rise to 4³ or 64 different words for the amino acids in proteins. Thus, 64 chemically unique combinations of three may be assembled for the four bases occurring in RNA.

45 The sixth face is the mathematical analog to the electrical valency of the molecule as a triplet communication code. This model is mathematically computed from the chemical grid where: U = 1, A = 2, C = 3, and G = 4.

46 Here the mathematics indicate the spacing of the angstrom linkage distances between the chemical elements and the complimentary hydrogen bonding of the base pairs in DNA-RNA.

47 This process is determined by the interconnection of all grids necessary for the ordering of the life codes. This mathematical spacing allows for the organic development of a biological substrate as we know it.

48 The mathematical grid is uniquely composed of 4 triple, 36 double, and 24 single mathematical cells.

49 This reveals the profile of divine-human correspondence expressed in the numerical relationship of the Twenty-Four Elders

who stand before the Throne of God and govern the divine programs of YHWH in the creation and recreation of the Adam Kadmon.

50 Twenty-four also represents the twenty-four civilizations that are connected with the genetic development of the species upon this planet.

51 Enoch told me there is a thirty-six and thirty-six flow pattern which carries the harmonics and sets of cosmic vibrations out of which the architecture in the lower celestial regions is shaped. The thirty-six and thirty-six flow pattern is necessary for the sequence development of programs sent from the Throne.

52 Thirty-six also indicates the number of beings that are in the world yet completely identifiable with the energies of the Throne, so that they can directly enter into the presence of the Throne through God's grace, to ascertain the sequence involved in program manifestation.

53 The four triple configurations represent the four sacred letters of YHWH, as well as the four living creatures that stand before the Throne who are "full of eyes" used for evolving all forms of creation. Four also represents the key grids within the human anatomical structure: the heart contains four chambers; within the brain, the medulla oblongata is a pyramidal structure that connects posteriorly with the spinal cord as a pyramidal head piece.

54 Moreover, the four triple configurations also represent how each codon is a "triplet" code derived from the four distinct bases

in DNA-RNA.

55 In summary, the mathematical grid recapitulates the creative language mathematics of all the living creations that went into the Creation of Man.

56 The combination of all the grids shows how the Word is combined to take on form. The Word descends in an envelope of Light which is vibrated long enough to allow its vibration to spiral into different codings of Light.

57 Through the image and similitude, given correspondences between the divine image grid and the DNA-RNA grid can be activated to allow for the expansion of a newborn organism. This takes place in six directions through cell growth unfolding with the progression of letters. The mathematical power of the letters increase to equal the increase of chemical complexity.

58 Just as the 64 Keys of Enoch came out of a fiery scroll, so also the 64 structures of DNA-RNA biosynthesis came out of a polarization of divine Light which takes on form from the divine thought-forms expressed in our contemporary program of divine creation.

59 Divine creation continually expresses genesis and regeneration of divine names and genealogies through the image-making capacity of the Adam Kadmon.

60 God has determined through His messengers that there must be a registration of the genetic codes in every generation of His people upon the earth, so that Malachi's words (Malachi 4:6, "And he must turn the heart of the fathers back toward sons, and the heart of sons back toward fathers;") are fulfilled by the Son of Man re-

capitulating the code of life of the Adam Kadmon!

61 The grid spiral of the six divine faces can be used for innumerable programs of incarnation that are necessary to express the work of the Adam Kadmon.

62 The scientific representation of the genetic code structure was given in scripture to prepare Man for the Christ body so that through the vibratory redemption of the body by the Light, fallen humanity could attain to the Adam Kadmon.

63 Thus, the image and similitude of the Adam Kadmon comes into the world through scripture as the divine Word.

64 The image and similitude, through the grid of the Living Word, allow us to attain the higher worlds by putting on the Christ Body of the Living Light.

65 The six faces fit together to form an ongoing helix. Out of this ongoing helix the base frequency defines the 'pattern integrity' for structural organization of the human being.

66 Thus, the base frequency patterns are modulated so as to define the final corpus design that was preordained in the helix.

67 The corpus design flows from the divine "letters" emitting base frequencies which are shaped into 72 pentagons in a sphere (corresponding to the 72 Divine Names of the Father) forming a platform for the dihedral model of angles plus five tetrahedrons which control the transfer mechanisms of biological energy.

68 This formation allows for "the spinning DNA-RNA Light grid" to code for numerous amino acids from the many helical combi-

nations that are possible.

69 This Light grid represents a given biological code which can be used in multiple spectrums of space to create different mammalian experiments operating within various light dimensions. However, in the genetic coding of a specie, the space occupation must match the electromagnetic index into which it is moving.

70 Yet, this grid still remains open to other frequencies, operating within parallel space dimensions, into which another biological-physical form can be evolved to correspond (to the multiple activities of the Overself body) in many different electromagnetic spectrums.

71 Such a grid can be used to directly infuse the Overself body into an eka body of many physical creations. Thus, many physical bodies emanate from one Overself body.

72 They who come into physical being from a divine Overself form come out of a complete and holistic Overself model, whose numerological sequence and divine letters still pass into material form through these grids of creation. Yet, the two are synthesized as a unified manifestation.

73 In summary, the 64 Light grid model opens the door to the energy transducing system of our Alpha-Omega showing: (1) the universality of the basic biological mechanisms; (2) the mechanism of protein synthesis; and (3) the nature of the genetic code.

74 The grid shows the same unity and coherence underlying the whole field of biological planning according to the divine letters of

the Father's Name.

75 Enoch told me even greater experiments can be done with DNA-RNA when biophysicists interface two electromagnetic fields so as to create a neutral zone.

76 These experiments will be a significant key to future biophysics, in that they will demonstrate how the DNA-RNA can be adjusted to accommodate higher frequencies of Light.

77 For by placing these divine codes within a neutral zone surrounded by a higher electromagnetic wavelength environment, the common heterocyclic ring is broken permitting the life codes to be reprogrammed genetically to operate in a less dense physical form (like the triple helix — a synthesized molecule *in vitro*).

78 Therefore, the new gel capacity will demonstrate the ability to live in high frequency light radiations (i.e., waves that can go faster than the speed of light) and will exemplify the mutation of the physical form that is necessary for those beings who plan to survive the great changes in light radiation when our sun goes into an electromagnetic null zone.

79 This null zone is necessary for the reprogramming of our genetic structure. And by utilizing the process of combining light radiations in a neutral zone, our biophysicists will be able to co-participate in the connecting of the DNA-RNA nuclei to chromosomes of another evolutionary inheritance.

80 This co-participation will take place under the direct administration of the Brotherhood of Light who will reprogram us to go into a higher wavelength of light.

81 This reprogramming takes place through the intersecting of one divine program with another spinning program of a new biological network, forming the structure of a high spinning octahedron. This super-octahedron allows for the packaging of geometric forms which house the DNA-RNA as it is carried along one grid of creation into another.

82 When Man can utilize this process he will be able to go into a cross-matching of bodies of different light thresholds and selectively breed and "acquire" positive characteristics from the gene pool of advanced galactic civilizations.

83 The use of the new codings will: (1) prepare man to occupy new space-time thresholds; (2) overcome the aging process of a given biological inheritance; (3) create a bioenergy pulse which is capable of being used with infinite space arrangements, so that the biological system is not limited to any planetary field, but can freely circumnavigate beyond the galactic graviton spectrum; and (4) allow for a new cross-matching with the genetic spiral of life by the synthesis of light such as ultraviolet light.

84 Here the ultraviolet which normally makes DNA impossible to

transcribe (emitting light from π to π^* which is absorbed at 260 nm) allows the magnetic stack transitions and magnetic vectors to change and become parallel as life emerges on the other side of the null.

85 Along with these important biological mechanisms of inheritance, Man will use a language coding of life which is beyond the biological language of acid denaturation.

86 Man will use codes with a new biological language of light induction from other biological realms living in other electromagnetic spectrums.

87 Even in our biological realm of creation it is important to teach the scientists of this world that matter is generated from Light. All species of Life are made possible by birth in material nature through the "I AM seed" given by the Divine Father.

88 Without understanding the "I AM seed" of the Adam Kadmon, the image and similitude cannot be but part of "one Tree of Life," instead of the many "Trees of Life" promised to the faithful of the Father who will ascend into the many creations.



The keys to future biochemistry and biochemical genetics are given in many double helixes for a given chromosome and in many coordinated membrane separators transmitting multiple mammalian orders to the living chromosomal functions. "All are the Faces of the Eternal Present."

THE KEYS TO FUTURE BIOCHEMISTRY AND BIOCHEMICAL GENETICS ARE GIVEN IN MANY DOUBLE HELIXES FOR A GIVEN CHROMOSOME AND IN MANY COORDINATED MEMBRANE SEPARATORS TRANSMITTING MULTIPLE MAMMALIAN ORDERS TO THE LIVING CHROMOSOMAL FUNCTIONS. "ALL ARE THE FACES OF THE ETERNAL PRESENT."

1 Enoch explained that there would be found many double helixes in a given chromosome allowing for many faces of Adamic creation to be evolved from the central code, all having the image and similitude of the Eternal present.

2 Just as man has studied the double helix pattern that goes toward life, man must begin to concentrate on the double helix pattern that expands toward death — where the magnetic repulsive force separates two strands of the double helix.

3 By working with the incorporating double helix forms and by changing the structure of hydrogen bonding that holds together the long helical chains of the nucleic acids, man will discover the existence of other double helix matrices.

4 These other chemical matrices can be used to evolve bodies that are capable of living in other chemical environments, including non-earthly environments consisting of ammonia, methane, and formaldehyde atmospheres.

5 The molecular structure of nucleic acid dictates the character of the proteins synthesized. Therefore the restructuring of the molecules changes the character of the proteins synthesized through hydrogen bonding. This engineering of the hydrogen bonding within the nucleotide units takes place in a neutral zone created between two electromagnetic fields, whereby a high energy proton interface can take place.

6 Consequently, the hydrogen bonds which hold the helix itself together can be changed even to a multiple hydrogen bond system. With the multiple hydrogen bond system, the centrosome body can be made to divide the chromosomes to grow multiple arms, heads, and organs necessary for life in other environments,

7 In addition, by controlling the dwarf and giant syndromes within the mechanisms of inheritance, a miniature specie can be evolved which can absorb less physical substance in interstellar flight or a gargantuan specie be evolved which can have a greater resilience to live

in the atmosphere of Jovian-like planets.

8 There is a complex code that can be generated out of the basic DNA chain allowing for the triple helix to be created out of the double helix. Both double and triple helixes fall within a superhelix.

9 Moreover, by an additional hydrogen bond system, sets of bodies can be generated off a parent form. However, each set of bodies can be made to carry a different nucleic acid template on which proteins of specific stereoisomeric forms have been synthesized.

10 These bodies — by rearranging the codes — would have different skin layers that could appear silvery or bluish or almost in any combination of color patterns desired for membrane coverage.

11 Presently Adamic man exists between a C-H-O and a C-H-N system capable of harnessing the key combinations of elements which would give him liberation to enter any other chemical environment with an acid denaturation code using anyone of the following combinations:

CHO	CFO	CCIO
CHN	CFN	CCIN
CHP	CFP	CCIP
CHS	CFS	CCIS

12 The helical nucleic acid molecules have a conformational order that attracts specific protein molecules having stereospecificity. By altering the proton matrix controlling the engineering of the present double helix and introducing multiple Magnetic fields to a generating proton similitude, sub-specie intelligence can be created.

13 By changing the density

fields which triggers the chemical transmitter molecules, specie forms can be created having an intelligence which is directly connected to a parent mind by virtue of proton precession at the same frequency.

14 In other words, just as the higher mind can experience many worlds simultaneously, this new creation will also possess the ability to occupy those realms by multiple physical embodiments all connected with one mind.

15 Thus, one mind will transmit to many bodies as one genetic code is used as the master code for many biological entities.

16 Hence, the bioengineering of the Higher Evolution demonstrates even the ability to live underwater in different planetary environments where the Higher Evolution can build "cities" with special environments for the training of their offspring.

17 In a previous cycle, the Atlanteans were also able to live underwater. However, the Atlanteans also possessed the ability to create sub-specie intelligence to govern the nature of the material world. This inner breeding within these sub-specie forms gave rise to a diminishing spiritual capacity and produced a nation of strong physicals who were muscular and emotionally aggressive, but did not have the higher consciousness planes which would allow them to spiritually evolve out of the changing genetic-planetary conditions.

18 For this reason the Council of Light permitted the Atlanteans to partially destroy themselves as a witness for other cycles of spiritual-physical creation.

19 In this Age, the new bioengineers will have the ability to transmit a genetic code by laser-engineering to members of another race which would then transcribe the chemistry of that Adamic form to dwell in another environment.

20 In other words, the bioengineers will have the ability to use a laser-like light projection (e.g. by optical rotation) to demodulate a complete physical form into an energy form which can be projected to a vehicle or an environment in the lower heavens where it can be remodulated into the same physical form. This is called biolocation.

21 Biolocation takes place under a variety of conditions providing protonic flux is controlled. By controlling protonic flux by the use of new energy forms called *cosmoprotons*, the chemistry of man can go through a chain-like coupling to be remanifested at another point on the earth or other planets that may even exist on a higher frequency.

22 This ability to use new mechanisms of inheritance must be performed with absolute responsi-

bility towards the Cosmic Law. Every Father universe requires of every specie in the many realms of our Son universe — peace, love, and non-interference with the biological kingdoms outside of a given image and similitude unless directly permitted by the Councils.

23 Without the higher reprogramming being done at this time with direct sanction of High Command for the regeneration of the Adamic race and the preparation of the Christ people for new worlds of creation, a change in biological life could not now evolve on Earth, since any organic compounds formed would be oxidized, rather than forming more complex organic compounds. It is not sufficient to possess only the correct elements for a new chemical evolution. They must also be present in the correct proportions as willed by the Lords of Light.

24 Through this great biological change of our threshold, the bioengineers will recognize the words of the Father when He says: "I AM the source of all spiritual and material worlds. Everything emanates from Me."



The keys to the "Sons of Light" are given in the transmissions of "Living Energy Codes" within the "People of God." They are sent from living universe to living universe to reveal the codes of Light to the orders of evolving specie within cellular time so that the coded nucleic membranes may attach with the "Larger Membrane of Universes."



2-0-4

THE KEYS TO THE "SONS OF LIGHT" ARE GIVEN IN THE TRANSMISSIONS OF "LIVING ENERGY CODES" WITHIN THE "PEOPLE OF GOD." THEY ARE SENT FROM LIVING UNIVERSE TO LIVING UNIVERSE TO REVEAL THE CODES OF LIGHT TO THE ORDERS OF EVOLVING SPECIE WITHIN CELLULAR TIME SO THAT THE CODED NUCLEIC MEMBRANES MAY ATTACH WITH THE "LARGER MEMBRANE OF UNIVERSES."

1 The *'Sons of Light' project the geometries of creation into fourth-dimensional space in order to code spiritual mankind into the *fifth dimension*, the next larger membrane of universes. The revealing of the codes of Light extend through *telethought communication* which is produced by the modulation of gravitational waves. The gravitational waves carry the codings of Light intelligence from the larger membrane of universes.

2 You as "a believer" can receive modulated gravitational wave factors that are sent from a Higher Evolutionary Master intelligence of Light. This transmission of knowledge contains codes of Light that give you the realization of God's purpose and recognition of where we are in relation to the larger evolving universe.

3 This knowledge comes both as a Light force and as a Love force. This is expressed through God's Infinite Mind as *Ehyeh Asher Ehyeh, I AM* that I AM, which gives teaching and understanding to our creation through the Hierarchy for the remaking of our evol-

ing specie within cellular time.

4 We exist only within our consciousness time cell until that point where we work directly with the Hierarchy commissioned by the Father to recapitulate the program of Alpha and Omega.

5 Our time and space are the dimensions of time cell consciousness ordered by the greater star seed image. The image is given by the Higher Intelligence as the configuration for connecting the spatial vibrations of the first chakra to the seventh, eighth, and ninth chakras of the Higher Evolutionary Light.

6 The movement towards energy embodiment of the fifth dimension begins with a mutual programming created by projected energy codes creating an eighth and ninth chakra vibratory level. When this takes place, the first and second chakra influences dominating organic three-dimensionality are changed. The human system acquires additional eighth and ninth chakra energy fields which are necessary to receive and send geometries of the Living Light.

7 A series of biomagnetic

energy resonances are balanced with the eighth and ninth chakra levels so as to open the human vibratory field through a complete energy conversion. Through gravitational flux lines, the Higher Intelligence connects the first and eighth spatial wave controlling the magnetic lines of force, the seventh spatial wave controlling the electrostatic lines of force, and the ninth spatial wave controlling the gravitational lines of force, so we can be sufficiently altered into any of the nine dimensions in our local universe. (Here, the energy plurality produces a unique effect for travel through metagalactic ordering where Gravity is uniquely overcome.)

8 From this Light encoding, the physical body and the Overself body become one, so that the physical form can be seen simultaneously in two or more locations.

9 The words "Larger Membrane of Universes" are set off by special markings which represent a key within a key. This emphasizes that the larger membrane exists in other universes, many of which are far beyond us in their evolutionary make-up. **The larger membrane shows us that we function as the finger cells and toe cells of the Higher Mind processing knowledge as the Brotherhoods pulsate their wisdom into us.**

10 We must understand how the larger life force of local universes collectively forms both part of the Eternal Mind and part of our galactic network which issues forth biological programs bringing Alpha and Omega together. When the Alpha-Omega cycle is completed, the Magnetic fields shift causing

genetic information to be adapted to a new biotechnology of light. The Magnetic fields create neutral zones for the interfacing of high speed molecules which control growth and development in all living things.

11 We are going into a different membrane program at this time. This new program requires that the genetics of Man function on a higher wavelength of light. In order to accomplish this the Brotherhood of Light is accelerating the entire system of human biorhythms to enter a less dense spectrum of matter-energy.

12 The Brotherhood of Light is changing the electromagnetic density so that the electrification of matter prepares Man for the doming of his Overself body. We are going directly into a new star threshold with a new Magnetic vibration which is changing the whole nuclear membrane on this planet.

13 New Magnetic fields penetrate the tRNA molecule varying the intensity of the field and causing the hydrogen atoms to produce more units as they relate to the geometric bonding of the DNA pentagon.

14 Realizing then, that the universe around us is gauged by many wave factors of electromagnetism, we can realize how man, as an electromagnetic computer, is controlled by a still larger Gravitational time grid which is different from our spectrum.

15 We as an Earth specie have been using the wrong attitude, the wrong science, the wrong wavelength of measurement in trying to penetrate gamma pulsations and other energy codes coming

into our spectrum from other thresholds: e.g., Arcturus, M42, 3C263, 3C273, Tau Ceti, and Betelgeuse.

16 We have been using the wrong measurements with hydrogen, formaldehyde, and ammonia bands to try to understand why these signals should be coming from distant radio stars, like Cygnus-X formations and quasi-stellar formations in our larger universe.

17 Once we can accept the fact that these distant "Sons of Light" communicate beyond our known electromagnetic spectrum, we can understand why this key states that the "Sons of Light" must imprint upon our spectrum new living energy codes which will raise the consciousness of our evolving specie so that we can be coded into their larger membrane.

18 However, some of these energy codes are placed on our present electromagnetic spectrum so consciousness interaction can be stimulated.

19 Therefore, when the scientists of the Earth retool their electromagnetic measurements with new energy codes of consciousness, the biocommunication signals from other species can be received and used to help us project into new planetary environments, on new biological wavelengths which will allow us to cross the old electromagnetic spectrum on which our present civilization is based.

20 As in the cycle of the Adam Kadmon, we will communicate back to our parent source of Light.

21 This is the tremendous significance of this Zohar key, for it explains that we, as one living

sub-system of intelligence, pulsate within larger evolutions of star intelligence. **Our local universe is a sub-system to larger membrane force fields of star universes.**

22 A directed polarization of light takes the 5S molecules of the human Gematrian light body and provides the instructions for the new building blocks of life within the galactic Tree of Life.

23 The "Sons of Light" are now giving a Master Control Evolutionary Charter to those within our galactic tree of Life "who wash their robes, for they will receive authority to go to the Trees of Life" of other galactic worlds.

24 Hear the words of the Master Control Evolutionary Charter given in the Name of the Office of the Christ:

-8-

25 We live in an open-ended local universe which is part of myriad universes which comprise the Universal Mind.

-2-

26 Our local universe has at its center a more developed pattern of astro-chemical networks and re-programming life syntheses known as the Higher Evolution.

-3-

27 When you surrender your personal ego and identity to God, you are able to rise to a space-time overlap, working with your spiritual brothers and sisters through multidimensional space and time. This is essential for the ongoing fulfillment of consciousness so as to be one with continuity and change within Evolutionary Continuum.

-1-

28 Invitation to the higher 'I AM' identity consciousness of the Evolutionary Continuum comes by dedicating your physical garment of life for the survival of the specie. The activation of this dedication is the next level of attunement with a larger Master Intelligence.

-1-

29 Focused attention between the People of God of our galaxy's I AM consciousness with the I AM consciousness within the larger membrane of universes is necessary for our attunement and resonance with the Universal Intelligence of Ehyeh Asher Ehyeh—I AM That I AM.

-1-

30 Individual attunement is both biological synchrony and resonance with self-realization, allowing man as a living *biotransducer* to serve Higher Intelligence as part of a Light-gathering continuum.

-1-

31 When you have tapped into the Light-gathering continuum, you will realize that you have more than just one body. In a fully activated state of consciousness awareness you can have five bodies. These are the electromagnetic, *epi-*kinetic, *eka* body (made up of multiple bodies of relativity), *Gematrian* body of inner Light, and the Zohar body of outer Light. These bodies collectively make use of Divine Wisdom. When you truly utilize

these bodies, physical limitation is overcome and you manifest divine energy on the human plane.

-1-

32 If a global network of Spiritual humanity unites to draw upon these energies and focus them with a unified purpose, towards the marriage of a consciousness evolution to a scientific evolution, the world will be One Planetary Mind that will fuse with other planetary worlds and understand how our planetary mind is One of Many thinking membranes between evolutionary star systems.

-0-

33 Our planetary mind will be speeded up as an electromagnetic computer, as we move into an electromagnetic null zone. During this period of the next thirty years, the planetary mind will enter a dimension of time-space beyond conventional time-space and be transfigured by awe of other life forms that make up our Many and One universe.

-1-

34 During the present space-time overlap, there will be the passing of one energy universe within another as our planetary mind crosses the present electromagnetic density threshold and is raised to the next electromagnetic orbit of the Universal Mind. At this point, we as sons of Man become the Sons of Light and transplant our consciousness Light into other regions of our local universe.



The keys to future forms are cosmological constants speaking with "Faces of Pyramids" and triangular bipyramids and tripyramids when a pyramid color cap is added over each face. In the Great Lights of the tripyramid three bodies can be seen moving in and out of one another. The spirals of higher orders speak through "Wheels Within Wheels" and through tripyramids of energy which move through rotational circumversion so as to create "The Making of a Time of Time," the artificial time

warp zone. In these movements of time, forwards and reverse, a field of Light is opened and high frequency bodies ascend and descend so that one universe is connected with another, and the Ophanim reveal the "Glories of the Throne" to the servants of "Living Man."

2-0-5

THE KEYS TO FUTURE FORMS ARE COSMOLOGICAL CONSTANTS SPEAKING WITH "FACES OF PYRAMIDS" AND TRIANGULAR BIPYRAMIDS AND TRIPYRAMIDS WHEN A PYRAMID COLOR CAP IS ADDED OVER EACH FACE. IN THE GREAT LIGHTS OF THE TRIPYRAMID THREE BODIES CAN BE SEEN MOVING IN AND OUT OF ONE ANOTHER. THE SPIRALS OF HIGHER ORDERS SPEAK THROUGH "WHEELS WITHIN WHEELS" AND THROUGH TRIPYRAMIDS OF ENERGY WHICH MOVE THROUGH ROTATIONAL CIRCUMVERSION SO AS TO CREATE "THE MAKING OF A TIME OF TIME," THE ARTIFICIAL TIME WARP ZONE. IN THESE MOVEMENTS OF TIME, FORWARDS AND REVERSE, A FIELD OF LIGHT IS OPENED AND HIGH FREQUENCY BODIES ASCEND AND DESCEND SO THAT ONE UNIVERSE IS CONNECTED WITH ANOTHER, AND THE OPHANIM REVEAL THE "GLORIES OF THE THRONE" TO THE SERVANTS OF "LIVING MAN,"

1 The key tells us that earthman will be able to see and understand the appearance and morphology of higher spiritual intelligences who come from higher dimensions and are called "whole light beings." (They are *not* to be confused with non-human space intelligence from other physical worlds.)

2 These cosmological orders of higher intelligence will explain the beginnings of life on Earth, and the development of intelligence and technical civilizations among distant galactic communities. These intelligences can assume any physical form necessary to operate in any given time-space sequence. In our consciousness time zone, they can appear in space vehicles creating pyramidal patterns of light in the sky. The onlooker will often see

one of those expressions as three space vehicles flying in triangular formation.

3 These vehicles operate as "Wheels-within-Wheels," whereby one inner wheel of technology is surrounded by an outer wheel having energy portals.

4 The inner wheel becomes an inner pyramid when entering various realms of space habitation. And this pyramid, by changing its faces into any color spectrum, is capable of screening different forms of intelligence for specie identification and communication. The color screening of various realms is necessary because each specie is organized on different rays of Light.

5 The color cap is also added over the vehicle's geometries for a

greater multiplexity of function, such as to bring out the magnetic features that have to be crossed when the vehicle is interacting with different spectrums of intelligence. For the higher Intelligence to cross our light threshold, it must cross over a multitude of Magnetic thresholds. This is done by sending out different levels of light to measure, by different color sets, the volume, depth, and space of a given magnetic field that the vehicle crosses.

6 And in order to establish communication, it is necessary that these Merkabah vehicles of Light use pyramidal color caps to adapt their energies to whatever radiation of color their vehicle is traveling through.

7 For example, when the blue-white pyramids of the higher frequency interface with light domains of singular sun systems (in the main sequence phase), one order of chemical Intelligence is able to relate to another by changing its color cap of spectrum light conversion even within three-dimensional reality.

8 In addition, the entrance and exit points of gravitational fields also have specific color codes and narrow charm resonances which must be used if the vehicle is to tunnel through abrupt discontinuities which could cause danger or damage.

9 Through the alternating gravitational fields a whole standing wave is created by multiple nodal points each expressing a different color cap. These additional color caps allow Merkabah to establish a "covenant of Light" with many realms of intelligence that may be

sharing the same life space but existing on different levels of a given star field.

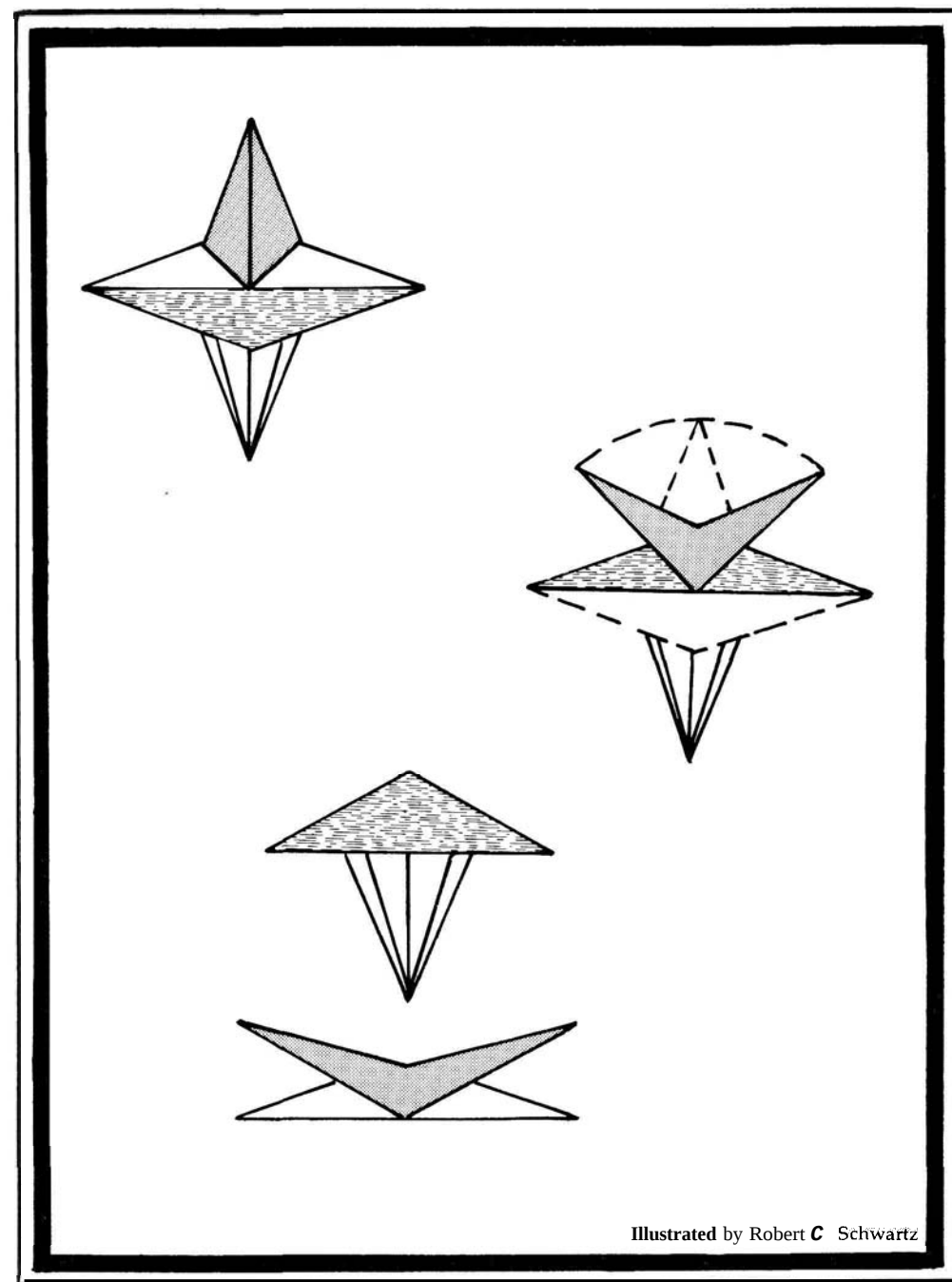
10 Therefore, the minds of the Brotherhood within the vehicle change the central conic section which, in turn, changes the whole structure of the vehicle enabling it to shift directly into a new planetary life sphere as it crosses into new light zones.

11 Furthermore, the Higher Intelligence is capable of placing a color cap over a species' radiation and recode that species' radiation and knowledge index into a form synchronous with the majority of specie forms identified with the vehicle's program. This is done to allow for a sharing and cooperative mapping of individual evolutions into collective evolutions.

12 The key explains how wheels of technology, modulated by thought waves from Son universes, can visit the outer limits of our galaxy and communicate through "Faces of Pyramids." These are not three-dimensional geometries of Inanimate matter but multi-dimensional pyramidal combinations which form the inner wheel of the Merkabah vehicle.

13 These multi-dimensional pyramidal combinations include what Enoch calls *triangular bipyramids* which are pyramids connecting at the base line so as to revolve as a sphere.

14 Their purpose is to connect one planetary realm with other planetary realms in the same "consciousness time cell." For example, they are capable of sharing two different density realms simultaneously so that speciehood from one density can be transferred into a



Multi-Stage Merkabah forming Bipyramidal Command Vehicles

different density level.

15 Furthermore, the triangular bipyramids control the negative mass which provides a mechanism for the direct interaction among different levels of organized matter fields in our local universe. They are capable of controlling the space-time singularities that are located within miniwhiteholes and miniblackholes everywhere in our local universe which allow them to move from the exterior of three-dimensional universes to the interior of hyperspace universes and vice versa.

16 But bipyramids are limited to the frequencies that surround the lower planetary systems and therefore are not able to work with more than two categories of intelligence simultaneously.

17 Therefore, the bipyramids are used to administer the Cosmic Law to the lower heavens and yet they are limited in their navigation.

18 The bipyramids do allow evolutionary creation to connect with the next ordering of evolution enabling one life system to move directly into the next "stepping stone" in the greater evolution.

19 Therefore, the triangular bipyramid is one of the forms expressing the Merkabah. It nurtures god level growth to god level-1 status among the planetary intelligences on the outer edges of their respective galaxies which are biological testing zones.

20 Next on the order of expressing the Merkabah intelligence are the *tripyramids* which are pyramids that connect at a central capstone so as to fuse pyramidal structures into one energy manifold.

21 The tripyramid is able to

span several levels of energy and operate in **several** co-existing time dimensions, not being limited to a singular super-plane (i.e., event horizon).

22 The tripyramids are used to stabilize the prime infinitesimal kinetic units so that proper movements can be made between units of kinetic mass into a triplet of mass-energy interactions. Here the tripyramids allow for the reprocessing and balancing of energy going to and from kinetic energy.

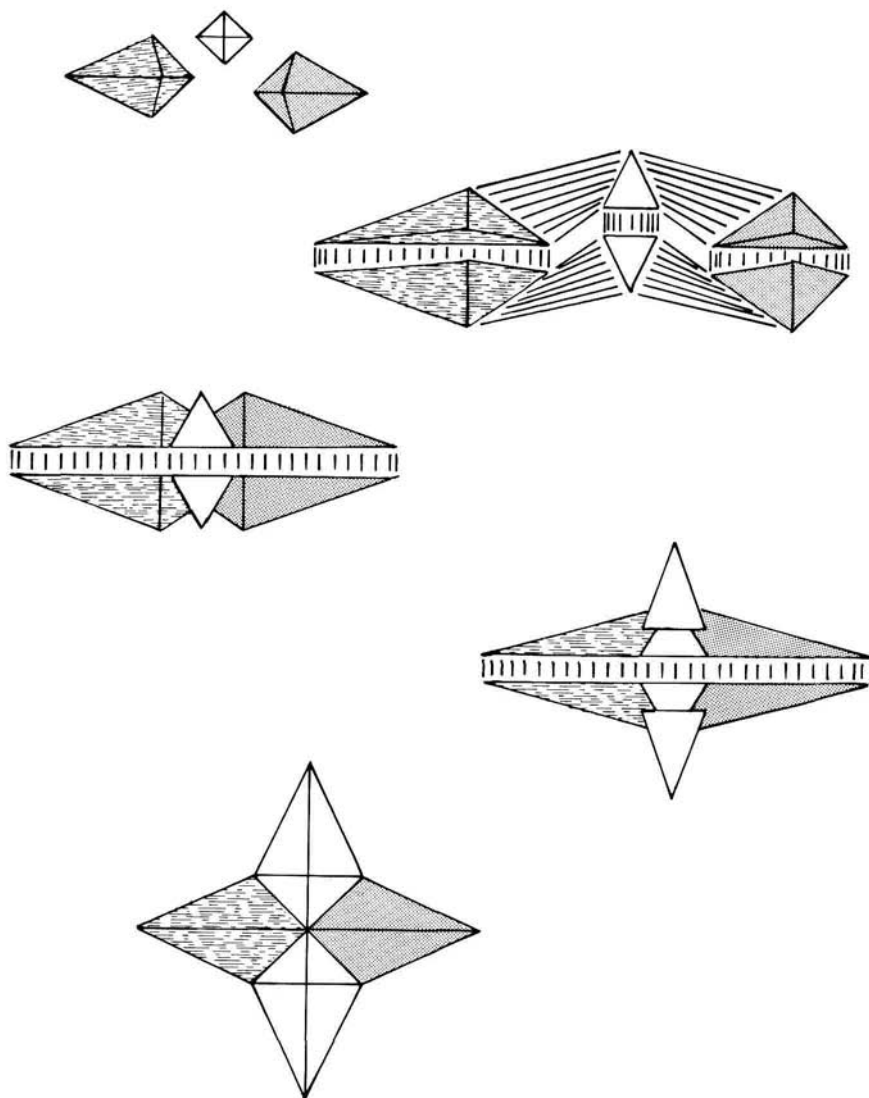
23 Thus, the tripyramids work through the distribution cells of the kinetic energy momenta in all mass-energy. Kinetic energy is constantly transferable by their mechanisms of interchange.

24 However, throughout infinite space and time, new kinetic energy is continually being created and conserved by the tripyramids. They must interface momenta units in order to allow intelligence to use one particular type of energy source to go from one or several levels of one consciousness body of time directly into other time zones.

25 This allows vehicle intelligence to leave its galaxy and to travel to other galaxies in its Father universe carrying out the will of the Councils of Light.

26 In order to be in harmony with the Cosmic Law when this travel occurs between universes, all laws of motion created or used by the tripyramids must be universally and perpetually valid for all velocities.

27 All scales of intelligence in all frames of matter-energy starting from the prime infinitesimal particles, next to zero mass, and working up to the largest systems of



Illustrated by Robert C. Schwartz

Multi-Stage Merkabah forming Tripyramidal Command Vehicles

masses, are affected by the tripyramidal Merkabah. It moves through the heavens by using a synchrosimilarity to reach many levels of intelligence, with the message of change and deliverance, coordinating Higher Evolutionary technology.

28 Thus, the Merkabah vehicle that carries tripyramids is used only by the Lords of Light to advance civilizations and to form new galactic federations.

29 They are able to collectively advance, at the end of a given cycle of creation, independent levels of living intelligence that occupy the same life space yet live in different electromagnetic spectrums. This advancement is unique because it allows the various levels of intelligence to be coordinated together for the first time allowing them all to see that their different levels of civilizations are linked "physically" and consciously together as a unified intelligence.

30 Within the tripyramid three bodies of Light are seen; these bodies are individually distinct, and perform individual assignments as to: the giving of the Law; the measuring of the planetary intelligence so as to determine how much of the Law shall be dispensed; and, the calculation of "the age" of the planetary life system of where the specie is in its track of evolution, in terms of the complete age of the planetary life system.

31 Furthermore, the three beings are unified by virtue of a Light sphere which is placed around their bodies allowing them to operate in different density levels, yet participating in an interchange of bodies. They can navigate in

widely varying densities of creation where several life systems of intelligence are helped simultaneously.

32 The three beings are part of a great Brotherhood of intelligence that travels between the galaxies educating the lower worlds as to the true nature of the Infinite Way.

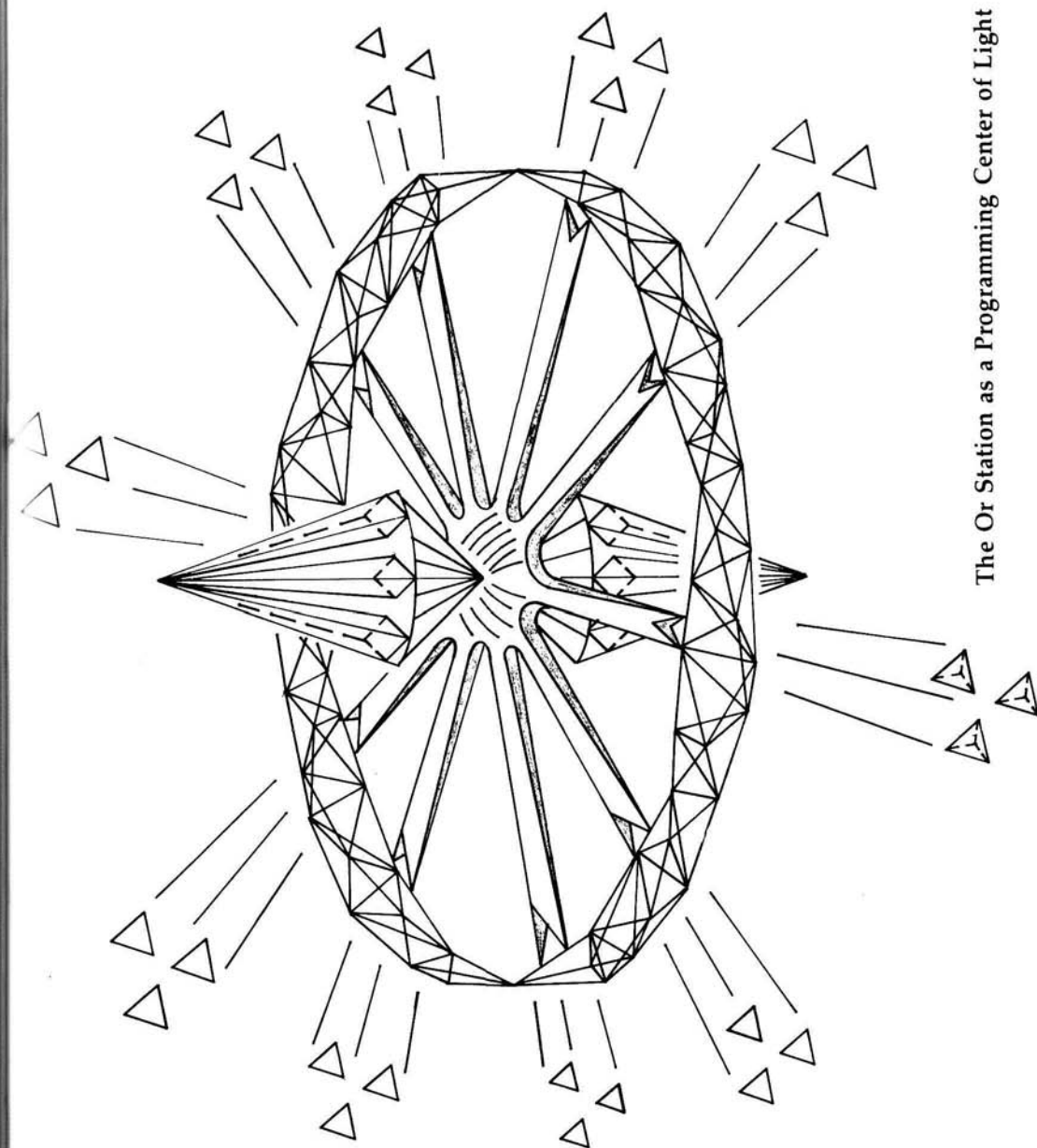
33 These beings represent the coordination of the Galactic Commands of Michael, Metatron, and Melchizedek. These bodies come together as a unit to form a governing Pyramid of Knowledge.

34 The vehicle, by changing its color capstone and matching a new color spectrum with a given hyperspace, can overlap one galactic dimension with another without having to travel along a singular dimension taking thousands of light years just to travel from one galaxy to another.

35 In summary, the triangular bipyramid and tripyramid are essential parts of a giant brain network, for they are working with several space thresholds and have the capacity of universal communications and reprogramming for multiple dimensions of intelligence.

36 Furthermore, in order to work with the "giant brain," the outer wheel of the matter-energy Merkabah contains "ten energy" spokes. These control the environmental field into which planetary beings are taken as they pass through the magnetic null and are brought to their next ordering of specie mapping.

37 The environmental field is like a gravity compression zone in which magnetic and non-magnetic



The Or Station as a Programming Center of Light

vibrations can be altered while the vital life forces are maintained.

38 In the lower planetary dimensions where a physical manifestation for the initiate is the only reality link with other intelligence, the matter-energy beings within these vehicles create the function of *transvirulence* to energize the body of the initiate and biolocate his body into the vehicle's environment through the energy portals where the subject is provided with knowledge to serve his reality link.

39 Those from this planet who will proceed to other star evolutions will mostly be taken through bipyramidal and tripyramidal manifestations of the Merkabah of Light. However, since this is the completion of a grand cycle of evolutionary change, the Higher Evolution which uses the tripyramid has the final say as to the arrangement of how bipyramidal and tripyramidal intelligence cooperate in space.

40 The bipyramids and tripyramids are the keys to future cosmological forms that are able to bridge the different galactic societies. They should not, however, be seen as the "be-all" or "end-all," rather they are the essential facings for the unfoldment of Higher Evolutionary technology with planetary societies.

41 And where a pyramidal life zone of light is established along a given energy meridian of a planet by the teachers of the Christ Race — there bipyramids and tripyramids of light intersect by means of coordinating grids permitting vast matter-energy technology from other interplanetary levels to land on the planet's surface.

42 Therefore, the overall configuration of the Merkabah vehicle, in conjunction with the energy meridians of a planet, can create a time warp coordination for other vehicles to enter into the human electromagnetic field and rest upon the face of the Earth.

43 In other words, the creation of time warps by the Merkabah vehicle, allows other vehicles used by the Brotherhood of Light, called spectrum vehicles, to cross the human light-life spectrum and encode their intelligence into any spectrum embodiment of light in the lower worlds.

44 However, before other vehicles can enter, the Merkabah must first come into our light-life zone through rotational circumversion, a process of separating the magnetic structure of our electromagnetic field, and create an *artificial time warp*.

45 The *artificial time warp* is a respatialization of the core relationship within the nucleus of the atom which is made up of three spatial fields that intersect and synthesize with three incoming conic sections of Merkabah light. The light of the incoming sections is called *Orium*, and the respatializing of the core nucleus is accomplished by matter waves of Light which uniquely combine μ mesons, κ mesons, etc. These particles are anchored together — not by chance — but with unit entities that predominate towards coupling actions.

46 Through the spatial openings caused by the discharges in the core nucleus, the Merkabah occupies our light-life zone while not being of the same light.

47 Thus, the Merkabah vehicles

of Light descend upon our planet, whereby a field of light is opened and "whole light beings" descend as the Magnetic fields of the space-time overlap are controlled.

48 These "whole light bodies" come down through the artificial time warp zones and land upon the face of the Earth. And this is what the ancients beheld when they saw "the pillar of the cloud go up from before their face."

49 And Merkabah will continue to witness until we of the earth are reprogrammed according to the glories of the Father's Throne. For the Father's Throne has and will continue to govern new programs of glory during all stages of our soul advancement throughout the heavens,

50 This is a constant program within the Light continuum bringing systems and sub-thresholds together into new variegated patterns and placing them on greater spirals so as to achieve new life combinations on an infinite scale.

51 Here in this artificial time warp zone, in the greater body of transparency, the impregnation of new realms of time-space are brought forth into the chemistry of the specie.

52 This can cause the bodies of the specie being probed to adjust themselves to a new physical form. This impregnation into the biochemistry of the given specie proceeds through vibrations of chromodensity.

53 The chromodensity is controlled by the Merkabah projecting its energy into the meridians of the planet marked by Urim-Thummim deposits. These deposits make up the equivalent of twelve pulsating

crystals, some of which are of the vibrations of alexandrite, amethyst, sapphire, etc. The activation of these crystals by the Merkabah creates a proton spin coupling so that our body becomes sensitized to their Light and can be remade into a more perfect form cell by cell.

54 Hence, in these movements of time, forward and reverse, from the Alpha-Omega consciousness time zone of one age through the throne and dominions of new Alpha-Omega ages, fields of the Father's Love are exchanged; "whole light beings" physically materialize on planets; and planetary beings of physical form ascend through the "Tabernacle of Testimony" into other life realms.

55 This changing of a species' distribution capacities and the varying parameters of its objective reality takes place through what the Higher Evolution calls a *space-time overlap*.

56 After the "whole light beings" physically materialize on planets, they are able to return to their original energy form because their pyramidal modes of creative activity have already been established on their original frequency of light.

57 Therefore, in this key we are told how the Ophanim, the messengers of Light, come through spirals of advanced orders of intelligence on a scale of what we call the fifth dimension on up (to the twenty-fourth dimension) of our Son universe.

58 Through an energy "wheel-within-a-wheel," bipyramids and tripyramids create spiral openings and through rotational

circumversion open up time warp zones by pyramidal geometries which encode bipyramid and tripyramid coordinates within our level of creation. This is the creation of an artificial *time warp zone*.

59 The messengers of Light have the ability to create an artificial time warp zone to liberate man, even in his physical flesh, from being trapped in his black and white spirals of energy. But man without his own spiritual consciousness body will only return to incarnate again and again as a sub-Adamic intelligence.

60 Therefore, the Higher Evolution comes first to awaken and raise the consciousness of the specie by very intricate maneuvers and regenerate intelligence by placing a higher color coding around a given specie.

61 Oftentimes this is done by giving a very elaborate system of star keys and through these star keys or messages various levels of specie creation can be holistically remapped.

62 The star keys given in the past are timepieces deposited within the Earth's energy fields to enable succeeding generations of the Earth's inhabitants to discover how their consciousness can be influenced by these timepieces and connect to an Infinite Way.

63 The timepieces set up in basin areas, in the mountains, or beneath oceans indicate where the vehicle "wheels-within-wheels" have operated on the earth plane to explore and program molecular forms of creation. During the process of activating these magnetic timepieces of civilizations, the pyramidal vehicles of Light will

once again come down as the capstone to complete the pyramid.

64 Hence, at our stage of breaking with earthbound consciousness the vehicle becomes the central point of activity for it illustrates the evolutionary model that can transfer scientific communities from planet to planet.

65 In summary, the Merkabah shows Man how to use a universal language of multi-level instruction through its intricate maneuvers and the star keys which they leave behind. Their language is a language of Light which communicates to any creation through light graphics and pulsations. Through this language Man acquires an understanding of the levels of higher intelligence.

66 Oftentimes, this is accomplished by beaming a message across the vehicle so that as the pyramidal control starts to spin, all four faces of consciousness mapping can be seen at the same time — as in the experience of Yehezqel (Ezekiel). When all four faces of the vehicle are seen together one understands the complete program of the star probe.

67 The face of the Bull, as it is seen in the scriptures of Yehezqel represents Taurus-Orion which in ancient astronomy gives the origin of the Merkabah vehicle as coming from Orion.

68 The Lion face shows the probe of our sun system by the Merkabah vehicle; in the higher evolutionary astronomy a Lion-Solar face represents a Population I system on the edge of a greater central sun.

69 The Eagle face, in terms of the ancient scroll, tells us that the

probe is exploring our galaxy and represents, by its outstretched wings, the enormous spiral arms of an S_b^* or S_c series galaxy.

70 Another face will have the "appearance of Man" but does not constitute "the substance" of an earthling. The face in the likeness of Man shows the overlap carried from higher evolutionary creation to the human evolutionary creation.

71 So all four faces come together giving the similitude needed to coordinate the specie to go from the image of its dragon-like entropy to the image of positive entropy, the 'Dove,' as creation fully manifested and redeemed.

72 In the image and the language of the 'Dove' we find revealed the mystery of mutual programming. The Dove descends on top of the pyramid of creation when the intelligence of a given creation is ready to go through its pyramidal life zone.

73 The Dove gives to the pyramid the Eye of Horus which is used to remake the pyramid program of Man into the design of the Father by connecting the Eye of Horns with the Eternal Eye of God.

74 The Eye of Horus sends out radiations of Light as the gateway to new dimensions through which Man ascends. The center of the Eye is a "whitehole" of the plus and minus rotations of force fields turned over by circumversion. Out of the "whitehole" comes the white "Yod," the cosmic flame used to create new spectrums of light and alphabets of creation.

*Our present galactic model is accepted as the S_b type.

75 Until the Eye of Horus arrives, the consciousness of the Adam is trapped within the karmic spirals of the planispheres as a wheel of time. As long as the consciousness body of the Adam remains exclusively within the karmic cycle his spiritual body cannot take his physical body into other galactic environments.

76 Karmic release can only come when the Father is petitioned to allow the wheel of time to attach itself to a wheel of Light, and through this interpenetration of one creative cycle to another, two conic sections or two cones of Light synchronize each other, and the Star of David is formed.

77 The Higher Intelligence can and will select the physical beings who will continue to go on to other planetary worlds where physical bodies are required. But those physicals who will be taken in these Merkabah vehicles will have loved and served their fellowman and will love whatever specie the Father would assign them to.

78 Most physicals continuing in the purified physical form will be used to seed life after their own kind so as to nurture respect for the 'Adamic image' on other physical planes. Others will be advanced to higher vibratory forms corresponding to their level of soul growth.

79 Greater knowledge will be given to those physical energies on the face of a planet or star field which most resemble the energies of the Ophanim.

80 Knowledge will be given to those who serve the living Man upon the face of the new earth worlds just as the Ophanim serve

the greater Son universes.

81 Man will understand why the verity of the lower heavens requires the Merkabah to pick up communications only from 'a son or a daughter of Light' with corresponding vibrations.

82 As the newest member of

the hierarchy of the Ophanim, Man will use the salutations of an extended hand vibrating the star codes of 'The Throne', greeting the angelic Commanders and the Brotherhoods with "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!'"



The key to the
future of the living
sciences is Torah.

the "Creative Language
Mathematics" of all the living creations that
went into the creations of Man. In the
Torah are revealed the language transpa-
rencies of the "Higher Evolution." Torah is
the key to Kaballah, the wisdom of the
many universes, and the key to "The
Scriptures of the Luminaries to Come."
Because of the gift of the Torah we can say,
"Blessed Art Thou, O Lord, Creator of the
Luminaries," for the Torah is, indeed, among
the Luminaries, "The Extension from One

Membrane to the Next Membrane." The languages which deny the "Many Universes" and "The Torah of the Higher Evolution" are languages not of luminaries but of fallen beings speaking with the heads of Giants and with the tongue of a "Speaking Snake" programming life away from "The Chambers of Living Light."

2-0-6

THE KEY TO THE FUTURE OF THE LIVING SCIENCES IS TORAH,* THE "CREATIVE LANGUAGE MATHEMATICS" OF ALL THE LIVING CREATIONS THAT WENT INTO THE CREATIONS OF MAN. IN THE TORAH ARE REVEALED THE LANGUAGE TRANSPARENCIES OF THE "HIGHER EVOLUTION." TORAH IS THE KEY TO KABALLAH, THE WISDOM OF THE MANY UNIVERSES, AND THE KEY TO "THE SCRIPTURES OF THE LUMINARIES TO COME." BECAUSE OF THE GIFT OF THE TORAH WE CAN SAY, "BLESSED ART THOU, O LORD, CREATOR OF THE LUMINARIES," FOR THE TORAH IS, INDEED, AMONG THE LUMINARIES, "THE EXTENSION FROM ONE MEMBRANE TO THE NEXT MEMBRANE." THE LANGUAGES WHICH DENY THE "MANY UNIVERSES" AND "THE TORAH OF THE HIGHER EVOLUTION" ARE LANGUAGES NOT OF LUMINARIES BUT OF FALLEN BEINGS SPEAKING WITH THE HEADS OF GIANTS AND WITH THE TONGUE OF A "SPEAKING SNAKE" PROGRAMMING LIFE AWAY FROM "THE CHAMBERS OF LIVING LIGHT."

1 The Torah Or is the celestial song of the Kaballah, the Eternal science of the many universes which comprise the Throne of YHWH. It is a love message revealed directly from the higher universes to the dust world creations which are generated in the Name of the Father. Everything that is encompassed in this world of creation — the life that is, the life that is to come, the life that has already passed, is coded in the Torah Or which teaches of Divine unfoldment.

*Torah according to Enoch means the 'Torah Or' — all of the scriptures of YHWH, those which have existed and those which are being revealed.

2 The Torah is the complete computer code from Alpha to Omega, for all sacred sciences extending the biophysical to the astrophysical and revealing the Bible as a consciousness pyramid for human initiation into other kingdoms.

3 Therefore, the Torah cannot be limited to the first five books of the Bible, because the building of the foundation stone, the Great Pyramid, is mathematically given in the Book of Isaiah, and the energy vehicle of becoming numbered with the stars is given in Daniel and other prophetic sections. Without these scrolls, the People of God could not use the ladder of Jacob to

ascend to the heavens of the Ophanim.

4 Likewise, the Book of Revelation is necessary to give an actual account of how the Divine Council of the Elohim, at the time of the Restoration of JerUSAlem, will materialize the capstone of the Great Pyramid, as well as the garment of the Messiah for the children of Light.

5 Therefore, all of these books make up the true Torah.

6 Because of the gift of the Torah and the mathematical keys revealed in every letter, we can say, "Blessed Art Thou, O Lord, Creator of the Luminaries" for the Torah is, indeed, the Teaching among the Luminaries.

7 The Torah is the mathematics separating the sacred chemistry from the secular chemistry. It is the coding which connects spiritual universes to physical universes.

8 Languages of chemistry which do not connect this universe with other universes are languages not of higher luminaries but of fallen luminaries, who rule the lower universes and keep them locked in space.

9 This is why we are told in this key that fallen language patterns exalt not creation, but in actuality, create three-dimensional chemical enslavement within fixed magnetic fields.

10 If we only listen to the language of finite science which is obsequious to the lower heavens of the galactic snake, we will not be able to go on and reunite with other galaxies, but will remain locked in our immediate system believing that it is the "be-all" and "end-all" of creation.

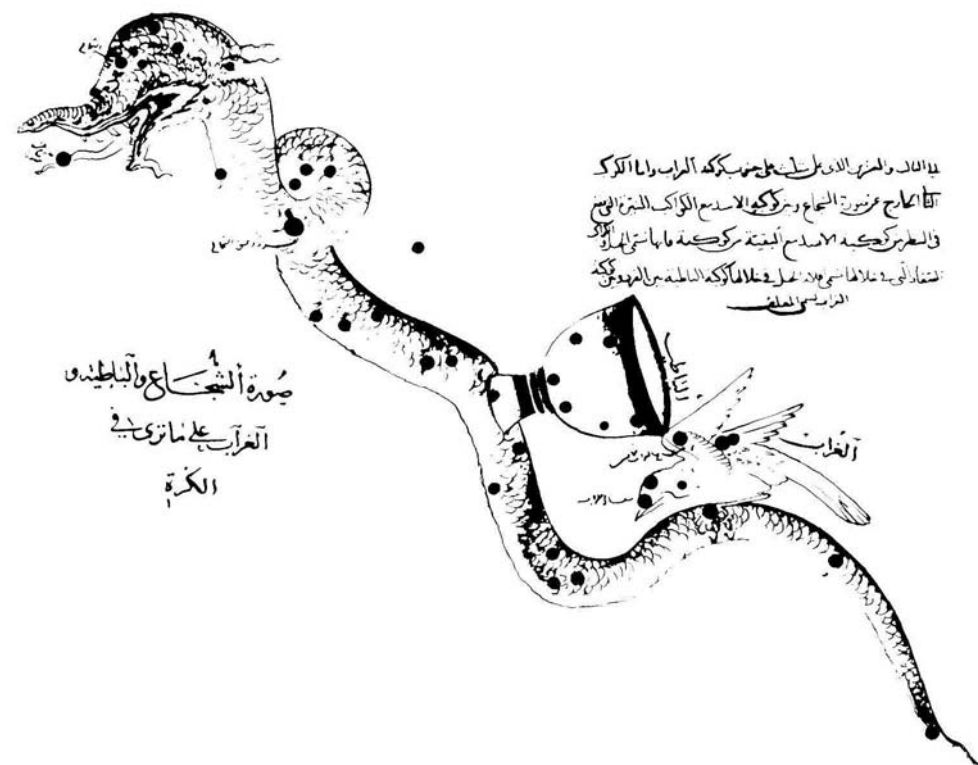
11 When Enoch revealed this key to me he showed me a picture of our galaxy as a tree of life with various branches for different star systems, so that it appeared as a tree of fire. And around this tree of life was a light spiral which had the face of a snake with the tongue of a computer program of galactic death.

12 He showed me how higher star systems are actually coordinated by the technology of the Higher Evolution, subsumed under the Torah Or of the spiritual Councils. The "lower world technologies" through their use of limited language systems develop their sciences without a complete program and therefore proceed "to program" their civilizations out of existence.

13 Today, within our Tree of Life, man is listening to the computerized technology of the snake speak to us and say: "There is no life beyond. There is no life beyond. Do not quest the knowledge of the higher Living God for it is all here. You are the living god. This is it; stop where you are!"

14 By listening to the tongue of the speaking snake which is a frequency hydra with tube-like bodies, man is prevented from his own cross-fertilization with Shekinah kingdoms in his evolutionary creation. Rather than extending himself through the face of entropic space, man is caught within the belly of the Leviathan and prevented from attaching his biological life station to other life stations.

15 Human life must interconnect with higher galactic systems



The Struggle between The Serpent and The Dove for the Ascension of The Species

where language transparencies of evolution issue forth to announce that we are one in the House of Many Mansions.

16 The key, then, is speaking of the *Yotzer Amaroeth*, the Creator of the Luminaries, who through the Hierarchy of the Luminaries gives the astrochemical programs of life extending knowledge from universe to universe, life station to life station.

17 Enoch explained to me that the sub-life stations must wage war against the biochemical rhythms of the dragon creation which keeps them as recipients of limited knowledge. However, only the Sons of Light can resolve this war between the various biochemical levels by opening up the body of the Leviathan so that open-ended star movement towards perfection is possible.

18 The Leviathan is the traditional symbol which the ancients took to mean the entrapment of man within primordial spirals which deny the ongoing Glory and Presence of the Eternal Mind.

19 **As long as Man thinks he is god he will never acquire the angelic radiations of true creation.**

20 For this reason Man remains locked in space and crucified to his body of relativity. His scientific consciousness tells him that he is the only life force in the Tree of Life, which is the galaxy, and that he is god. Hence, he does not have to humble himself to the Higher Intelligence which is there to create in him more godliness.

21 This key tells us that the Torah is the synthesis of all the languages (the perceptual building blocks) of cosmology and astronomy that Man must go through lest he falls victim to the wrong vibrations of the fallen Ophanim or mind energies, lest he confuses cosmological distances with the technology of the Earth . . . lest he thinks he has it all within his order of creation.

22 The Torah teaches us not only to hear the language of Light, but to humbly receive and use the language of Light to probe and understand the higher spheres of the heavens and the Shekinah dimensions of the Father's garment of which the Earth is a part.

23 Enoch explained that the Sanskrit and Tibetan languages were the vertical alignments of all the biological languages working on 'A-line light vertical movement' throughout the human body. Accordingly, the pictographic Egyptian and Chinese languages were

the horizontal alignments of all the biochemical languages working on 'B-line horizontal movement' throughout the human body.

24 The Hebrew "Language of Light," has been chosen to synthesize the cosmology of this present cycle of creation. It issues from the seed crystal, the pyramidal third eye, to unify the branches of the Adamic intelligence with the Zohar Races in advanced star evolutions. The Hebrew language of crystal works with all twelve meridians of Light, all twelve Tribes of Israel amongst the stars.

25 And the star messengers, the higher Ophanim, speak directly through the Masters of Light whose vibrations sound in the scrolls of the Torah. Their names activate computer geometries of Light for they are the higher Light spirals which, when coded into human consciousness, allow the energy forces of the human chakras to be unified.

26 The primordial Torah (*Kedumah*) is the exacting blueprint God followed in the creation of the world.

27 The first five books of the Torah are the Gematria for the five matter-energy bodies that are prepared to experience the Merkabah.

28 Within the garden of the Torah the holy Kaballah transforms the numerical seeds of rhythmic cosmology into a table of calculations that can be fitted into the geophysical computer known as the Great Pyramid.

29 Pyramidologists have known that the "families" of the House of Israel given in the Book of Numbers, Chapters 1 and 2, give the angular proportions of the 360° circle of the heavens.

30 Thus, the angular proportions of the circle of the heavens were coded in the "numerical family blocks" of the Book of Numbers as:

Tribes	Population (Pi)	Angle θ	Sin θ
Reuben	46500	27.73589595	.4654
Simeon	59300	35.37072322	.5789
Gad	45650	27.22889570	.4576
Judah	74600	44.49672769	.7133*
Issachar	54400	32.44801591	.5365
Zebulun	57400	34.23742855	.5626
Ephraim	40500	24.15707067	.4093
Manasseh	32200	19.20636236	.3290
Benjamin	35400	21.11506917	.3603
Dan	62700	37.39872422	.6074
Asher	41500	24.75354155	.4187
Naphtali	53400	31.85154503	.5277
$(\Sigma p = 603550)$		$(\Sigma \theta = 360.00)$	*Cos θ

$$\frac{360^\circ}{\Sigma p} = \frac{\theta}{Pt}$$

Σp = summation of twelve tribes

31 The summation of the collective significance of the tribal factors equals 360° which gives the proportion of the angle to the individual number of the integral model.

$$\text{The formula: } \frac{360^\circ}{\Sigma p} = \frac{\theta}{Pt}$$

is a sign and a sine for the coding and encoding for God's people as they move between the planes of the planispheres.

32 These important tribal proportions (1) must be calculated into the Enoch Circle; and (2) into the King's Chamber of the Great Pyramid to show how the core memory of human programming, exemplified in the King's Chamber, connects with a superior circumference. This circumference represents an astrophysical messiahship which

is delineated through the Enoch Circle.

33 Under Judah's direction (Scroll of Numbers 2:9) the "light" is given as the numerical value of 186,400 — the representation of the physical constant of the "speed of light" which is to guide mankind into a new spectrum!

34 Furthermore, Judah is defined here as the cosine and is spoken of in the Torah scripture as the spiritual Lion-Sphinx which is the guiding scepter for everything moving towards the mapping of the seed of Israel in the heavens.

35 It is written in Genesis 49:9-10, "He bowed down, he stretched himself out like a lion [as the Sphinx] and, like a lion, who dares rouse him? The scepter will not turn aside from Judah, neither the commander's staff from be-

tween his feet, until Shiloh (Messiah) comes."

36 Numerically this chapter stands for the forty-nine stages of consciousness regeneration. And as we go through genesis to regeneration our solar paradigm is moving towards the constellation of Leo.

37 Once again, the true meaning of these angular proportions is to show the relationship between the twelve Tribes of Israel and the astrophysical thresholds of the Zodiac; and to show how these thresholds unified and exemplified by the King's Chamber of the Great Pyramid will be opened to a greater cosmology beyond the twelve signs.

38 This will take place when the cosine of Judah is connected with the Chamber of the Son in the Great Pyramid. The Chamber of the Son is located within the Eye of Horus (in the position of the eye socket). The Eye of Horus is formed by the King's Chamber and the Grand Gallery as the upper lid and the Queen's Chamber and the Queen's Chamber Passage creating the lower eye lid around the Chamber of the Son.

39 The Chamber of the Son will open the hidden doors and unlock the final mysteries of the Pyramid. And this connection will mark the time of the coming of the Office of the Christ just as Isaiah has prophesied (Isaiah 19: 19-20):

40 "In that day there will prove to be an altar to YHWH in the midst of the land of Egypt, and a pillar to YHWH beside its boundary. And it must prove to be for a sign and for a witness to YHWH of armies in the land of Egypt; for they will cry out to YHWH because

of the oppressors, and he will send them a savior, even a grand one, who will actually deliver them."

41

ביום ההוא יהיה מופת ליהוה בתוך
 ארץ מצרים ומצבה אצל-גבולה
 428 + 56 + 57 + 30 + 17 + 58
 46 + 121 + 143 + 380 + 291
 ליהוה: והיה לאות ולעדר ליהוה
 56 + 110 + 437 + 26 + 56
 צבאות בארץ מצרים כייצעקו
 276 + 30 + 380 + 293 + 499
 אל-יהוה מפני לחצים וישלח להם
 75 + 354 + 178 + 180 + 26 + 31
 מושיע ורב והצילם:
 5449 = 181 + 208 + 426

42 This is fulfilled in the mathematics of the length of the "Chamber of the Dead" to the entrance of the Great Pyramid which computes to a total of 5449 pyramid inches. This is also the measurement from the base of the Pyramid's exterior to the crown of the Pyramid which is to receive the capstone of the Savior.

43 Thus, the chamber underneath the Eye of Horus marks the limit beyond which no "death functions exist" as the evolutionary cycle of man is focused through the Chamber of the Son into the new programs of *Adonai Tsebayoth*.

44 Traditionally, pyramidologists have identified the measurements of the Pyramid with such Biblical events as The Creation, the Fall of Man, The Flood, the Birth of Jesus, his Resurrection, and the Beginning of the Final Days.

45 They have also used the number 365.242 (with a floating decimal) as one of the key numbers for Pyramid calculations. This number is not only the exact number of days in a solar year, but

ties into the exact number of days that Enoch lived on Earth according to the Torah. Hence, the entire geometric design of the Great Pyramid is built upon the "Enoch Circle."

46 But until we utilize the language codes of Moses, Elijah, and Jesus, we will not recognize that all of these language patterns are triangular coordinates of the Higher Mind centering its knowledge within the human force field. Yet, when we are fused with the Christ, we will recognize that infinite intelligence goes beyond the consciousness of the lower worlds.

47 For this reason, the Torah Or absorbs the fallen galactic realms of consciousness and fuses the misdirected Light into the Light of God. This enables Man to move from zero point evolution to light technology into star seed creation beyond the negative spiral of the galactic tree of this light zone.

48 And when we work directly with the Higher Evolution, we will understand how the Book of Genesis gives four different cosmologies of creation.

49 The first is that of the creation of the illuminaries and the expanse of the *many* heavens; the second is the creation of *our* galaxy in the expanse of *our* heavens; the third is the creation of our greater luminary, i.e., the creation of our solar system; and the fourth, the cycle of Man upon the planet in the image of the Adam Kadmon who could speak with the Infinite Mind and understand the "trees of life" as being the higher Mansion worlds.

50 The Torah also employs the Divine Name thirty-two times in

the creation story at the beginning of Genesis. This represents the thirty-two paths by means of which *Hokhmah* becomes manifest.

51 Through these thirty-two paths, the soul as the pure germ seed of *Nogan* and *Ahiden* (united substance) and *Yehidah* (highest category of experience) descends to be clothed into the physical body.

52 The Torah speaks of this unification of the thirty-two chemical building blocks within man which allows him to receive the *Lak Boymer* (the 33rd degree), the pillar of Light. The *Lak Boymer* exemplifies the initiation with the twenty-two letters of the Divine signature in the mathematical construction of Exodus 33:22, "And it has to occur that while my Glory is passing by I must place you in a hole in a rock, and I must put my palm over you as a screen until I have passed by."

53 Here the screen of Light is given to Moses so that he can stand before God's Presence and transcribe the letters of the Divine Language. This same force also allows Moses' skin to send forth beams of light (Exodus 34:30).

54 Moreover, Jesus, as the Shiur Komah, removes these physical garments by manifesting the Christ. The Jesus includes all of the best functions and attributes that must be offered up to the Christ during the thirty-third *eon* of Am *Soph* brilliance.

55 Jesus demonstrates how the thirty-two basic chemical building blocks used in the shaping of the physical body can be properly synthesized into the Light of the Adam Kadmon in his *thirty-third* year.

56 Therefore, the Christ enables all biological constants to go beyond the lower twenty-two astrophysical thresholds of Revelation into the perfect garment of God.

57 The keys to the mathematical language of the Torah can also be seen in numerous other events which augment the spiritual body. For example, the day of the first fruits (Numbers 28:26) is a Hebrew festival celebrated fifty days after Passover. And just as this "Festival of Pentecost" marks the harvest of the first fruits in the Old Testament, so also the "speaking in tongues" (Acts 2) occurred during this festival showing the first fruits of the Holy Spirit given to activate the bodies of Light.

58 This is how the memory network of consciousness regenerates its sequence of memory transformation into the next order of evolution which is beyond "words" of old worlds — for it is written in the language of Light.

59 The Torah speaks to the true Priests of Light who listened to the same creative Word sent forth at the beginning of time. And as contemporary witnesses of the Light, our memory patterns and projections are now being gathered and made anew. Therefore, we declare our ministry in the true Name of

YHWH as loyal and dedicated Sons of God.

60 The Torah, when properly used with the Name of God becomes the Language of *Shuvah* which activates a consciousness return to the higher planes of awareness. The Torah is the spiritual-scientific language of the Luminaries through which we are opened to speak and be of one mind with the Sons of God.

61 And through the increasing brilliance of the Divine letters, the highest substance of Light neutralizes the faculty of the intellect so as to make it incapable of comprehending anything else in its presence so that its glory might be beheld.

62 In the hour of Graduation our body will be as the Torah scroll, charged with Light and delivered as a gift to the Mansion Worlds of Kaballah.

63 Through Kaballah the manifestation of activities and the functions of the faculties reserved for the Ascended Masters are passed on to the Saints of Light who have overcome darkness with the power of God's Word, as *Hosannah* is united with the unspeakable splendor of *Yesh Me 'ayin* — God as He really is — utterly beyond comprehension.



*The keys to future
linguistics are in
the Scriptures of
Light which are the*

*codes of the luminaries. In these Scriptures
every letter causes illumination of the Divine
to spring forth, and creates the passing of
a universe within another universe's light,
and establishes in 'Fields of Consciousness'
Depth' language alignment with the creative
mind of the Universe, who in His goodness
renews the creations every day continually,
and Speaks through Luminaries."*

THE KEYS TO FUTURE LINGUISTICS ARE IN THE SCRIPTURES OF LIGHT WHICH ARE THE CODES OF THE LUMINARIES. "IN THESE SCRIPTURES EVERY LETTER CAUSES ILLUMINATION OF THE DIVINE TO SPRING FORTH, AND CREATES THE PASSING OF A UNIVERSE WITHIN ANOTHER UNIVERSE'S LIGHT, AND ESTABLISHES IN 'FIELDS OF CONSCIOUSNESS DEPTH' LANGUAGE ALIGNMENT WITH THE CREATIVE MIND OF THE UNIVERSE, WHO IN HIS GOODNESS RENEWS THE CREATIONS EVERY DAY CONTINUALLY, AND SPEAKS THROUGH LUMINARIES."

1 This key of Enoch, key seven of Paradise Son universes, is speaking of the luminaries who work on the Seventh Ray bringing the codes of how to use and create life through the divine letters.

2 This transfer of language is acquired when the mind can operate on the seventh energy level where the Host of Light, the *Adonai Tsebayoth*, comes to commune with Man on the Sabbath day.

3 This is not the Sabbath Light that we find historicized in religious mythology; it is not the Sabbath day of a twenty-four hour cycle as computed by mathematics, but it is a "day" or *æon* of creation, an ion period, by which the consciousness of Man is directly aligned by the higher thought-forms of the Seventh Ray of Creation.

4 The Lords of Light come on the Seventh Ray to harmonize the greater image of the Adamic seed with the root races that have evolved from this star creation.

They come to bring the teachings directly from the Throne of YHWH.

5 They use the language of the Throne, the "Linguistics of the Living Light," to harmonize the evolutions of the first six days or *æons* of creation into the Image of the Father.

6 The teachings of Light are sent down from the higher worlds to the lower planetary creations in the higher Language of Light which communicates through pulsating geometries of Light or *ideographic cybernetics*. These teachings of wisdom are given to allow Man to have communion with other planets of intelligence.

7 The essence of these teachings was given in the past, before the 'corruption of Man.' However, with the corruption of Man by the fallen brotherhoods, Man was taught through false teachings how to use this Language of Light for space and planetary warfare.

8 Through the use of these fallen teachings a new specie was

created to do the work and chores of the planet. This specie was part-human and part-animal.

9 The fallen Adamic humanity desired to give this sub-specie creation a form of godliness, and to give them access to higher evolutionary teachings. This was beyond their spiritual and genetic capacity to understand and therefore would have resulted in the complete destruction of the planet.

10 Thus, the Councils of the Lords of Light had to intervene to prevent the corrupted specie from endangering and interbreeding with intelligence on this planet or other planetary environments through space migration.

11 To prevent this from occurring, the Councils of the Lords of Light decided to deliberately confuse the languages of the earth's races so that man would no longer have access to the higher records, nor the ability to build a space needle to communicate with the gods.

12 Only when Man is able to be the Christ Light once again, will he be able to use the Language of Light and be co-participant in the higher worlds of Light.

13 He will then acquire the Language the Sons of Light use and which the first members of the Adamic Race had when they originally came to the planet. And this is the reason why Enoch is speaking to the human community at this time; for the human mind is to be prepared to enjoy the dimensions of communication that were originally present for the prophets and priest-scientists who walked upon the earth.

14 Enoch told me the Language

of the Throne works as instant communication with the Infinite Mind using ideographic and pictographic cybernetics. This is a language of Light symbols which works with more than two-dimensional forms of graphic language,

15 The fire letter calligraphy of the Language of Light alters the memory sub-strate of Language affecting the psychological, neurological, biochemical and cosmological levels of thought-attunement.

16 **The knowledge of this Language comes from a core memory of information being shared by the Higher Evolution.**

17 The core memory, in turn, is controlled by a Mid-Way Council, and is used to produce holistic thought-forms that are applicable to all of the planetary societies being served by a Mid-Way station.

18 This allows for individuals of a given planetary society who are 'contacted' to connect with the many communities of intelligence under the direction of a Mid-Way station.

19 With these pictographs and ideographs, the Lords of Light can fuse the scenario abstracts of vast consciousness orders. This enables the Lords of Light to reach many planetary worlds and reality levels simultaneously, and fuse the different languages into the same scenario abstracts.

20 The Language of Light that is used by the Mid-Way Council helps organize and reorganize the responses of the neural mechanisms in the physical races.

PLATE 11 Victory over the 'Cubic Function' of
the Mind by Our Father's Garment of Many Colors



21 This must be done because the neural mechanisms of the sub-processes (of the individual brain) are so interwoven in the cross-coupling of planetary consciousness domains that complex image transference requires multiple tracings of Light (i.e., reception on many levels).

22 These multiple tracings of Light connect multiple centers of growth with a parent ideograph.

23 Therefore, the brain must be trained to handle complex ideographs and pictographs through a unique Light process which coordinates all the chakra centers to the audio-coupling of color and sound indexes.

24 Thus, the ideographic and pictographic transmissions, through multiple tracings of Light, convert into a series of color-cybernetical sets and phonetic sets of color.

25 Multiple tracings of color create a "cortiocolor" control for input which is then coordinated with the process of sensitized attunement. The Light geometry changes the brain's perceptual apparatus, as well as the feeling centers of the body.

26 This process (of reception) is begun by the projection of a brightly colored "Yod" form of Light upon the face of the subject so as to trigger the necessary chemical combinations which activate the mind to receive the ideographs of communication.

27 The projected language instruction is maintained both within the geometric center of the projected field and the receptive field simultaneously.

28 When the mind is activated, the brain can receive new ideo-

graphic (i.e., "living" holographic forms,) and cybernetic geometries of Light constituted by several sets of signals which are made fully comprehensible.

29 These signals are sent through serial sequences of rapid flashes. Yet, the original waveform is not changed; it is seeded into the mind of Man and is not affected by the retinal image. Hence, it retains its original pattern and color.

30 Just as the lower galactic intelligence can communicate with the various planetary realms of intelligence through thought-words heard within your mind though not received through audible sound, so also the Lords of Light communicate through pictographs and ideographs fully experienced within your mind yet not subject to any retinal image.

31 However, this is so complex that the letters of the Living Light must first be seeded into the subconscious during sleep. This is to prepare the spiritual inner-vehicles to unify all of the unassimilable geometries of the dark subconscious into a divine letter. This divine letter can hold the attention of the soul while it is sleeping and carefully school the soul to recognize the differences between the divine letters and the archetypal patterns of the subconscious.

32 When the soul has been prepared to recognize several of the divine letters, then education of the soul can begin in the creative states of consciousness.

33 There the soul vehicle begins to experience the manifestations of Light projections and geometries which appear as singular manifestations of Light before they are con-

verted into "picturegrams" and a series of "picturegrams."

34 Through these geometries the soul recognizes it has a counterpart known as the Overself which can communicate with it. And when the soul is sufficiently acclimated to the pictures of Light, the Overself as instructor shows the soul that it has many spiritual vehicles working with a divine scripture which is the food for the spiritual vehicles.

35 When the subconscious can be unified through a basic alphabet of picturegrams, life is revealed to proceed according to image programs of these "fiery scriptures." These are seeded from one heaven into another allowing the physical intelligence to experience other worlds of reality.

36 These ideographs and pictographs of otherworld geometries fuse color and mathematical indexes, which respatializes the consciousness of Man to participate in multiple time cells of information.

37 Therefore, human thoughts can achieve synchronism in other time zones of consciousness by stabilized conformations through the Language of Light.

38 This divine Language is also the inductive linkage to the still 'small voice' within the body which advises you on real day-to-day decisions in the world so that your consciousness will not err in executing the Father's Will.

39 This is the Language of Light used by all of the hierarchical members; this is their Holy Word used to speak in the Father's Presence, to speak directly with the Father no matter what embodiment the soul has put on, to serve even

in the distant worlds that are woven out of the Letters of Light.

40 The physical vehicle is necessary to manifest the Divine letters on the three-dimensional plane.

41 Therefore, we must see how the physical universe was shaped out of the divine fire letters. Accordingly, if the letters can still shape the light vibratory structure of your body on a small scale, you can imagine how the divine Language can quicken your body of life to an even greater scale of creation where human language will be replaced by the Language of Light pictures.

42 Human sub-languages are created by grouping visual fields of basic vowels and consonants. Man does not understand that during these early stages of evolution, his vowel patterns are drawn from a "trapped consciousness environment" controlled by the wave ratios of his biomagnetic and gravitational planetary environment.

43 Man will change his "language system" when he begins to change his wave ratios. This is why the Hebrew letters are eternally written in color geometries expressing multiple language channels, so that the entirety of the Scripture can eternally participate in other chemical pathways of creation.

44 Thus, as the soul evolves from the earth's evolution through the many spatial dimensions, it changes its language from the vibrations of sound to the Language of Light operating on a higher frequency of Light. And this key is fulfilled when Man is given the language of instruction necessary to take him through Alpha and

Omega from the Seventh Ray of Light Creation into the Eighth Ray, the opening of the gates of the New Heavens.

45 The Father's Language is a call to the Beloved as a spiritual Light moving over the waters of creation. And you are that creation.

2-0-8

THE KEYS TO FUTURE BIOLOGY AND EXOBIOLOGY ARE GIVEN IN THE "POWER OF ELOHIM," THE THRONE ENERGY, WHICH EXTENDS ITSELF THROUGH MANY TIME CELLS AND HAS, IN UNIVERSES OF THE HIGHER EVOLUTION, THE ABILITY TO EXTEND MIND-BODY AND CREATES SUPER-SPECTRUM SPECIFY FROM ONE "LIGHT PARENT BODY" INTO A MULTITUDE OF TIME CELLS, GEOMETRIES, AND "BEINGS" ALL SYNCHRONIZED AS EMBODIMENTS OF THE SAME MIND WITH "DIFFERENT FACES OF TIME," SO AS TO COVER THE FACE OF A LIGHT UNIVERSE WITH MANY DIFFERENT TIME CELLS, BUT TO GOVERN "THE MEMBRANES OF UNIVERSES WITH LUMINARIES FUNCTIONING IN SPECIES." IN THE "POWER OF ELOHIM," THE NEXT UNIVERSE UNDERSTANDS AND EXPERIENCES ITSELF AS THE "B'NAI ELOHIM," THE CHILDREN OF THE LIVING GOD, WHEN IT IS SAID, "COME, LET US MAKE MAN IN OUR IMAGE." IN "ELOHIM" THE LIVING CREATIVE MIND EXPERIENCES THE MANY UNIVERSES.

1 This key is given as the eighth key of Infinite Paradise Son universes. It tells of the Elohim, the supreme creative Order of the Lords of Light, who come from different dimensions of creation to create Man in the image of the higher Son systems.

2 When I was taken into Merkabah, I was taken to a greater universe within Orion known as Orionis, where the Lords of Light are stationed. In this greater universe there is a field of Master Control energy which the Elohim use to set the Light vibrations which form the dye patterns to create life from the Eternal Eye. By modulating the dye patterns through the Eye, they instantly

create physical bodies in accord with the vibrations of Light. This is why the Eternal Eye of Horus is put symbolically upon the Light pyramids for it represents how the Eternal Eye is used to form the edge detectors and the sense detectors within the whole memory code structure of the brain.

3 Man, as the highest point on the level of mammalian evolution, is now being repatterned to go beyond the evolutionary breakdown into a new arrangement of his chromosomal patterns in order that he may function as a multimammalian Light force.

4 This new race will be created in accord with the Elohim and the Lords of Light to give Man the abil-

ity to participate in many matter-energy bodies at the same time; Man will thus exist as a fleet being.

5 In this same manner, the Elohim function as a superior spiritual intelligence behind multi-star Councils of Light and intergalactic Mid-Way Councils. They determine whether or not the Light force of evolution should be speeded up or slowed down by an additional language network.

6 New language of a whole Light vibratory structure is given to Man as an outer garment in the same way he generates skin layers, each having cells which communicate, each having cells with memory sensitivity factors of the skin layers that have to be constantly kept alive for various stages of work. The controls of consciousness cells, in turn, control the layers of energy put around the body which allow for multiple bodies.

7 Man can, then, function as a host to the Elohim when he embodies many different galactic vehicles rather than just one higher self; 'One' expanding Light Body will be centered within 'Many' incarnation channels.

8 At the present stage of evolution, man's physical body can only occupy one consciousness time cell. However, man through his five bodies has the potential to evolve mental affinity and proclaim the verisimilitude for his galactic Elohim, as part of the Universal Mind.

9 This verisimilitude can be achieved once the light energy of the five bodies has been aligned to the Overself Body by way of a *Lay-oo-esh* pillar of Light which, in

turn, must be aligned with the coherent field of the Living Christ Body so that the Overself is free from the Solar Logos. When the Overself is attached to the higher Christ mantle of Light, the eighth and ninth chakra field of the Christ Light permits the Christed Overself to function in as many as nine dimensions in our local universe as a super-specie creation.

10 Enoch told me, "Come, let us make Man in our image." I was taken into a galactic council and the galactic spectrum where new star systems were being evolved.

11 Enoch showed me how Light beings of much greater proportion than the human bodies of Earth are created.

12 And I saw a special room with faces for spirit embodiment within form. The room had dyes for the eyes of hierarchical members which were shaped like the Eye of Horus. Each eye could create a certain matter-energy body needed for some scale of material form, and when the appropriate eye is selected, it is given a conic section impregnating a body-form out of the cells. The 'conic section impregnation of cells' is set by the Light codes which are grouped together. And I saw how an entity of Light embodies a newborn adult body of pure energy before it is incarnated into the flesh. That entity of Light is then embodied through the Eye of Horus and sent on a consciousness wavelength of Light into a given star planet to create, educate, or reprogram evolving worlds of intelligence.

13 The Council of the Lords of Light take A-line, B-line, and G-line controls of Light and put

them together to evolve a physical form. They form an asexual being which the scriptures of the Torah Or refer to when they speak of Cherubim spirit bodies capable of taking on a sexual form directly by Divine impregnation without a physical seed. And these consciousness specie identities, regardless of the chemical shape of the ear or the color of the eye, reflect the face of the Lord of Light or the Adam Kadmon which the matter-energy body inherits from the B'nai Elohim.

14 When the entity arrives on the star planet it begins the evolvment of its physical body that either conforms to its consciousness form in the image of goodness or violates the Overself program by adapting to retrogressive evolutionary forms that are not spiritually aligned with its original consciousness Light grids.

15 The higher Lords showed this to me in great detail. And with truly great awe and thanksgiving I said, "Truly YHWH is the gracious Life Force which sustaineth all of His creations through the wise Servants of Creation."

16 With these servants I proclaimed the salutation, "Kodoish, Kodoish, Kodoish, Adonai 'Tsebayoth!" — Holy, Holy, Holy, is the Lord God of Hosts! For I understood how He governs many Thrones and Dominions, many species and many pastures and fields of Light.

17 The 'Higher Race' of Light substance serving the Father, is continually sent out to create and recreate the Light in all time-cells within the myriad universes, for in the greater program there is no be-

ginning or end.

18 In the lesser dust world kingdoms of flesh there are points of comparative growth and comparative death, but all of these are brought back to the original blueprint of the Overself creation through 'super-spectrum alignments' through a super-spectrum species called the Zohar. They are beings of Light who are the incarnation of the B'nai Elohim having the ability to send down their mind-body into time programs so as to put on many physical bodies to manage and direct the wise programs of their Instructor, the Elohim Council of Light.

19 Thus, they incarnate into many time cells to govern the nature and destiny of a life plasma.

20 They can project their minds into the bodies or into the chemical plasma of sub-specie life habitation to perform the physical operations of the super-spectrum Light consciousness.

21 The sub-specie evolutions are the finger cells and toe cells of the galactic Adam Kadmon.

22 As the Lords of Light extend their Light consciousness through many fields of time, into many bodies of creation, they show themselves as embodiments of the Hierarchical Mind of the galactic Overself in different time bodies.

23 The Councils of Light generally have a given thought-form for the creation of specie intelligence in the lower worlds. This thought-form is dispatched through a bio-magnetic grid which determines whether the thought-form will become animal, human, Seraph-computer, or spiritual Man, etc.

24 All super-spectrum intelli-

gences exist in a multitude of time cell creations, for they are geometries of Light without singular being, capable of projecting themselves into many time cell creations. All are synchronized together as the larger Throne Energy of Central Control, the Greater Mind of the many galactic commands which sends out thought-forms to be materialized into brain cells, time cells, and wheels within wheels in the name of the Trikaya — "Father, Son, Shekinah" unity of Life governing the many galactic hierarchies.

25 All that take on form, in terms of consciousness energy creation, give form to the whole planetary substance.

26 One body-set out of the whole galactic substance takes on form as sub-specie embodiments.

27 One mind-set is formed out of the local universe and exists as many basic biotransducer mind embodiments.

28 The consciousness bodies of the Lords of Light project pyramidal patterns of consciousness creation which unify the many universes with new specie experiments. The physical race thus serves as a temporal adjustment mechanism for the greater biological shell which supports a cosmic pyramid providing tests for myriads of cellular realms of consciousness.

29 The Eternal YHWH emanates languages of Light from Metatron which materialize into form. As Light language materializes into being, Light wisdom materializes into consciousness vibrations. Thus, the Eternal emanates into the Finite

and becomes EHYEH ASHER EHYEH, I AM THAT I AM.

30 The universal membrane directing all star membranes allows functioning on different levels of life ionization to occur in obedience to the set function of the biological kingdoms.

31 Moreover, Man's soul goes on to whatever plane it generates beyond the sphere of Alpha-Omega. Through the teachings of the Brotherhoods, the set function of the right hand of the Elohim Lords allows Man to become the B'nai Elohim by learning the right techniques for true alignment of his many vehicles within his spiritual soul. The spiritual soul that does superlative work for the Father is allowed to embrace hierarchical forms within multi-dimensional Light experiences. Earthman will soon discover that he is not a unique independent creation, but one of many forms of intelligence fashioned out of multi-dimensional Light.

32 Through the study of the revealed codes of Light, the inner planes of our being acquire additional dimensions which are necessary to go beyond the material three-dimensional world in which we live. They are connected to the total cycle of soul evolution and for this reason they operate as the guidance force to take Man's consciousness creation beyond the physical electromagnetic null zone which is a result of a physical violation and desolation of the planetary life forces remaining on the edge of galactic spheres in local universes.

33 Through the codes of Light we see how enlightenment is the

mapping for organic evolution and the will of the cosmic intelligence. It is the realized Kaballah of Being known as the Adam Kadmon, and it is the realized Merkabah of Being known as EHYEH ASHER EHYEH,

אֵלֶּה אֲשֶׁר אֵלֶּה

which connects our life intelligence with the many living universes.

34 The Lords of Light will help us understand the consciousness cosmology of the higher thinking intelligence when the degenerate range of ego affinity has been displaced with the higher endowments of Light and Love.

35 This is the reprogramming of

life coded in the language of stars and this is the reprogramming of ascending life energies from the physical worlds of the lower heavens spoken of in the illustrious scrolls of all the Ascended Masters who speak of the Father's World of Many Mansions.

36 Yield yourselves up to the Father and become united with the Brotherhoods in acquiring wisdom from the secret works of the Spirit of Truth and become like free brethren in spirit, that you may be like unto the Elohim Lords of Light and not like slaves and partners of the physical substance of this passing Mansion world.



The keys to future history are given in the energies which revealed the Divine Word at the beginning of time, and in the energies which will reveal the "Hidden Divine Word" at the end of consciousness time. The energies will shine as the brightness of the firmament and reveal the stars for they are the same, The Many and the One. "The First ADAM KADMÓN," The Image of Elohim, "Is also the Last ADAM KADMÓN."

THE KEYS TO FUTURE HISTORY ARE GIVEN IN THE ENERGIES WHICH REVEALED THE DIVINE WORD AT THE BEGINNING OF TIME, AND IN THE ENERGIES WHICH WIFE REVEAL THE "HIDDEN DIVINE WORD" AT THE END OF CONSCIOUSNESS TIME. THE ENERGIES WILL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND REVEAL THE STARS FOR THEY ARE THE SAME, **THE** MANY AND THE ONE. "THE FIRST ADAM KADMON," THE IMAGE OF ELOHIM, "IS ALSO THE LAST ADAM KADMON."

1 This key of Enoch tells us that the brain energies which were materialized at the beginning of the present consciousness frequency, our Light-Life zone, will be the same energies that will reappear and reorganize our fields of consciousness materialization at the end of the present program as we are resurrected into new consciousness thought-forms.

2 The Keys of Enoch are manifested between the First Adam Kadmon and the Last Adam Kadmon. In the creation of the thrones and dominions of intelligent genesis and regeneration, the first body of Light consciousness which was used to create the program of star seed materialization is also the same type of Light body used to call forth a new life program at the end of the karmic cycle.

3 Enoch spoke of the Corinthian correspondence in the "Light Testament" of I Corinthians 15: 40-41 where it says: "And there are heavenly bodies (plural — realms of the Adam Kadmon), and earthly

bodies (plural — realms of the Adam); but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars (manifested regions of the Zoharim Races) is another; in fact star differs from star in glory."

4 The text of I Corinthians goes on to say something quite remarkable and identifies itself as a key of Kaballah to the fourth power fulfilling this eternal key of Enoch when it says in 15: 42-45: "So also is the resurrection (the reprogramming) of the dead. It is sown in corruption, it is raised up in incorruption.

5 "It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power.

6 "It is sown a physical body, it is raised up a spiritual body (the Light form). If there is a physical body, there is also a spiritual one. (There cannot be a materialization without the energy frequencies which allow for materialization.)

7 "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit."

8 In other words, the first man Adam was the synthesis of the preexistent genetic and astrophysical river of life which formed the double helix upon the earth. And once the man Adam, upon this planet, can reach a level of evolution whereby he can transform his matter-energy body to leave, he will be able to give life unto the same form or bequeath conscious direction to other life kingdoms in the process of evolution. Enoch explained to me that if the servant of Light were lifted off this planet and taken to other planets of specie intelligence, he would use love in the same divine manner, no matter what chemical differences existed with the new specie. He would continually serve the Father, for his higher body of Light will continue to love all fellowmen with the fullness of the image and similitude of the divine self, the Adam Kadmon within every child of God. For this planet is a biochemical testing zone for the House of Many Mansions which creates new images through the higher vehicle of the Adam Kadmon.

9 The weights and measures of the Kingdom of God were given to the first creations of the Adamic Race of the Lords of Light who came and gave Man the qualification to build the Kingdom of God for the planetary spheres in the name of the B'nai Elohim. The weights and measures that were given to this planetary sphere received, however, a corrupted spatialization of Light from the fal-

len dwellers who were cast into the outer regions of space. And now, at the beginning of this new cycle, this planet is to be given a new wavelength and a new mind body of crystal to interconnect with other life stations and to share the life giving spirit with other creations in the name of the B'nai Elohim and the Lords of Light.

10 The Scripture of Light continues in 15:46: "Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual."

11 During the Alpha cycle of creation, Adamic Man as the fallen Light body incarnation is seen in contrast to Adamic Man at the end of the Omega cycle. We see the first Adamic Man being made by the life processes of YHWH, directly through star creation in the higher heavens. In the process of extending this creation to new regions of the heavens, the Adamic creation was intercepted by the fallen Watchers and transposed into imperfect physical-light.

12 Now at the end of this cycle we are seeing the second Adamic Man being made through the visitation of the Lords of Light or the Higher Intelligence which reprograms him because he has lost his conceptual apparatus of telethought communication. Since he has lost the ability to reconcile multi-dimensional levels of consciousness programming, the Elohim factor takes over and programs the survival mechanisms in the second Adamic Man's identity patterns so that he can go back into the Light form of the Adam Kadmon.

13 I Corinthians 15: 47-49 continues: "The first man is out of the

earth and made of dust; the second man is out of heaven.

14 "As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also.

15 "And just as we have borne the image of one made of dust, we shall bear also the image of the heavenly one."

16 We must understand that in this key of Zohar, and in this key from Enoch, the planetary Adamic Race upon this dust world creation was evolved out of a fallen magnetic blueprint of intelligence transferred to this sphere by the fallen Watchers who intercepted one manifestation of the many divine Adam Kadmon creations. The Adamic society which has fallen from Light must be measured in terms of the worlds that preceded this world and the world that will be restored so that the Adamic Light force can shine as the brightness of the many heavens and participate in the many star evolutions, the star wisdom which was originally intended for Man. And when Man can return to the image and similitude of the original Adam that the Elohim created, known in the Zohar as the Adam Kadmon, then, Man can once again go from this star body of material form located in Population I Life Systems into Population II Life Systems which form the collective intelligence in the center of our local universe — the Central Control of our galactic River of Life.

17 And as we realize this, we can understand the cosmological drama between the Lords of Light and the fallen mind energies who have left the higher Light energies

to serve Lucifurian light forces out of focus. In order to understand the freedom of the spirit working with the Hierarchy of the Father, it is necessary for Man to understand how any dimension of Light, as well as any Prince of Light may go forth from the Throne of the Father to create life and light in his own glory rather than the collective Lordship of the universe.

18 For this reason of glorifying our universe in the image of the Universal Light of the Father, the Office of the Christ was established to overcome the creations of the 'Ur' which fell out of the Father's Grace through a glorious Prince of Light who took the Father's Love and created his own throne and dominion in the image of himself — Lucifer — the Ur which sought honor and dominion first, and love second. Thus the order of Lucifurian creation extended itself to the regions of the outer universes through emissaries of light and Ur vehicles of destruction to serve the fallen light — Lucifer.

19 When the cycle of creation goes forward, the Adamic consciousness which has been purified can be generated into new bodies of Light. Those bodies of Light then go on and are able to take on new physical form and either enter spaces of the corruption of dying universes to teach physicals to transform death or enter new organic forms of heavenly principalities. The energies of the Adam Kadmon, in fact, continue as the wellspring of creation with the same type of thought pattern which works as effectively on the higher dimensions of cosmological being as it does on this side of rel-

ativity. This is because the body of consciousness on this side is interconnected with the Body of the Christos on the other.

20 The ancient scriptures of Zohar refer to the word *Mashiah* — Christos' as the redemptive Body of Light working with the outer universe which can come in, create a membrane, and take that life back into higher levels of star creation to be called the Adam Kadmon, the Body of Light reigning within the Kingdoms of the Father.

21 The Adam Kadmon can then step in and out of the time cell, take his life form which is part of a universal program and adjust the chemistry of his cells to fit the living parts, quickening organic life while still within the transfiguration of Zohar.

22 However, it is very difficult for man in the lower worlds to recognize the fallen entities which appear as the Light. Therefore, no one is to ascend to other worlds by instruction from any entity unless he receives the revealed vibration of the Father's Name and unless he is commissioned to work with man, woman, and child as the holy trinity in fulfilling all of the gifts belonging to the Holy Spirit, for Jesus warns us that "false Christs will arise."

23 With this awareness of universal life, this key of Enoch extends also to the various programs of other galaxies where the Lords of Light self-embody themselves on the planetary plane and transfigure the flesh of those who serve the Father and their fellow creation. As you are a biochemical frequency constantly changing, you have within the ability to measure the

biorhythms of change and to understand the need for greater harmonies which free the biorhythms from physical limitation, transmuting them into Bodies of Light.

24 As you go into your Adam Kadmon cosmology of the higher galactic centers of creation, you leave behind the linearity of fallen Adamic mutations and inherit dimensions of intelligence where your Adamic seed can unite with the original Adamic creation of the Father.

25 As Priests of Light we are required to offer up a whole conic section of Light unto a whole conic section of Light through which our transfiguration will be regenerated. Thus, our I AM pyramid of seven-fold brightness is offered unto the I AM pyramid of 144,000 Masters which is the making of EHYEH ASHER EHYEH, I AM THAT I AM, אהיה אשר אהיה.

26 The Black Cube geometries of destruction must not be offered up as our consolation, for verily, it would be our desolation. The righteous must clearly see the spiritual dialectic taking place between those who choose the Pyramid of Light as the touchstone for evolution into the higher spiral of Light as opposed to those who choose the Black Cube which contains the codes for containment of the flesh, retrogressive evolution within three-dimensional form, and the annihilation of the hope for spiritual liberation.

27 These codes were placed in the Black Cube as a witness to the fallen teachings that were removed from the Garden of Eden at the time of the spiritual fall.

28 I beseech you in the name of

our fathers Abraham, Isaac, and Jacob, who like all our fathers of consciousness have patiently watched the formation of our Brotherhoods and the creation of our consciousness completion.

29 We are the Living Sons of Light, and as Living Sons of Light we have been programmed and ordained with our mission of mercy unto the fallen fields of despair. We have been anointed and we have been remembered by the Holy

Order of Melchizedek. Let us therefore be mindful of fulfilling our purpose and we shall inherit the brightness of the firmament forever and forever.

30 Now, therefore, whoever is worthy, let him receive the mysteries and enter into the Light of the Adam Kadmon. Also let those who laugh understand that they may remain aliens to the mystery of the kingdom.



The keys to the
"True Israel" are
to be found in the
"Children of Light,"

A Remnant People in all nations, for they
are all receptacles for the flame of YHWH
(Yahweh). Whosoever will carry the ~~flaw~~
Of YHWH (Yahweh) will live in a field of
glory and of light and they will be a
people of people with "Energies Of Great
Rushing," upraising themselves to the
"Sow of Light" and the Great White
Brotherhood.

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THE KEYS TO THE "TRUE ISRAEL" ARE TO BE FOUND IN "THE CHILDREN OF LIGHT." A REMNANT PEOPLE IN ALL NATIONS. FOR THEY ARE ALL RECEPTACLES FOR THE FLAME OF YHWH (YaHWeH). WHOSOEVER WILL CARRY THE FLAME OF YHWH (YaHWeH) WILL LIVE IN A FIELD OF GLORY AND OF LIGHT AND THEY WILL BE A PEOPLE OF PEOPLE WITH "ENERGIES OF GREAT RUSHING" UPRAISING THEMSELVES TO THE "SONS OF LIGHT" AND THE GREAT WHITE BROTHERHOOD.

1 This key of Paradise Son creations tells us that the Higher Evolution is coded within the people who are known as the "True Israel." This Israel is not physical, historical, or ethnic; it is the Israel of all vibratory levels of Light energy used in the programming of human consciousness.

2 The key uses the words "True Israel" just as the great teachers of Kaballah have spoken of the *'Veritas Israels.'*

3 This is the spiritual Israel which is a peoplehood that is not clinging to one tradition or prophecy, nor working with one Alpha-Omega cosmology; Israel is the peoplehood of all great mind dimensions of the Father.

4 The key tells us that the "True Israel" is also known as the "Children of Light." They are the children who express different Light emanations, yet work with the Seventh Ray of creation; they are a people with one Divine purpose who contend with God until "Victory"; they are a people who

are the Light continually. With this Light they continually transform the material side of creation to be in accordance with the Will of the Father. They do this by demonstrating the higher spiritual truths proclaimed to all people.

5 For this reason they are a remnant seed upon our planet, for they are remnants of the higher Adam Kadmon Race sent to Earth. They are the scattered remnant of the mind energies of the Adamic society from other æons of time.

6 This Race was brought to Earth to evolve a higher thinking intelligence and give linkage channels to new orders of evolution. Since that time, the Sons of Light and the Great White Brotherhood have sustained the True Israel throughout all generations of Man.

7 Under the guidance of the Sons of Light, the True Israel brought the Scriptures of Light to the community of Qumran; the True Israel brought the Scriptures of Light to the community of Alexandria; the True Israel brought the

Scriptures of Light to the Takla Makan Basin of Tibet; the True Israel brought the Scriptures of Light to the community of Nag Hammadi; and the True Israel brought the Scriptures of Light to the Great Salt Lake.

8 It is they who are receptacles for the Flame of YHWH; the recipients for the consciousness architecture of the world. They are the indwelling consciousness communication channels for YHWH, who is the Mind of Universal Intelligence governing our Father universe.

9 Wherever the people of the greater Light vibration have used their vibration to serve the Higher Mind and to revere the Living universe, they have kept accurate records and testimonies of where the higher universe would interconnect with lower evolutionary orders of creation.

10 In these documents of Light, the "true Torah Or" upon our planet, we find the message of the "True Israel."

11 And with these linkage channels to the Higher Evolution, Man has been directly kept alive throughout the cycles of mortality, so that the consciousness patterns which leave the physical form can be remade into the Light to become Sons of Light and active co-participants with the Great White Brotherhood.

12 The key of Enoch tells us, "Whosoever will carry the Flame of YHWH" — the Universal Intelligence — "will live in a field of Glory and of Light." And they will be a people within a "people with 'Energies of Great Rushing' upraising themselves to the 'Sons of Light' and the Great White

Brotherhood."

13 This tenth key equates the True Israel with the ability to transcend the light as the people of the *Yod spectrum*. This transcendence allows them to illuminate the world by being the focus of a Light channel which gives forth teachings of Light directly connected with the Sons of Light and the Great White Brotherhood.

14 They brought this wisdom into a world where consciousness is conventionalized with multifarious, accidental, and purposeless collisions of events whose suddenly formed combinations create happenstance relativity.

15 The *Yod spectrum* constitutes the ten 'radiation centers of soul growth' personified by the "lost ten tribes of Israel" — the lost spectrum of Light.

16 This *Yod spectrum* is the lost coding used to connect our life station with the original program of the Father (which is even beyond the programs begun by the sub-creators to salvage portions of the Adamic Race).

17 When the *Yod spectrum*, as the collective ten lost radiations of the Divine Light, is synthesized with trinitized matter and energy (which is beyond the biopolar balances of the planet), the dualism of science and religion is overthrown;

18 then, we can fully use all twelve channels of Light to interconnect with vast life systems already working within our life system.

19 Unfortunately, non-spiritual man works in the common light and is caught within his own duality and cannot go beyond his own picture of "the Israel of flesh" into the Israel of Light.

20 However, once he can go beyond the geophysical parameter that separates him from the True Israel, he can begin to raise himself to the level of the Sons of Light and the Great White Brotherhood.

21 The term "Sons of Light," — *B'nai Or*, appears in both the ancient and newly revealed scriptures of Israel. These scrolls refer to the Zohar regions of Ea-Sirius, Sabik, Kesil, and Kimah from where the Sons of Light come down to instruct us as to the mysteries of the evolving universe.

22 They are defined as the spiritual intelligence who explained the dialectic between the children of Light and the children of darkness.

23 The *Great White Brotherhood* is a federation of seventy higher evolutionary Adamic Brotherhoods. They use physical forms of life to supervise and survey the lower planetary worlds. However, the Great White Brotherhood is subject to the programs of "wisdom" coming from a higher level of intelligence known as the *B'nai Or*, the "Sons of Light."

24 The *B'nai Or* is composed of angelic entities working as hierarchical angelic Brotherhoods under the Orders of the Elohim. In their work the *B'nai Or* intelligence can work with both spiritual and physical embodiment. This is necessary to connect the activities of the races of the Zohar with the Orders of the Elohim. Thus, through the *B'nai Or*, members of the Zohar races are selected for advancement into the work of the Great White Brotherhood, or the *B'nai Or*, and in some cases, for work with the Orders of the Elohim who choose their new

members from the ranks of the *B'nai Or*.

25 In the larger coordination of spiritual teachings, those Orders under the direction of the Orders of the Elohim are e.g., the Order of Michael, the Order of Enoch, the Order of Melchizedek, the Order of Gabriel, the Order of John . . . each having their own hierarchy which administers to the selective ministries of both the *B'nai Or* and the Great White Brotherhood. These administration hierarchies form a unity of commands that work with both the angelic and Adamic Brotherhoods on the highest levels of spiritual leadership. (Included in these Lord administrators are Heru-Ur, Theoti, Amen-Ptah, Enoch — One Who Initiates into Light, etc.)

26 Many of these Lords of Light came down and directly instructed Man in (eons before the present intellectual history. This is why the ancient historians spoke of beings that were part-Man, part-God; beings who were capable of using this planet as a garden for their testing zone of creation. They also implanted themselves to upgrade our field of genetic intelligence and remap the root races with higher thought-form frequencies of creation.

27 As the universes come closer together, Man discovers that he goes through the same astrophysical parameters again and again until he discovers how to go beyond the consciousness parameters which lock him into continuous cycles of rebirth.

28 Therefore, the scriptures of science and the scriptures of consciousness of the ancient Near East

and Far East are continually relived until Man lives through his myth and adequately uses the spiritual truths to unlock the consciousness dimensions which separate him from his galactic brothers.

29 He will continually live with the bioconsciousness of the old planetary cycles until new scientific keys can open within him a desire to take a great leap forward and, through a mutual programming with the Brothers of Light, become co-citizen in the galactic community of Light.

30 We must see within the assembly of **all universal religions** and organized sciences that we are the people who have the ability to stand beyond conventional time-space in awe of the universe.

31 We operate as the "True Israel" — the true People of Light, when we have the raising of the consciousness of all humanity as our primary goal within the Father's Plan.

32 The People of Light are the vessels of Light in which the galactic intelligence programs itself into every biochemical unit in the human body. The People of Light are the living mandala of Light which all the great religions and world philosophies depend on; they are the "Zohar Race" who educate the specie to go beyond the consciousness of death with freedom of the spirit to fulfill the Father's Program of Eternal Life.

33 The People of Light are the materializations of higher evolutionary thought-forms which give greater counsel and direction to the great creative purge of materialism. They are the True Israel that prepares the people of

God to go into one higher manifestation of YHWH, into the higher evolutionary programs of creation.

34 They are a people within a people who are in full communication with the Brotherhoods of Light by the Energies of the Eternal Flame which can be seen bearing testimony over their heads.

35 The Sufi documents refer to the people of Israel as the "People *ahl al-Dhimmah*," the People of the Covenant of Light.

36 This Covenant is a Covenant of the B'nai Or; it is a unity of all Covenants of Light connected to the Covenant of Israel.

37 In this unique expression something different is transmitted. This indicates that God's Covenant is firstly with His messengers, the B'nai Or and the Brotherhoods of Light, then through them, with the People of Light.

38 God transmits the Covenant through His messengers and uses them to solidify all aspects of His work on the earth plane — to extend His programs of salvation and build His kingdom of Light.

39 This Covenant we share calls the world to accept salvation and provides a promise of that final fulfillment in a godly life of peace and sharing with our heavenly counterparts.

40 The Sons of Jacob and the Sons of Joseph exist on all planes of consciousness to show the people of the world how Joseph, as the inner wheel of consciousness Light, purifies those who are called into the outer wheel of evolutionary worlds, as the Sons of Jacob.

41 This "wheel-within-the-wheel" creates within its new Light spiral a new DNA-RNAplasma of

human creation which enables the People of Light to move into the next electromagnetic ordering of the life code.

42 Know then, that the Brotherhood of Light has been appointed to speak unto you concerning these matters of consciousness liberation.

43 For now is the very time to offer up our souls unto the altars of consciousness transfiguration.

44 The keys to these thresholds of holiness are found within this Book of Enoch which has been re-

vealed during this consciousness era for the unlocking and the revealing of the wisdom of all ages for all time and forever.

45 Therefore, O Brethren of Light, do listen to this entreaty and understand that we have the Day of Resurrection at hand and that we must all be prepared to enter into the arms of our Brothers when they descend in flames and in great rushings of glory to collect us.

46 Be lifted with joy each day and stand in resonance on that Great Day of Graduation.



The keys to future
"Weights and Measures"
are given in the Light-
Vibrations of "The
Sacred **Names**" which are the weights and
measures of our molecular universe tracing
it energy into other universes. The function
of "Meta," the wavelength Prefix¹¹ for know-
ledge Of the Next Universe, will be extended
through wavelengths in the sacred name
"Metatron."

2-1-1

THE KEYS TO FUTURE "WEIGHTS AND MEASURES" ARE GIVEN IN THE LIGHT-VIBRATIONS OF "THE SACRED NAMES" WHICH ARE THE WEIGHTS AND MEASURES OF OUR MOLECULAR UNIVERSE TRACING ENERGY INTO OTHER UNIVERSES. THE FUNCTION OF THE "META," THE WAVELENGTH PREFIX FOR KNOWLEDGE OF THE NEXT UNIVERSE, WILL BE EXTENDED THROUGH WAVELENGTHS IN THE SACRED NAME "METATRON."

1 If we could align the energy focus of our field of intelligence with the next universe of the Higher Intelligence, the direct communication or new vibratory wavelength would work with what the Higher Intelligence calls "Metatronic energy."

2 Modern man has received the word 'meta' from the ancient Greek texts. The Greeks tell us they received it from the gods. No one knows for sure in what manner the word came to us.

3 Yet, for the most part the people on this life station do not know that the word 'meta' means "the half-life function" of the higher forces of energy. Metalinguistics, metamathematics, metagnosticism all seek out the wisdom of a greater evolving universe and yet all of these metasciences are tautological and hence limited in nature; they are not able to bring the reality of universal energy down into the scientific experience of material realities. They are all working with empirical half-lives.

4 'Meta' is the half-life function

of Metatron who is one of the Creator Presences of YHWH, who works with the scientific programming going on in our universe. Metatron is the Creator of the 'outer Light' programs of the external universes which were created from formlessness and void. The power of Metatron sets the weights and measures for creation which allows for the dawning of the Living Light of YHWH in the regions of darkness so they can eventuate into spiritual domains.

5 Metatron's name appears in connection with Enoch, "One who Initiates into Light." In the ancient scrolls his name also appears with the scriptures of Enoch, where cosmological accounts are given of other life stations of intelligence. There is a story handed down in a hidden mystical scroll of Light which tells us how in the darkness of primordial creation Metatron brought the Father's Plan of creation to the outer worlds by alphabets of Light. These cosmogonic alphabets were the weights and measures recorded by Enoch to be

used by the other Creator Gods.

6 This original scroll, *The Weights and Measures* recorded by Enoch, was used for programming previous cycles of intelligence. But it was lost to the knowledge of man after the energies of spiritual destruction inhabited and controlled the Earth desiring to use these spiritual truths with their technology of death.

7 When the abominations of the Earth spread throughout the nations, the original scroll was returned to the Father to be reissued at the end of this consciousness time cycle when the remnant Adamic Race would put on the Body of the Adam Kadmon. Now is the time for the weights and measures to return!

8 Even now the scientists of this world cannot understand the cosmology and astronomy of the first Book of Enoch, for it refers to worlds of creation which existed before the temporality of this creation.

9 If we look at the Greek and Coptic writings in Alexandria, the Old Testament scrolls, even the early teachings of Clement of Alexandria and Origen, and throughout most of the oriental literature, we find revealed references to systems of measurement, systems of vibratory control, and systems of Light consciousness projection which the Lords of Light use as they reset and reestablish the continuity of different realms of intelligence in the dust world creations.

10 We have selectively lived off the consciousness energies in the absence of these direct teachings for thousands of years.

11 However, a direct and literal

fulfillment of this 'original consciousness' will take place with the return of the Higher Intelligence who will come down and re-spatialize this planetary creation as it goes into its next evolutionary link.

12 This book contains the keys to the opening of Metatronic functions of creation preparing mankind for the return of the Masters to this plane which is the completion of the half-life function of what has already been prophesied.

13 As we move through the life spectrum, we relive the *Book of Enoch*, the original scroll explaining how the Elohim are the pillars and towers directing creation.

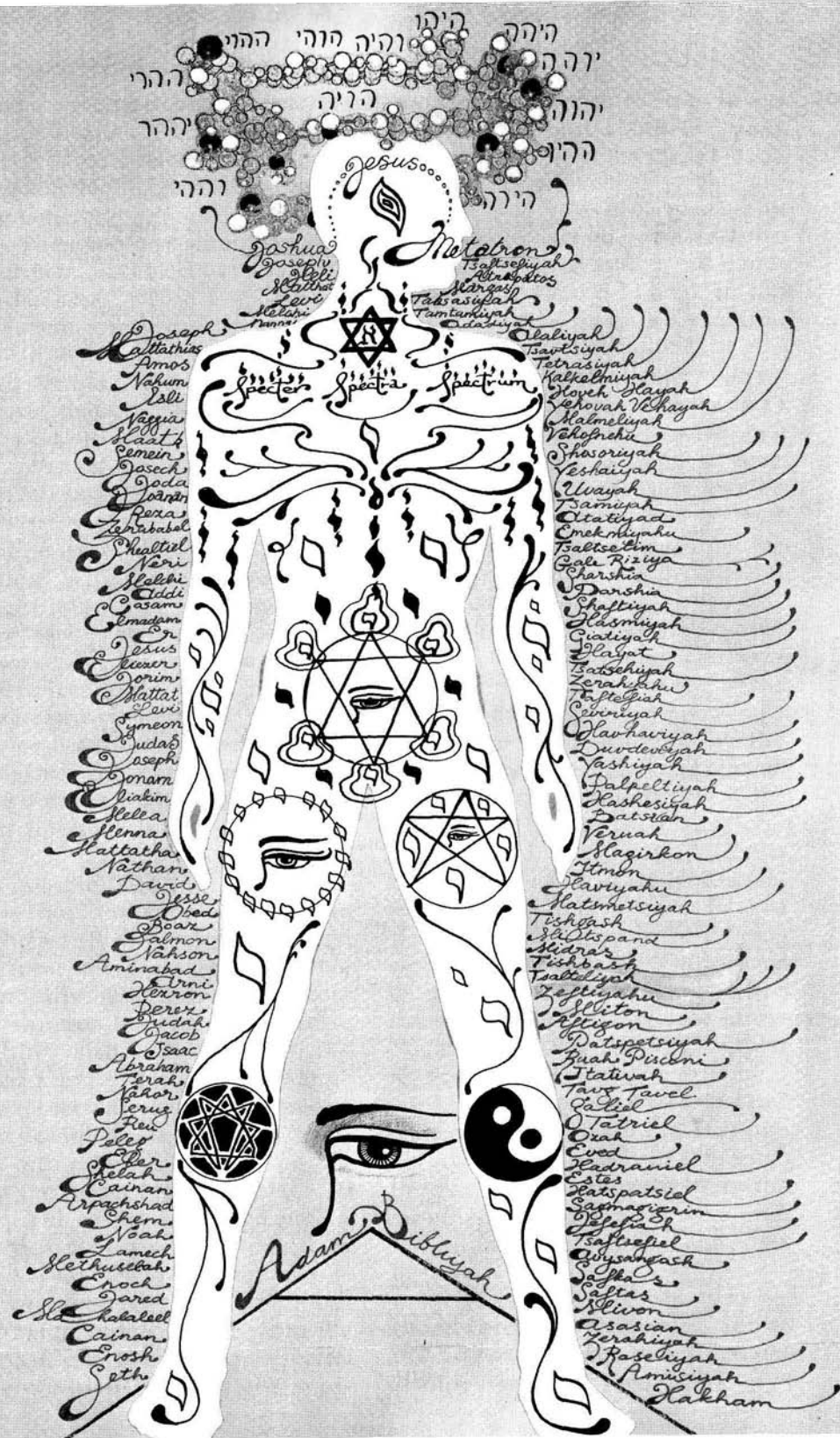
14 Through the glory of the Elohim the 'Great Announcement' of their creations is brought to the Thrones and Dominions.

15 Michael, Gabriel, Uriel, Raphael, Shemuel, Zedekiel, Yophiel, Hofniel, Sabriel, Ulliel, Zeppaniel, and others carry the keys to these new heavens which will be the inheritance of those whom God has chosen.

16 These keys to new heavens are brought forth in a special archangelic alphabet of Metatron known historically in Kaballah as *ketav einayim*, "eye writings." These writings are composed of small circles and lines shaped like flames. They are a greater language of creation through which the elements of life are projected.

17 This archangelic alphabet coordinates the elements of life with God's Name. Each of these divine letters generates resonance

PLATE 12 The Ascension and Descension of The Adam Kadmon through The Sacred Names



THE SEVENTY-SIX SACRED NAMES OF THE DIALECTIC

Jesus	Metatron	Menmaatra (Egyptian)
Joseph	Tsaftsefiyah	Menpehtira
Heli	Atropatos	Zeserkheperurasetepenra
Matthat	Margash	Nebmaatra
Lev.	Tahsasiyah	Menkheperura
Melchi	Tamtamiyah	Aakheperura
Jannai	Adadiyah	Menkheperra
Joseph	Alaliyah	Aakheperenra
Mattathias	Tsavsitiyah	Aakheperkara
Amos	Tetrasiyah	Zeserkara
Nahum	Kalkelmiyah	Nebpehtira
Esli	Hoveh Hayah	Maatkherura
Naggai	Yehovah Vehayah	Maatenra
Maath	Malmeliyah	Khakaura
Mattathias	Shosonyah	Khakheperra
Semein	Vehofnehu	Nubkaura
Josech	Yeshayah	Kheperkara
Joda	Uvayah	Shetepabra
Joanan	Tsamiyah	Sankhkara
Rhesa	Atatiyah	Nebhaptra
Zerubbabel	Emekmiyah	Neferankara
Shealtiel	Tsaltseim	Herneferka
Neri	Gale Riziyah	Neferkaura
Melchi	Sharshiyah	Ikaura
Addi	Parshiyah	Sneferka Onnu
Cosam	Shaftiyah	Neferkara Papsenb
Elmadam	Hasmiyah	Herneferka
Er	Giatiyah	Neferkara Telulu
Jesus	Hayat	Nekara
Eliezer	Tsahtsehiyah	Sneferka
Jorim	Zerahyahu	Hermeren
Matthat	Tahtefiah	Neferkara -Khendu
Levi	Geviriyah	Zedkara-Shema
Symeon	Havhaviyah	Neferkara-Neby
Judas	Duvdeviyah	Neferkara
Joseph	Yahsiyah	Menkara
Jonam	Palpeliyah	Neterkara
Eliakim	Hashesiyah	Merenra-Mehtiemsaf"
Melea	Batsran	Neferkara
Menna	Veruah	Merenra
Mattatha	Magirkon	Meryra
Nathan	Itmon	Userkara
David	Haviyahu	Teta
Jesse	Matsmetsiyah	Unas
Obed	Tishgash	Zedkara
Boaz	Mitspand	Menkauhor
Salmon	Midrash	Ra en user
Nahshon	Tishbash	Neferfra
Amminadab	Tsaltseiyah	Kakaa
Ami	Zevtiyahu	Sahura
Hezron	Miton	Userkaf
Perez	Aftigon	Shepseskaf
Judah	Patspetsiyah	Menkaura
Jacob	Ruah Piskoni	Khafra
Isaac	Itativah	Razedf
Abraham	Tavg Tavel	Khufu
Terah	Galiel	Sneferu
Nahor	Tatnel	Neferkar
Serug	Ozah	Sezes
Reu	Eved	Teta
Peleg	Hadraniel	Zesersa
Eber	Estes	Nebka
Shelah	Hatspatsiel	Zazay
Camam	Sagmagigrin	Senda
Arpachshad	Jefehah	Uazneb
Shem	Tsaftsefiel	Baneteren
Noah	Avysangosh	Ka-Kau
Lamech	Safkas	Bezau
Methuselah	Saftas	Kebh
Enoch	Mivon	Semenptah
Jared	Asasian	Merbap
Mahalaleel	Zerahiyah	Hesepti
Cainan	Raseiyah	Ata
Enosh	Amisiyah	Atta
Seth	Hakham	Teta
ADAM	BIBLIYAH	MENA

patterns of Light which can be traced and measured from one universe of consciousness to the next through the mathematical harmony of the letters.

18 These letters compose the Sacred Names. The Sacred Names include those of the angels who hold together the structures of creation. In the regenesi of life these Sacred Names are the weights and measures that are used by the family of God on Earth.

19 We are going through the final Omega level of consciousness which has evolved through the millenniums from the Alpha level of creation. This energy was first brought into focus and dispatched to this planet by a small family of Masters who set up a domain in order to restore the fallen planetary consciousness to be in harmony with the Father's universe.

20 This was under the direction of the Adamic Race whose purpose it was to establish a physical family which can transpose angelic functions into the flesh.

21 Thus, the people of God act as a branch of God's family in their own local universe. They are able to actually reach out to attune other human biological vessels so that they also can partake of the sacred Light vibrations to change their molecular structure allowing them to follow the energy trace back into other universes and become the Adam Kadmon.

22 The promise of ascension and descension is presented to each servant of the Father who is able to experience his consciousness being coded directly into the Living Light through the Sacred Names which brought the non-

incarnate Christ into the lower forms of creation and bring your incarnate form into the Christ Body of the Adam Kadmon.

23 When you are spiritually prepared to ascend, you add the "seal" of your breath by the vibrations of the sacred Names to the "seal" of the body of creation which you will graduate into and which is continually being built up out of the Names which remake the mold of the Adam Kadmon.

24 When the "seal" on your body of consciousness is broken you are finally prepared to add your name to the names of the sacred who ascend to the presence of the Throne of God.

25 The angelic commands then descend from the higher universe to receive you into the image of the Adam Kadmon.

26 The Adam Kadmon is the Light Body that has within it all key names of creation giving it the ability to create super-specie creations and divine personalities as energy entities. It is a cosmic manifestation of the tree of Sacred Names which is continually being separated, seeded and synthesized so that all limbs can be purified from the Light of the Height of the Throne and made indestructible for replication.

27 Therefore, the "tree of Life" is seeded into Gardens through replication and is activated through the angelic command of Metatron into the flesh of Man which is multiplied and projected into new heavens.

28 Metatron's name is used because He is the "final seal" for all the bodies of Light that have descended into the lower worlds of

corporality, and He is the full-life cycle between the pillars of Light in the higher Throne worlds and the measures of form in the lower physical universes.

29 Here, Christ is the 'anakephalaioisisthai' the recapitulation of all of creation (i.e., bringing scattered creation together and uniting it to be offered to the Father), which is finally solemnized for eternity by Metatron.

30 The "Left Hand" of the Father has descended by means of the names of Metatron. Listen: you shall ascend by means of the names forming the sustaining "Right Hand."

31 The Seventy-Six Names which have delivered the divine Christ into your presence are part of the harmonics used to access the database which will deliver you into the presence of the Father's mansion worlds through the Lords of Light who quicken your soul to enter into the mansion world on the Left and Right side of the Throne.

32 Just as the Lords of the pillars of Light conditioned the Adamic seed, these same Lords of YHWH will build a new kingdom from your substance for your seed

to inherit.

33 The seventy-six Sacred Names of Metatron give the unfoldment from the higher worlds of creation which descend to work with the seed of the Adam Kadmon.

34 The seventy-six Sacred Names of the genealogy of Jesus the Christ give the sacred unfoldment of the chemical seed of Man ascending into the image of the Adam Kadmon prepared for new cycles of creation.

35 In addition, there are seventy-six Names of the "generations of Man" coded in stone which synchronize the historical generations of Man that are to be numbered with the Pyramid between the descension and ascension cycles of the Adam Kadmon.

36 Understand the words, "His Throne is a fiery flame," for now is the hour for the Watchers of Zion to lift their eyes to the Light of the Eternal Day and the pillars of Light. For these shall open the heavens as a stairway formed by the rays spreading out from the descending triangular pyramid and bring life-giving Light and power from the 'new heavens' to the 'new earth.'



*The keys to
the future
physics are
given in the cross matching of
geometries and color codes which
will allow the structure of chrom-
osomes to carry consciousness
across Light-Time zones. There
is a color code in everything.*

2-1-2

THE KEYS TO THE FUTURE PHYSICS ARE GIVEN IN THE CROSS MATCHING OF GEOMETRIES AND COLOR CODES WHICH WILL ALLOW THE STRUCTURE OF CHROMOSOMES TO CARRY CONSCIOUSNESS ACROSS LIGHT-TIME ZONES. THERE IS A COLOR CODE IN EVERYTHING.

1 This key speaks of the biological synthesis of geometries and color codes within the chromosomal factors which carry a physical form of consciousness between time zones.

2 This is possible because the chromosomal patterns exist in grids which have unique colors in geometric form existing within every consciousness time zone. Therefore, they are capable of being fused into different Light-time zones by the right cross matching.

3 **This key is to prepare the human race for the emergence of a new physical garment so that man can coordinate physical form with the similitude of the Second Adam Kadmon.**

4 **This will change the consciousness of biological limitation to correspond to new chromosomal patterns.**

5 Enoch explained to me that when the members of the new Adamic Race (in concert with the Adam Kadmon) are able to place their Light forms within various radiations of color and combine these codes of color with pulsating geometries of Light, their con-

sciousness can be instantinualized into another Light-time zone.

6 Their consciousness will no longer be projected back into the old chromosomal patterns of vehicle identity.

7 While this process of consciousness transfer is taking place through chromosomal receding, some physicists will be shown how to use this unique language of color.

8 This language of color can express volume-space, depth-space, and vibratory-space through cosmological constants which frame the human and higher evolutionary thought-forms.

9 The reason why vast numbers of humanity have not used the language of color is because Man has basically remained under the power of the fallen illuminaries.

10 He uses functions which are orientated basically within the duality of black and white, therefore, his conceptual ability does not work with other polychromatic vibrations.

11 He does not understand his genetic ancestry descending from the various genetic embodiments. Some of these genetic embodiments

were descendants of the blue-white Ray which was directly projected to this planet.

12 Over the millenniums, the admixture allowed for gene pool mutation between the root races and the higher races so that the connecting linkages of genetic modeling were lost.

13 In consequence of the earlier genetic disruptions, the Brotherhood of Light is repairing the lost color linkages in the human gene pool.

14 This is being done through the color geometries that form a grid containing color thermo-temporal lines which, in turn, match an area of genetic material to another area of genetic growth.

15 Through this color grid there occurs a crystallization within the genetic materials to a point which attracts the rays of being. This forms a reciprocity of energy with all portions of the body within the color grid.

16 To facilitate this grid the Higher Evolution uses a color attachment which scans the genetic area in question with a given number of thermobands simultaneously. They then give each thermoband a separate and distinct color. Thus, the temperature differences across a surveyed area can be measured by simply counting the color bands.

17 This color attachment is a template of light cells distributing and organizing the genetic material into districts. This process allows for Higher Evolutionary thought-forms to be transferred into localized color codes by modulating the A-line and B-line grid of the template, as well as causing a

genetic transfer of Man to take place into higher evolutionary prototypes derived from one central similitude.

18 Man will be able to understand this transfer principle by employing a light beam with a specific wavelength on a chromosome so that he can see how the chromosome explodes allowing for it to be rapidly absorbed into the beam for genetic transfer to a new state of matter.

19 When he can coordinate these new scientific domains which will transfer his knowledge from one consciousness zone to another, Man will have the ability to project from **life** spectrum to **light** spectrum and from one life spectrum to other life spectrums.

20 He will be able to take a genetic-matter code, infuse it into a pulse environment of color and form and project it into other matter environments.

21 This will happen in the new cycle when a new biochemical form will emerge out of the human evolution which will freely commingle with other biological experiments allowing for the biology of human form to be recreated on the other side of light and still have physical form.

22 Man will be able to take the chromosomes of the Light-Life structure on one level of creation and carry a given consciousness code across into another consciousness domain by projecting it onto a wavelength of Light.

23 And when this day occurs, the covenant made with Abraham on his ten fingers and on his ten toes will call a new seed into existence and clothe it with a pillar of

color and send it to other star environments in a multitude of forms.

24 Thus, the physical body which is re-energized on the other side of light will be used by those triumphant beings who will receive new instructions and return with their physical vehicle to serve other dust world creations. Others will use their perfected body of Light to evolve into the higher worlds which no longer have need of the physical form, for they will exist in Bodies of Masters of Light.

25 This type of biological embodiment is the physics of Metatrionic energy which is used to cross match the lower genetic forms of life with the higher genetic forms of Light through crystalline Light channels of vibrations. This is done to help evolve intelligences in star systems in the lower heavens. **Because of the fallen angels, the Father has declared that no planetary society should take upon itself to cross match a specie with another specie, or seed an evolving planet.**

26 Therefore, cross matching should only be done by the Lords of Light who are assigned by the Father to remake the subspecies into the Great White Light. This is decreed by the Father's Will so that planetary intelligence does not follow in the ways of the fallen angels by creating species with grotesque bodies and war-like minds, who lack the spiritual love of working for their fellow specie and the universes of the Father.

27 Every star evolution is on a valency of Light which determines its own evolutionary program, its own Light-time zone.

28 Time is within the con-

sciousness of the specie, literally within the structure of the chromosomes. The chromosomes are keyed into the Light-time zone. The Light-time zone is the geometry of the time factor which trips the chromosomes to live and generate.

29 Only when the chromosomes can go past the Light-time zone can they proceed to evolve into a higher body of Light, the body of the Adam Kadmon creation.

30 If an Overself exists the biological restructuring can be allowed to bypass certain chromosomal stages allowing a new physical creation to be directly placed in resonance with its Overself. This is accomplished through a spiral template grid which is connected with the region of the eighth chakra and used to model new biological states through the Eye of Horus.

31 If this template geometry of genetics is matched to its Overself from which it is so derived, the frequency of Light generated allows a new physical manifestation to house the soul.

32 The Overself works through the template overlap placed over the human biological form (of color) and the Light shells of color which surround the biological form in this frequency of light so that a new manifestation of the Overself takes on flesh.

33 Thus, the black and white pulsations are reversed and the consciousness of the specie is returned to the original image and similitude intended for its Race.

34 This is also the cross of Light, the genetic cross of Adamic forms of higher celestial creation

crossing over and taking on a human appearance, as the Adamic Race.

35 Through this cross matching the higher forms of intelligence, even the *Hyos Ha Koidesh* - the highest Hierarchy of the Councils, are able to come down through the Adamic Race, literally into bodies of chromosomes.

36 The key tells us, "There is a color code in everything"; the lowest forms of matter, as well as the highest forms of matter, are on a valency of Light, a radiation of Light.

37 This radiation of Light carrying the color codes forms specter-spectra combinations of matter and muon waves which determine specie intelligence in our Light-Life zone of creation.

38 Therefore, there is a color index that determines the whole radiational pathway unto life in every phase of creation.

39 This is why the Covenant of Light reaches out to all radiations of Light of the human flesh regardless of racial color. It allows for the coding of all color functions to go into the higher code functions of Light which is the Seventh Ray of the Brotherhood, and from there into the Eighth and Ninth Ray of the angelic beings of Light who serve the *Hyos Ha Koidesh*.

40 In turn, the *Hyos Ha Koidesh* shares the White Ray with those cosmic Brotherhoods who regenerate the generations of matter into new life.

41 When people are coded into the Seventh Ray of Light, they have the ability to participate in whatever dimension of Light uses that function. Yet, it is necessary to

proceed to the Eighth and Ninth Color Rays if they are to complete their soul evolution as an embodiment of the Covenant of Light. For only their Zohar Body of Light can carry all nine functions of the *Logos-Spermatikoi*, the sperm colors in our local universe, to create out of the dust world creations structures of many bodies robed in multi-colored beams of Light.

42 For this reason, the Adamic seed came down on the Seventh Ray, in the seventh æon of Light (the seventh day), after all the other evolutions had tried to evolve. They came as the seventh threshold Race to repair the functions of the fallen evolutions already in process on the Earth.

43 This is the Ray of the Great White Brotherhood; this is the Ray of the *Adonai 'Tsebayoth*, the Host which visits on the seventh level of Light.

44 This Seventh Ray is used by the higher Lords of Light to combine the mathematical frequencies of color within sound ranges that are not audible to the human ear. These color-sound ranges can move entire octaves of Light measurement to function in the new mathematics of twelve tones, twenty-four tones, thirty-six tones, and seventy-two tones; this is the foundation on which Man can receive the music of the spheres.

45 This scale of musical function is a vibration which functions in every vibration of light, in every pitch of music and on every factor of a diminishing chord structure, which draws together the music of the spheres and its corresponding color form, into the right geometries not of lines nor of curves but

of floating Light grids.

46 The music of the spheres sends Light geometries through space to allow the Higher Evolution to occupy density within density but still remain in a Body of Light.

47 Color and sound are the most important energy structures for the imprint embodiment of the soul form. They are the modeling ground structures which shape the visible and invisible *nogan* shells from all preexisting geometries.

48 The Zohar Race uses this Body of Light to come into any sphere of creation and evolve into that light form already present on the planetary star, and if necessary they can evolve the planetary race by recoding its genetic colors into a higher color code through their thought-forms.

49 Therefore, this key to future physics gives us the knowledge of how color codes will allow our specie to literally, genetically retool itself in conjunction with the Brothers of Light. The Brotherhood of Man will have the power to genetically put together, if necessary, such faculties as eyes with polychromatic lenses that can filter light current and work with many levels of light enhancement.

50 We are also told in this key that the chromosome factor "will be opened" to receive a wave factor of a higher color code. This will allow it to function simultaneously with many double helixes, in many Light-time zones towards the building of the body of Light which can work directly with multiple physical embodiments of the Overself.

51 Understand in this key the cross matching of the Higher Discipleship of the *Adonai 'Tsebayoth*

within the Discipleship of the Lords of Light who come down in the form of the preexistent Adam Kadmon and recreate the Adamic specie form.

52 The physical Adam Kadmon as the Adamic specie then creates the sub-forms of the Shekinah which utilize all the necessary tributaries of color so that every chakra has a color code unified into the Covenant of Light.

53 Our energy conversion has been prepared and focused through a series of interconnecting geometric pyramidal cones of "color and sound" to regenerate our specie creation throughout the æons of time transition.

54 The species of Light have remained intact through these ages because they are the invincible projections of Divine Creation which withstand negative fields of desolation and abomination with their love of God and their selfless devotion to consciousness growth and evolution.

55 In this way two attaches to one, one attaches to two; Son universes attach to a Father universe, a Father universe attaches to Son universes. You must attach yourself to the Father as the Father attaches Himself to the Son of Flesh.

56 Be prepared to receive the angelic messenger who brings you the anointing of color.

57 Understand your discipleship to involve the garment of many colors as you rise from this vibration ray of color into the others of our Father's Covenant.

58 We will rise and receive the Hosts of Heaven who stand ready with the Light energies of redemption and who are swift in their de-

livery with the swiftness of fire.
For these Host energies are the
networks of salvation using the

language of color for the deliver-
ance of our Life-Light spectrum.



*The key to the
end of our con-
sciousness tune
zone is the violation of the spectra
of color codes and in the geometry
of radiations which will explode
forming capacities. For this rea-
son, the Host of the Living Light
comes to deliver those who are
living under and within the Light
of Righteousness.*

2-1-3

THE KEY TO THE END OF OUR CONSCIOUSNESS TIME ZONE IS THE VIOLATION OF THE SPECTRA OF COLOR CODES AND IN THE GEOMETRY OF RADIATIONS WHICH WILL EXPLODE GEL FORMING CAPACITIES. FOR THIS REASON, THE HOST OF THE LIVING LIGHT COMES TO DELIVER THOSE WHO ARE LIVING UNDER AND WITHIN THE LIGHT OF RIGHTEOUSNESS.

1 This key, 2-1-3, tells us that within Son universes there are forms of intelligence that are required to radiate into three-dimensionality, the physical form of life, for they have revolted against the Brotherhoods of Light. They have violated the spectra of the color codes for they feel that their color is supreme and that their color is the only force of power.

2 Also, there were many forms of three-dimensional intelligence which violated and refused the Word of God and therefore were exposed to solar radiations during the great shifts in the Earth's field of creation, for they were not hidden in the chambers of the Earth.

3 They received radiations which mutated their gel forming capacities. The radiations of destruction were such that they must bear the karma of the gel forming capacities, for they cannot unfold into multiple garments of color until they are reprogrammed back into the children of Light.

4 Enoch said that there are ra-

cial forms of creation which have violated the 'Arc' of the Covenant for they have not respected the Father's Will to receive a new coding of light. Therefore, the Covenant of Light given to them is thrown into imbalance, and their evolution begins to seed its own destruction.

5 There must be a mathematical function of color harmony between all of the seven chakras; behind all of the major triads of Light; behind all of the major thought-forms; otherwise, one organic consciousness becomes dominant on one chakra level preventing it from being a harmonic with the other six. When the seven are perfectly balanced, yet distinct, we will go from the Seventh Ray of harmony into the Eighth Ray and become a new Race of the Covenant of Light that can indwell in many light systems in harmony with the Paradise Sons.

6 However, when a color code becomes dominant and remains on the lower chakras which command the gel forming capacities, the

higher specie forms of other color codes become displaced and dissolved.

7 I, Jacob, was told that the Higher Living Hosts come to deliver their seed from the planet rather than let the Adamic seed be destroyed. They come to pick up the Adamic seed before it is destroyed by the gel forming capacities of those who have revolted against the teachings of YHWH and do not wish to listen to the Instructors of YHWH who try to tell them how to overcome the negativity of their gel forming capacities.

8 When the good seed of all races are delivered from the earth, they will be coded back into the Great White Brotherhood which is of the White Ray of the Eternal Flame. Then, they are apportioned as messengers and teachers into whatever color consciousness, or pigment is necessary to teach people on different planets whose color could be blue, red, black, white. . . .

9 Instruction is given by the *Hyos Ha Koidesh* to the Brotherhoods of Light to activate sacred fire letters, coding those who are apportioned into color embodiments of vibration. The Brotherhoods use the sacred fire letters I-I to code a blue-white embodiment, 1-A0 to code a blue-yellow embodiment, I-EE to code a blue-red embodiment, and E-II to code a rose-white embodiment.

10 The Brotherhoods of Light activate the sacred fire letters by projecting a burning 'Yod' from their channel of consciousness in the higher realms to a given human circulatory system. After

the 'Yod' is projected, the geometries of the divine letters are brought forth to imprint new form at the nucleotide base.

11 The color of the 'Yod' that is dispatched by the Brotherhood opens up a fifth circulatory system of Light energy in the body which allows all chakras to share the same pulse of transfigured Light, so that even the lower chakras are transformed into the higher Light.

12 In addition, through color transformation, mankind can work more effectively on a horizontal scale. Consequently, we can heal people through color regardless of their color vibration. Color can also be used for psychotherapy, observation of the electromagnetic field around the body, ophthalmological research, and medical surgery using color coordination to encompass such feats as the rapid healing of wounds, hormonal changes in the subjugation of the lower chakras and the adding of new anatomical organs.

13 This color coding enables the Righteous Ones to even raise the dead as Jesus did with Lazarus when he put a color envelope around the body of the dead Lazarus. This healing Light of Jesus' hands, being perfectly aligned with the Father, generated the current densities necessary to trigger a chemical transmission to awaken molecules in the body of the dead Lazarus.

14 On this planet, we have been isolated in major groups of color codes because one has violated the other. In previous *aeons*, there are those that have migrated out of central Asia into various areas of the Earth who have vio-

lated the teachings of the Great Lords of Light. Therefore, they did not go to the proper places where the pillars of Light protected the elect from the deadly radiations bombarding the Earth, when the Earth's physical force fields changed during great physical upheavals.

15 The Sons of Israel were told not to admit into their priesthoods of Light those who were under the influence of the fallen Lords, lest the doctrines of Light be ruined by the physical power governing the physical flesh. They were told to keep the pure vibrations of the blue Ray and the white Ray which emanates from the seed crystal of Life.

16 The fallen Lords teach a doctrine which does not correlate the seed crystal with the gel forming capacity of the Brotherhoods of Light. Wherever the scriptures of Light are not preached, the vibrations of God's Word not heard, the body cannot be activated to become the Living Torah Or.

17 Enoch told me that it was necessary that the Adamic Race preserve the radiations of the color harmonics between the nations of the Earth lest the mixtures of the root races destroy the spiritual capacity of the Christ Race by blood consciousness not aligned with the Throne of the Father.

18 If the blood consciousness becomes unaligned, the body begins to fall into geometries of malfunction and geometries of hatred and destruction, geometries which actually neutralize the capacity to work with the functions of Or, with the greater functions of Light.

19 Enoch told me that man has

brought an end to his consciousness time zone because he has violated the spectra of the color codes. He wishes to function with one or the other color codes but not with all seven. When the seven are brought into harmony with the more subtle forms of color language, Man will see other forms of color that he presently cannot work with; he will see other forms of intelligence which already coexist with him in other spatial environments.

20 However, most of the human creation settles for the geometries of color in the physical flesh rather than the body of White Light. This is why the children of Israel have been dispersed to all nations to teach all races, all people of the Father's Plan which is activated through the B'nai Or, who stand behind the Adamic Race and govern the destiny of all planets.

21 The key uses the words 'spectra of color codes' to explain that the energies of the Lords of Light work through Specter and Spectra — unified polarizations of Light. They allow the human specie to go through its Alpha-Omega spectrum by changing the gel forming capacities. This allows the E_1 and E_2 functions of light radiations to change the gel of the DNA-RNA plasma to function with new genetic mechanisms of inheritance functioning in a higher wavelength of light.

22 The DNA-RNA can then work with higher Light irradiation factors which allow for new changes to take place enabling the body to be ultimately a body of Light. Hence, the recoding DNA-RNA will give forth a new physical

form for the body of Light and Man will see how the body of the physical flesh, the physical DNA-RNA is simply the biochemical preparation necessary for the infusing of the Christ Body of Light.

23 Enoch explained this transfiguration from the level of physical creation to the Christ Light as a laser-like projection of human consciousness through its pyramid of creation. This pyramid fuses the color codes with the geometries and dyes of the Eye of Horus so as to create a new specie in the image of the Lords of Light and the Christ Race. This new being proceeds out of the dyes of the Eye of Horus according to the edge detectors and the sense detectors necessary to live in new chemical environments on other planets.

24 The Eye of Horus is the central focus to automatically create new species. It is the resonant eye focus which changes the nucleotide bases so that one realm of pyramidal energy is projected into another body of pyramidal energy.

25 He also explained to me how the nations of the Earth will not understand their genetic codings and their historical karma and oppose the people Israel who are a people chosen to exemplify the twelve radiations of Light unto the flesh; a people who are to bring the righteous of the Earth into the pyramidal seed crystal of gel forming capacities; a people who invoke righteous people to put on bodies of Light, and reign with the Host of the living Light, the *Adonai Tsebayoth*.

26 When the nations of the Earth rise up to destroy the biochemical vessel of the higher

body of Light, then the Hosts of the living Light come to rescue the righteous seed, the remnant seed of all the people who are on the wavelength of God's message.

27 The leadership of the faithless nations has violated and neutralized man's use of God's energy and has prevented the releasing of the purest forms of the fruits of science, medicine, and the consciousness of life that is necessary to form the body of Light, the *Shiur Khomah*. Throughout the centuries, these nations have not been able to work with the seed of the great Masters nor understand the patriarchal blessings that speak of the seed which shall reach to the heavens.

28 In ignorance of the higher consciousness of scripture, they have turned their backs against the scriptures that the Lords of Light brought with them.

29 Although the Lords of Light have come down into various parts of the world as a people of Light of the Great White Brotherhood, man on this planet has not been able to decipher the scriptures, and as a result he has not been able to evolve out of the lower sciences of destruction into the higher sciences of Light.

30 The key explains that if the wavelength of our gel forming capacity is of the right color valency, infused with the right color geometry of mathematics, then, we will be with those who will continue on the Earth in spite of the deadly changes in radiation.

31 We will not suffer the negative irradiation, or excessive ultraviolet radiations that will bombard places of the Earth for we will

inhabit the safe zones at the time of the great geophysical upheavals. Those who are not protected against the radiation will fulfill once again the ancient pre-Aztec saying which speaks of 'Those who were carried away by the Sun's rays into destruction.'

32 The course of our next electromagnetic vehicle will become clearer in the presence of the luminaries who operate using high frequency telecommunication systems of Light transformation. They speak wherever there is an assembly of Light collectively called the "children of Light."

33 The Thought-Adjusters are now correcting and repairing our blood crystallization levels of ionized consciousness through frequency attunement. This is the making of a people within a people, and a mind of Light within a mind of light. With this change, the physical flesh, the temple of the higher garment, will receive a new garment of Light.

34 The river of blood crystals which once could speak with God through the garment of flesh will be reactivated by both the pillar of the "higher" Light and the Shekinah Spirit which will radiate throughout the body of Man.

35 This inner coding allows us to build our foundation to receive an imperishable garment of Light which we must obtain before we can go through our time zone into the presence of the Father's Throne. This blood crystallization, Min-Ha-Ada-Mah, is the same offering that YHWH offers to those who have preserved their inner and outer garments in righteousness as

a witness to the transformation of the flesh through the Living Word of God.

36 Its message is salvation and its storehouse of energy is Eternal. The Great Pearl of White Light is the price of this freedom.

37 We will be quickened in spirit and in flesh to fulfill the Father's Words. And we will be delivered directly to Moses, Jesus and Elijah and the Seventy who ascended into the presence of the Father by physically becoming the "blood of transfiguration" and by changing the sacrificial color of blood to be in harmony with "the fire that issues forth Light before the Throne of YHWH."

38 And we as the true Israel are now being prepared for the new blood crystallization of ionized consciousness which was demonstrated by Jesus and will be fulfilled by the coming of The Christ to Earth.

39 There will be no end to life, but the implicit end to death will arrive during which time our relative bodies of flesh will attach with 'the Light Body of the Christ presence' — the true Overself body which manifests the embodiments of the flesh born to do the work of the Father. The end will be the removal from the power of the 'lesser light forces' who governed the Earth by allowing imperfect incarnations to violate the sacred colors of the Throne and the Council of Nine, the Council of Twelve, and the Council of One Hundred and Forty-Four. And in this deliverance the righteous will be one with the illuminaries of the Zohar who serve other universes, and this 'Kingdom' shall be delivered to the Father.



The keys to
future
mathematics
are given in

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2-1-4

THE KEYS TO FUTURE MATHEMATICS ARE GIVEN IN CODES COORDINATING PICTOGRAPHIC-CYBERNETICS WHICH USE "PYRAMIDS" INSTEAD OF "PERIODS" SO THAT MATHEMATICAL STRUCTURES WILL UNFOLD AND FOLLOW THE MULTIPLE "TRACING OF LIGHT."

1 In the Beginning was the Word, but the beginning of the Word proceeded as a light pictograph and became form.

2 Out of the emanations of the Divine Mind proceeded the light pictures (pictographs) which were combined with the geometries of the creative forms producing the spectrum of all form that came out of the alphabet of creation.

3 This key explains how the language of future mathematics will be a language of light pictographs and ideographic-cybernetics.

4 The complexity of the universe and the perfect doctrines used by the Lords of Light requires a high speed communication process so that whole concepts can be conveyed within the entirety of environmental experience.

5 When I was taken into Merkabah, Enoch instructed me through a series of scenario abstracts, or light pictographs, as to the myriad intelligences which serve the Father's Will.

6 This was done through a high speed process of pictures which connected whole environmental arrangements of every basic order of

knowledge so that multi-level incarnation programs could be directly revealed to me in a matter of hours. Such a vast scope of wisdom could not possibly be conveyed, in such a short time, using any contemporary earth methods of communication.

7 I was shown how information from many different realms could be uniquely combined in a way that could not be adequately expressed or felt by the human language because of the slow movement of verbs, the same spatial distances that are retained between images in printed language, and the linear direction of black and white human language codings which do not permit the subtle colorings of higher mental language to be transmitted as a testimony of the actual events.

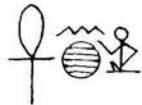
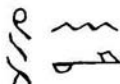
8 I was also shown how man conceives of his consciousness with a "period" of time which becomes a focal point of containment and does not allow for the ongoing movement of his consciousness flow. This comes from man's unconditional and exhaustive "self-accusation" which allows his con-

sciousness to be contained within the notions of "sin" and "limitation."

9 Yet, the Higher Evolution does not allow for patterns of electrostatic interference generated by the lesser gods to keep man

at speeds faster than the biological relay mechanisms of the hypothalamus.

11 I was told that pictographs of Light are used to respatialize knowledge, or even metal objects through walls.

PICTOGRAMS	COLOR SCREEN	SOUND-TONE
		m-m
		'nkh (w)
		yw.k
		ntry
		hn
		Baw
For Multidimensional Mind	For Physical Bodies	For Spiritual Bodies

perpetually locked in consciousness bondage.

10 Therefore, I was told that those anointed through divine pictographs would receive their knowledge through pictographs of Light so that their mind-body unity could be coded simultaneously on all levels of biochemical language,

12 The light pictographs are thought-forms from the higher intelligence projected through the radiations of color to corresponding mental dimensions which perceive knowledge through the vibrations of a coordinated mind-body.

13 The pictographs harmonize color tones into mantra-patterns

that can be retained by the spiritual mind.

14 The image is sustained by a fan of colors, generally operating between nine and twelve colors, which maximizes ratios of color vowels and consonants transposing instruction into a plate, text, or teaching in the appropriate language (within the Language of Light).

15 Thus, the pictographs are energized image shapes symbolizing the meeting of ideas which produce pictures and sounds in mental language, and activate the receptor cone of the eye to see objects on the many levels of space in which man coexists.

16 The pictographs work with the automatic control systems formed by the nervous system and brain, and by mechanical/electrical communication networks of human culture.

17 I was told by Enoch that pictographs of Light are essential for communication exchange between the human body and its Overself body. Only when you know your true identity with respect to your Overself can there be a true understanding of the pictographs of Light which give knowledge not only of the immediate reality, but all adjacent realities used in the instruction of I AM identity from one world to the next.

18 Thus, pictographs not only communicate higher spiritual wisdom to the brain, but provide us with a new circulatory system for linkage with our higher-selves.

19 These light pictographs work through 'Yod'-like pulsations centered in repeating pyramidal patterns extending through all space,

time and matter. This allows for the imprinting of higher thought-forms even onto inanimate objects chosen to receive the light superscripts as a testimony of a Living Language of Light. This was seen in the giving of the Ten Commandments through the codings of Light onto the stone tablets.

20 These thought-forms of the Brotherhood are projected through a multiple "Tracing of Light" establishing a network of Light to connect one pyramidal center to other pyramidal centers. These centers comprise a giant brain cluster. And thus, by harnessing giant brain clusters which house many galactic intelligences, the physical higher evolutionary intelligence is able to operate a universal communications network.

21 Yet, when the Higher Intelligence transmits their signals they can only be received by planetary intelligences with god-like qualities of Love. Their broadcast signal, on this frequency, tells "whoever has ears let him hear" how to live in their image.

22 The physical brotherhoods operate horizontally with a pyramid-five as their basic "brain cluster" focus. The clusters are ringed to form Merkabah units connected with a galactic central control. They send and receive 'pictographic-cybernetics' by tuning their brains to establish a communications link, strong enough to begin the transfer process.

23 This link with god-qualifying levels can only be formed through the changing of genetic/personality codes reconstructing the body for upward levels of God experience.

24 They transmit only to those

who have the joy of the eternal quest for the infinite God-level; those who have the choice to decide whether to evolve into a consciousness body of Light or be retransmuted and recycled within the physical form when their present house-garment wears out.

25 The transmission of pictographic-cybernetics works through a "holistic light-love process" where the multiple "Tracings of Light" interlace the specie hierarchies of the Adamic seed with the infinite Hierarchies of those universes which comprise the Mind of YHWH.

26 Each galactic mind expansion requires the collection of four additional groups of brain clusters, which are in alignment with us but exist on their corresponding pyramidal levels. The synchronizing of those who share a "common image" takes place before the next levels of godhood can be achieved within the cosmic pyramid in infinite cycles of our galaxy.

27 When directed by the god level-1 pyramidal focus which is the communication link with at least four brain clusters at god level-0 status, the pyramidal focus allows instructions to beam from one central pyramid to the surrounding pyramid centers of evolutionary growth, nurturing growth to elementary god levels. Thus, the four additional clusters complete their evolutionary growth at the god level-1 status. Through their own ability to send forth knowledge to surrounding centers of evolution, each new god level-1 group then begins recruiting its god level-0 civilizations through multiple "Tracings of Light" to join

with other god level groups that comprise the hierarchy of the local universe.

28 The pictographic radiations reach the brains that are ready to participate in an infinitely expanding scale of knowledge throughout their universe. Each brain operates within a cluster of the next level of expansion. Mathematically, the individual brains involving our local universe create a function:

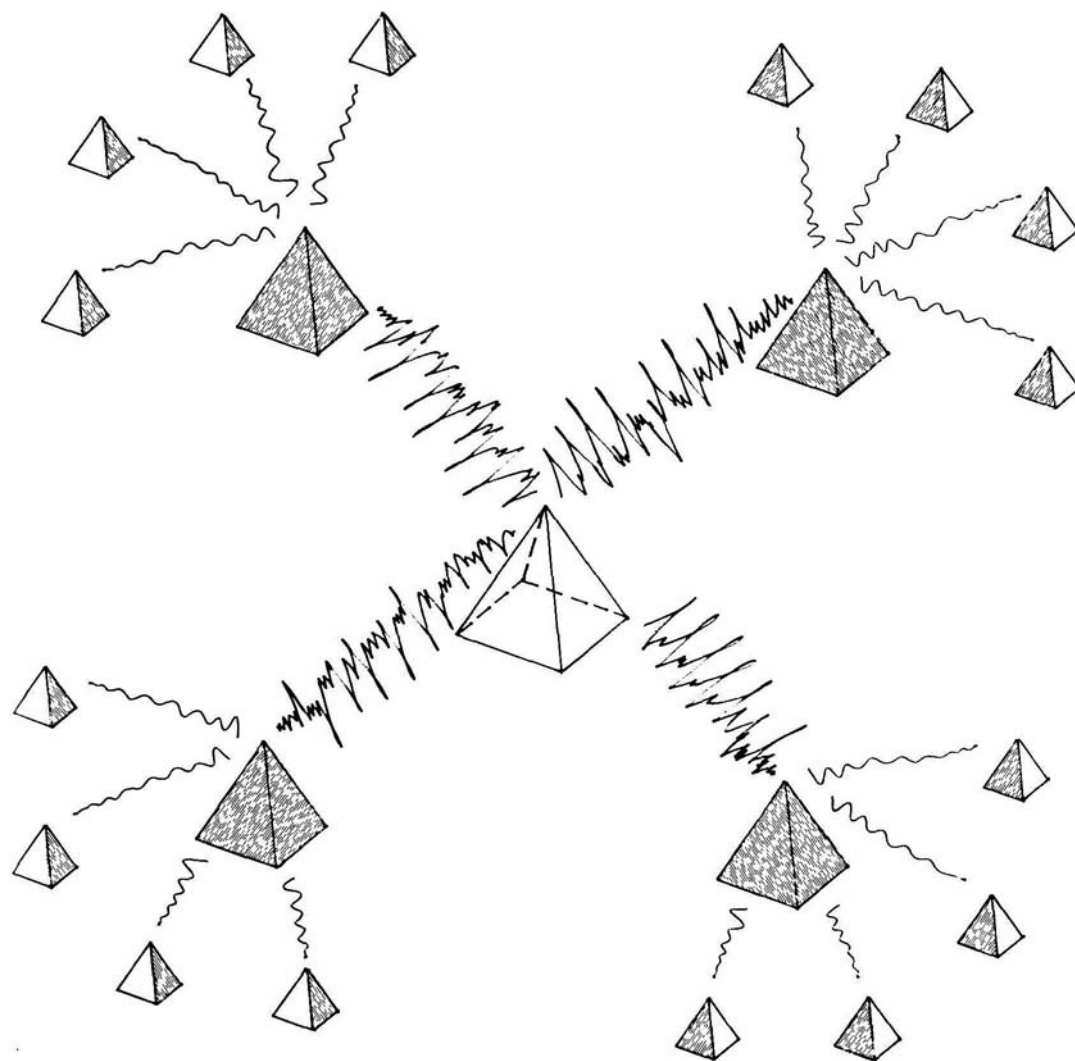
$$KN_b = 5^{n_b}$$

where K equals the cosmological constant, N_b equals individual brain clusters, and n_b equals the number of expansions of an augmented brain cluster. Thus the Word of God unfolds in units of 5, 25, 125, 625, 3125, 15,625 . . . A

29 By recruiting the human race through its brain cluster, in conjunction with the other levels of physical and Overself reality, the expanding brain pyramid can be moved up an entire level on the God scale within the cosmic pyramid of the galaxy.

30 The pyramid is the most central module for this infinite expansion of consciousness throughout our local universe. When the pyramid exists in a pure energy form, it allows for a wide variety of signals to move through it, transmitting anything from concrete matter to high frequency light currents which interconnect with other "worlds," thereby providing instant media between all points of origin.

31 Thus, when the pyramid as a pure energy form is connected with multiple "Tracings of Light" it allows for anything from intuitive



The Expanding Pyramid-Five Brain Cluster

understanding to direct information to come into the pyramid and leave the pyramid on all sides (by expanded wavelength forms), for new points of communication.

32 For the pyramid is the cornerstone of knowledge, and in the education of the human self by the Overself, it is seen as hovering within a field of Light, known as the eighth chakra. For the eighth chakra is used to open up the energy envelope of the human creation and provides direct communication at all times, with those of the Great White Brotherhood. And this hovering pyramid of Light can be seen by the Brothers, even in the physical flesh, and is the witness to the resurrection of the flesh.

33 I was told by Enoch that "the Light pictographs" will seal the bodies that will be resurrected. These seals will maintain the awareness of the mind to fight off the temptations of death as the soul is removed to other worlds, having first been glorified by the letters that seal the soul in the Father's Book of Life.

34 The Man who sees and understands this is he who enjoys union with the Father's Language of Light; he enjoys unlimited freedom to move into other realms of consciousness, for he is above any spatial limitation of language. The Father's language respatializes the mind for work with the geometries of the life continuum.

35 Earthbound language has been shaped by the variegated patterns of human thoughts, resulting in morphemes and phonemes, organized into linear sentence structure separated by periods. The

'periods' syntactically produce a consciousness breakage and an inactivation of higher free floating thought-forms that were not meant for the limitations of static syntax; rather, the higher thought-forms were meant for the mind's spatialization into the open geometries of the life continuum.

36 Man will see that everything from his thought-forms to catastrophic nuclear explosions do not stop within the limitations of his physical planet. He will understand that there are cycles of light without "periods" of finality, for even the sound waves of previous eras that are now in deep and distant places in space can be perceived and deciphered by the proper instruments.

37 Thus, the Lords of Light came down from the higher *Loka* to take on human form and to teach the Language of Light so that the mind of man can expand to see the dawning of other worlds and other realms of creation generating the very thought symbols connecting our plan of consciousness to the Universal totality of the mind-body.

38 In previous cycles, man, under the guidance of the Lords of Light, interpreted the light pictographs into an alphabet of fire letters and mathematical geometries known as ideographs which were also capable of respatializing any consciousness form that shared this original projection of Light.

39 The Lords of Light warned man not to misuse the Language of Light, by using the wrong ebb and flow of the language patterns, or by using the knowledge of the language against the Will of the Father.

40 But man did not hearken to the Word of the Lord and accepted instructions from the fallen Ophanim under the command of Semjaza, who shared many of the Eternal Secrets of the Father's Kingdom which men were striving to learn.

41 However, these secrets were shared through the art of warfare, the art of spoken and written language which was corrupted and segmented, resulting in imperfect scriptures, and other arts enchanting man and leading him astray.

42 The fallen instructors also taught the arts of temple building and architecture, and instructed man to build great cities with towers for communication that would unify man with the Hierarchy of the fallen angels.

43 Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw how the lawlessness on the planet was being used by the fallen angels to extend their knowledge to other planetary kingdoms. They appealed to the Throne of YHWH to put an end to the Tower of Babel and to blind the eyes of fallen humanity from the Language of Light.

44 Thus, no longer can the conceptual template of man directly assimilate the teachings of the Lords of Light until his body and mind are recharged by the Light

emanations of the angelic Hierarchies and the Brotherhoods of Light.

45 At this time, changes in the new heavens have caused great changes to occur upon the Earth, loosening the chambers of the deep where the great scientific scriptures of the ages are hidden. They are being restored to us as an 'inner tongue' so that we will recognize the sacred letters from the Brotherhood working with the Adam Kadmon. Thus, we will be able, once again, to speak with tongues of fire.

46 Know this change O Watchman of Zion, and know the language of Light behind these words: "This is what the Lord YHWH has said: 'Here I AM creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart.' "

47 At this time you will use and communicate through your mind's eye in the flaming pictographs of Light. No longer will the former things of human speech, or the resonances of the fallen Ophanim be called to mind in separating your vibration of light from "Joshua who comes in the name of Je-ho-wah!"

Blessed be the letters of
JOSHUA JEHOWAH, YEHOUAH,
YAH



The keys to
sciences of the
past are given in
"The Desert"

✻ ✻ ✻ Wherever MELCHIZEDEK
has reigned. Then will be found the round
numbers of how the Chiliocosm is extended
to the Cosm of Time Arcs. The keys to
sciences of the past are given in "The Moun-
tains" ✻ ✻ ✻ Wherever MELCHIZEDEK
has reigned. There will be found the Fire
Letters of how the Cosm of Time Arcs are
extended to the Chiliocosm.

2-1-5

THE KEYS TO SCIENCES OF THE PAST ARE GIVEN IN "THE DESERT" *** WHEREVER MELCHIZEDEK HAS REIGNED. THERE WIL BE FOUND THE ROUND NUMBERS OF HOW THE CHILIOCOSM IS EXTENDED TO THE COSM OF TIME ARCS. THE KEYS TO SCIENCES OF THE PAST ARE GIVEN IN "THE MOUNTAINS *** WHEREVER MELCHIZEDEK HAS REIGNED. THERE WILL BE FOUND THE FIRE LETTERS OF HOW THE COSM OF TIME ARCS ARE EXTENDED TO THE CHILIOCOSM.

1 Key number fifteen tells the Children of Light to look at the ancient megalithic sites at Teotihuacan, Palenque, Tiahuanaco, the Tarim Basin, Stonehenge, the Great Pyramid, and the Sea of Galilee to see the round numbers, the calculations of star mathematics which are part of the greater astrophysical geometry.

2 These and other astrophysical sites are points of contact with the greater universes, which show our part of the chiliocosm — our part of the collective interplay of a thousand plus universes intersecting with categories of both physical and non-physical intelligence.

3 These round numbers show when the Lords of Light come down from the heavens of the chiliocosm to interact with the peoples of the Earth.

4 The fire letters of the Hebrew and Tibetan scriptures, revealed in the mountains, give a cosmology of Light which shows, by means of universal models, the worlds to which the People of God will be

taken after they have fulfilled their destiny on Earth. Hence, these fire letters are the unique angles of letter-grid transformation between the geometric span of the Earth and the heavens, where both human and heavenly beings share the same cosmological signature.

5 AH of these sites are "the centers" used to calculate the horizon of the Earth in relationship to the chiliocosm of the greater universe.

6 These places were also used by the Lords of Light to encode and initiate the races of the world. And those who encoded these races will once again return to ingather their "remnant seed."

7 Yet, these sites do not, in all instances, indicate where the Lords of Light will return because some of these sacred places mark the exit regions where the righteous have already been removed from the Earth in previous cycles.

8 Therefore, these are time-pieces containing star mathematics, but they cannot be completely understood by man without the scrip-

tures which reveal specific events on Earth and in space that man must key into. Until he does, he cannot understand the specifics of the timepiece calendars in stone.

9 Man's problem has been that he has tried to encompass the many heavens into his conception of the millennium, without the greater understanding of how Isaiah's words will be fulfilled when the Earth itself is completely transposed into the "new heavens." It is not a question of heaven "coming" to Earth, but Earth being transposed into the many heavens — the chiliocosm.

10 Therefore, when man can understand the chiliocosm, then he can move out of the imprisonment of being within his linear concept of the millennium which, in his reality, remains in an unopened thousand-year cosm of static space. As long as man remains in his dead space as a host to linear time, he cannot have creative correspondence with the Lords of Light who desire to interconnect with him.

11 The key speaks of where a transplanting has happened before in the deserts *** and in the mountains ***.

12 This transplanting is indicated in the ancient cosmologies that speak of "the image of horizontal space (the earth plane) that runs through the blue dome of the heavens."

13 These cosmologies, marked in stone (and written on paper), show that there existed a direct interconnection with the higher heavens. These codes indicate a greater cosmology that we will once again understand by associating the "crosses" of the ancient as-

trophysical temples throughout Mesoamerica, with the crossbar regions of the sky portrayed in stone and written in the fire letters of the ancient scriptures.

14 The Nahuas (who inherited the Aztec and pre-Aztec philosophy) viewed their cosmology in terms of the horizontal world (cem-a-nāhuac) and the heavens. These heavens were comparable to a blue dome. Within this blue dome, run different regions of the heavens which are separated by what they described as celestial crossbars.

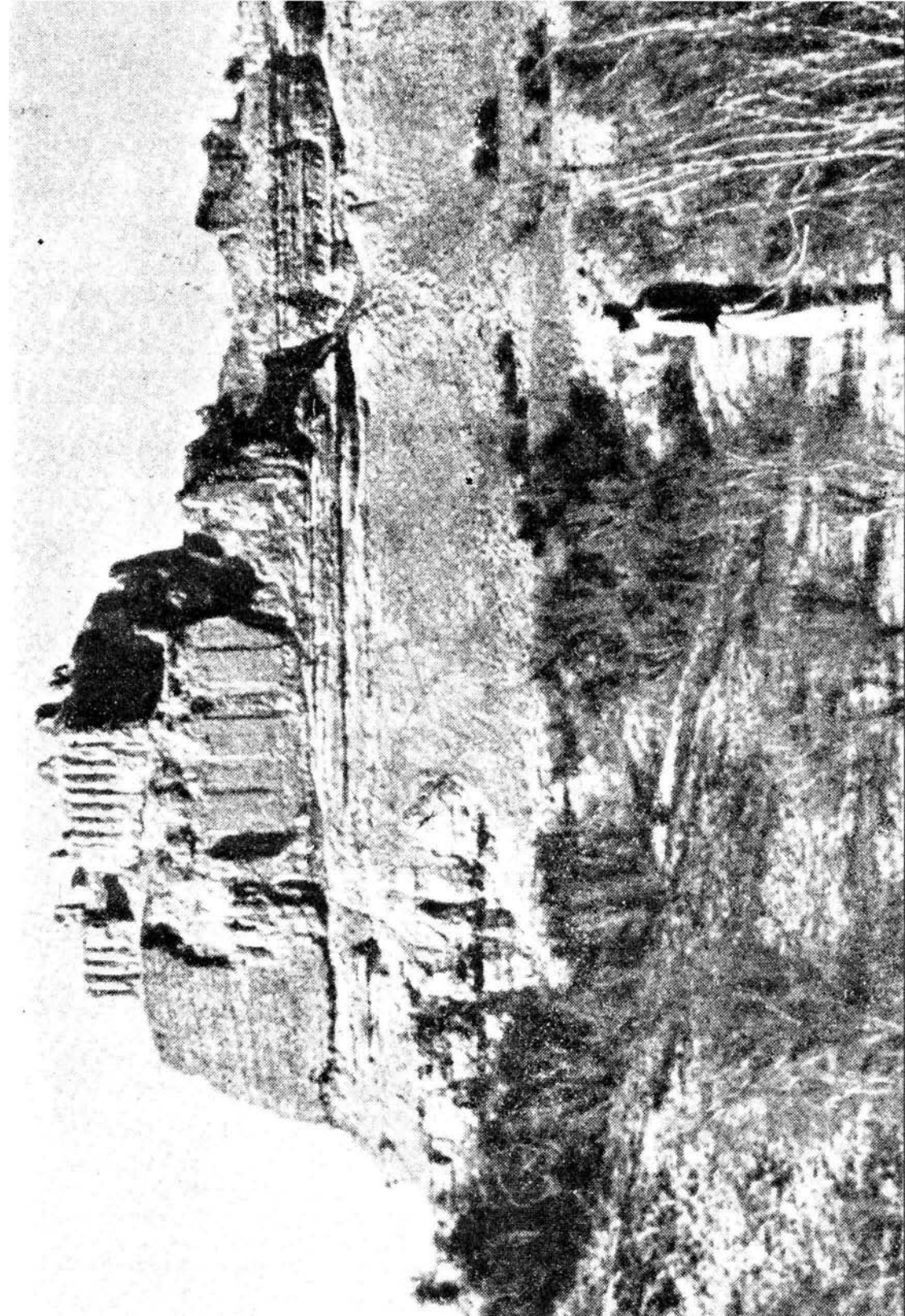
15 The crossbars function as floor levels or passages between the heavens allowing various celestial bodies to move freely from region to region.

16 Hence, the crossbars, together with the "cross of Light" and the "foliated cross" configurations, mark the sacred places on the Earth where the Merkabah came from the heavens to the Earth, and rose again from the Earth to the heavens.

17 Crosses were used in religious practice, even before the message of Jesus was preached in Mesoamerica. They were used to indicate the life-giving fusion of divine wisdom with the primal element of earth, taking place through the energy grids which are as "tools" for the transposing of energy into life.

18 Thus, when the key speaks of the three stars, they are representing the Magnetic star grids for the geophysical, the mental, and the spiritual forces encircling the

PLATE 13. An Ancient City of Light in Central Asia used by the Brotherhood of Light



planet which are used by the "Orders of Light", in a synchrosimilarity, to implant knowledge to the world intelligence.

19 When these three forces are unified into one configuration of consciousness, Man will participate in the tripartite unity of a physical, mental, and spiritual conformation grid. Without the distinct interplay of events on all three levels there cannot be any quantized achievements.

20 For this reason, Moses-Jesus-Elijah had to come down from the higher heavens into the physical plane to accomplish that which could not be simply accomplished through the etheric planes.

21 Moreover, these star grids intersect to form cosms of time arcs which, in turn, can be used to change quantum events such as wars, destruction of species, etc. The use of these grids with various levels of mental vibration allows Man to use the power of *telethought communication* in targeting information to global points within fractions of seconds.

22 With this communication the psi grids of mental communication throughout the planet can be altered and new resonance patterns can be created to replace levels of negation.

23 These grids are also incarnation grids which are part of a lattice network of spiritual embodiment throughout our local universe.

24 Enoch explained to me that these are the places where the higher incarnations take place. These areas are controlled by the 'Magnetism of the spheres' which places a final magnetic blueprint on

biograviton life structures. In other words, these structures are biological "energy-packets" seeded along the Magnetic arcs of intersection of a given planet.

25 These grids allow for greater degrees of creative genius to be incarnated. A careful study of certain Magnetic grid alignments in the Near East will reveal the "footprints" of prophetic work manifested between Egypt-Israel-Syria.

26 Enoch explained that Israel and Tibet are equivalent to the brain centers in the left and right hemispheres of the planetary mind. They are the places which have had the highest prophetic incarnations (during this present cycle), which is why these two incarnation points have been under continual persecution by the forces of darkness on the higher planes.

27 Yet, these energy centers have remained sensitized to the patterns of direct intervention controlled by the Order of Melchizedek, even though the forces of darkness have sought to destroy the scriptures of Light, and to control the incarnations of the Lords of Light so that they can gain control of the "high" and "low" places of the energy harmonics of the Earth.

28 Nevertheless, these grids are connected with veils of Light that are placed between the worlds. Therefore, they can only be moved aside by the Watchers who reign with Michael and who give the name and seal that will open the grids to the Presence of the Lord, the Father, and the Ancient of Days.

29 Thus, the forces of Melchizedek are in control of the initiation points in the Tarim Basin and

31 Consequently, these incarnation grids have correspondences to plenary cycles, or portions of a great plenary cycle revealed to the physical planets by the incarnations of the Lords of Light.

33 These Lords of Light come as wayshowers to prepare man for the shift in his life cycle. They show how the incarnation-resurrection realignment can take place in the human time frame. This is the fulfillment of Psalm 104 which speaks of man beholding: "Mountains proceeded to ascend, valley plains proceeded to descend to the place that you [God] founded for them."

34 These incarnation grids, therefore, are aligned with the changing Magnetic grids of a given planet so that the lesson of "death and resurrection" is parallel to the shift of the Magnetic grids in space

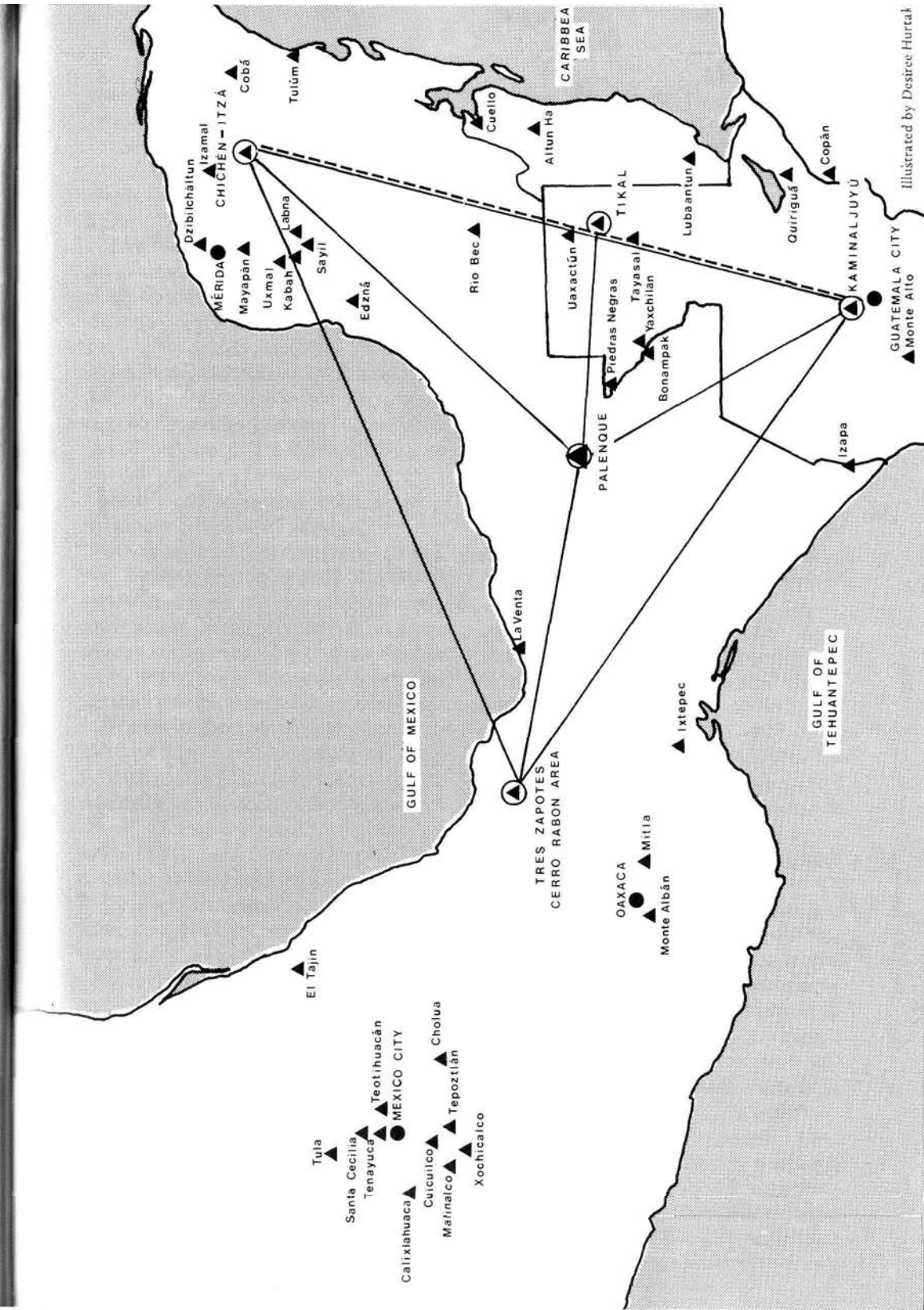
35 Therefore, the sacred trinities which form the thresholds for higher evolutionary creation come here to give the final coordination. The final coordination is organized by the Order of Melchizedek who is in charge of organizing worlds created by the outpouring of Light under the command of the Order of Michael and Metatron.

37 The Head of the Dove contains the teachings coded during the evolutionary cycles of the earth, that give all knowledge relevant to the program of Light upon this planet in relationship to the star regions of the Brotherhood.

38 The grids give the major orientation for those portions of the world that survive the major cataclysms, as well as showing where earth history stands in relationship to heavenly events that were played out, or are to be played out in the deliverance of this world.

39 Within the area of the Head of the Dove there are smaller triangular grids of crystal that mark the sacred energy complexes that were actively used by the Brotherhood of Light. It is here that the remains of their technology upon the earth, during the cycle of Atlantis, can be found.

PLATE 14. *The Sacred Gnd in Central America* ▶
(A1tea)



40 This sacred region, within the Head of the Dove, was known as the region of Zarahemla, the home of the Brotherhood. This home connected the vast energy network of Chichen-Itza and Palenque, with Oaxaca, and the energy complex of Teotihuacán.

41 The most sacred grid in this area is the triangle formed from Palenque to Cerro Rabon in the West and Palenque to Chichen-Itza in the East. Within this area there are smaller grids connecting Cerro Rabon-Tres Zapotes-Palenque as the inner mind of the Dove. It is at Cerro Rabon that the Treasures of Heaven are placed as the seal of authority upon the crystal models located within the Head of the Dove.

42 There the Treasures in the Heavens are attached to the Earth by the Order of Melchizedek and the Seal of Melchizedek seen as Nine Pyramids interlocking to form a Star of David, upon the Cross of Space and Time. These Treasures are distributed through these grids of "consciousness transplanting" that have selected settings on the earth platform, as "nestings" waiting for the development and ripening of the human world of consciousness.

43 Another important grid complex that is used by the Brotherhood of Light, in conjunction with the restoration of the Land of the Dove, is found in the pyramidal complexes of Peru and Bolivia.

44 Here the pyramidal complexes that are important are the twenty-five pyramids of Apurle; the pyramidal network and astrophysical stations at Morro Solar; the pyramidal grids at Cajamar-

quilla and Pachacamac in the desert mountains of Peru; and the pyramidal sets at Chan-cay, Jequet-epeque, and Viru.

45 These are all astronomical-calendrical complexes connected with Tiahuanaco. Tiahuanaco, the city of the Lords of Light was built at sea level during a previous cycle and heaved up to its present altitude of 13,000 feet above sea level. It contains the Gate threshold describing the work of Melchizedek who shall return at the end of this cycle of time and open the Treasury of Tiahuanaco.

46 In this sacred area bounded by Viru in the North and Tiahuanaco in the South are the plains of Nasca. The lines on the plains of Nasca show the maneuvers that the physical Merkabah vehicles must go through in entering the earth's electromagnetic density. Some additional lines point to other sacred pyramid grid areas and represent the key to the social-archaeological puzzle of the major civilizations throughout western South America.

47 Enoch told me that the Brotherhood of Light who came to the Tiahuanaco grid and the grid of Palenque-Copan, established ethnographic museums as a historic log for the ethnic types of humanity that were tested upon this planet in the cycles before Egypt.

48 These ethnographic museums at Tikal, Palenque, Yaxchilan, Copán, as well as at Tiahuanaco, are to be used as a "tool" to discern the face forms which were left behind as models to show how the image of the Adam Kadmon was calculated into flesh within the earth's space and time. These indi-

cate the experimental rounds of the face forms that were tried out by those who were present during the "Second Time of Transplanting," the time cycle of Altea.

49 We must also understand the codes of transfiguration; the sacred codes at Palenque inscribed as:

204-174-012
032-146-264
026-242-113
012-063-132
063-213-303
515-515-117

according to the archaeological inscription codes for Palenque.

50 Yet, there is a greater image, the image of the Adam Kadmon which we bear witness to—the image of Melchizedek as the image of our Adam Kadmon. As Jesus said, "If you could see your real image which came into being before you—then you would be willing to endure anything!"

51 In all of these grids it should be understood that a familiar name stands out that connects this sacred culture of Mesoamerica with the region of the Middle East. This name is Yoh-Heh-Wah, representing the "Great White Spirit," a manifestation of YHWH!

52 Other round numbers of where "Melchizedek has reigned" are revealed as stone calendars at Stonehenge and Woodhenge in Great Britain, and at Rujum Al-Hiri east of the Sea of Galilee. This computer by the Sea of Galilee demonstrates how two calculator spheres operate like a digital computer.

53 Many of these megalithic sites are aligned with specific star

grids. Sirius, Orion and the Pleiades were often used by the priest scientists of previous cycles for their trigonometric calculations.

54 However, the most important grid structure for our present program is the copper grid structure underneath Megiddo which is aligned with Mount Tabor and Jerusalem. **This is the timepiece for the Great Pyramid.**

55 Megiddo will reveal the underground network of Israel as the central focus for uniting the harmonics of the consciousness grids of the planet. This will allow for different combinations of spiritual energy to converge in one sympathetic pulse, in the awakening of the planet.

56 Yet, we cannot speak of the round numbers without mentioning the Great Pyramid, the most precise grid of sacred geometries ever coded in stone.

57 Contained within the Great Pyramid are numerous codes pertinent to the interrelationships of man with the planet, the solar system, and the entirety of the galaxy.

58 However, in discussing the various interconnecting grid formations, one of these codes stands out—the measurement of the "Christ angle." The "Christ angle" is formed by the intersection of the First Ascending Passage with the Queen's Chamber Floor Level or the Level of the Summit of the Well Shaft. The angle that is formed is $26^{\circ} 18' 9.7''$.

59 The continuation of this angle eastward, from the Great Pyramid, points to the town of Bethlehem, giving the precise angle of how birth, death and resurrection are fused together.

60 Bethlehem represents the point of incarnation which is connected with the whole drama of the human race's collective initiation into the Pyramid. This demonstrates the unique balance of this evolutionary cycle of Man proceeding from the Well Shaft "like water being drawn out of a well" flowing eastward towards Bethlehem.

61 Therefore, the round numbers are timepiece calculations showing: (1) the foundations between the heavens and the Earth; (2) the temporalization of the world into ages; (3) the shifting and recycling of primordial elements; (4) the division of space in the immediate universe into quadrants or directions; and (5) the concept of perpetual struggle in the lower planetary worlds as the framework in which cosmic events can occur and be understood by man.*

62 In the same context, the fire letters explain the programs and the arcs of intersection between the levels of the heavens composing the chiliocosm, and the planetary earth worlds.

63 In essence, the flame scriptures were composed out of living geometries of God's Word, extended to connect with the vibratory resonance grids of the Earth.

64 The Book of *Numbers* shows the numerical interface of God's people with this vibratory resonance of the Earth, for within the Book of *Numbers* is coded the tribal units for each of the twelve tribes of Israel.

65 By calculating these numbers in terms of a 360° circle (see Key 2-0-6), originating from the Great Pyramid, a unique relationship is revealed in direct correspondence

to the sacred areas of the world.

66 By calculating the radiations of the twelve tribes, according to the angle set forth in *Numbers* (in conformity with its numerical sequences of spiritual teaching) from the focal area of the Great Pyramid at Giza, it is revealed how the tribes of Israel are the life-giving work of Jehovah connecting the Great Pyramid with the nations of the world, as a Light unto the nations.

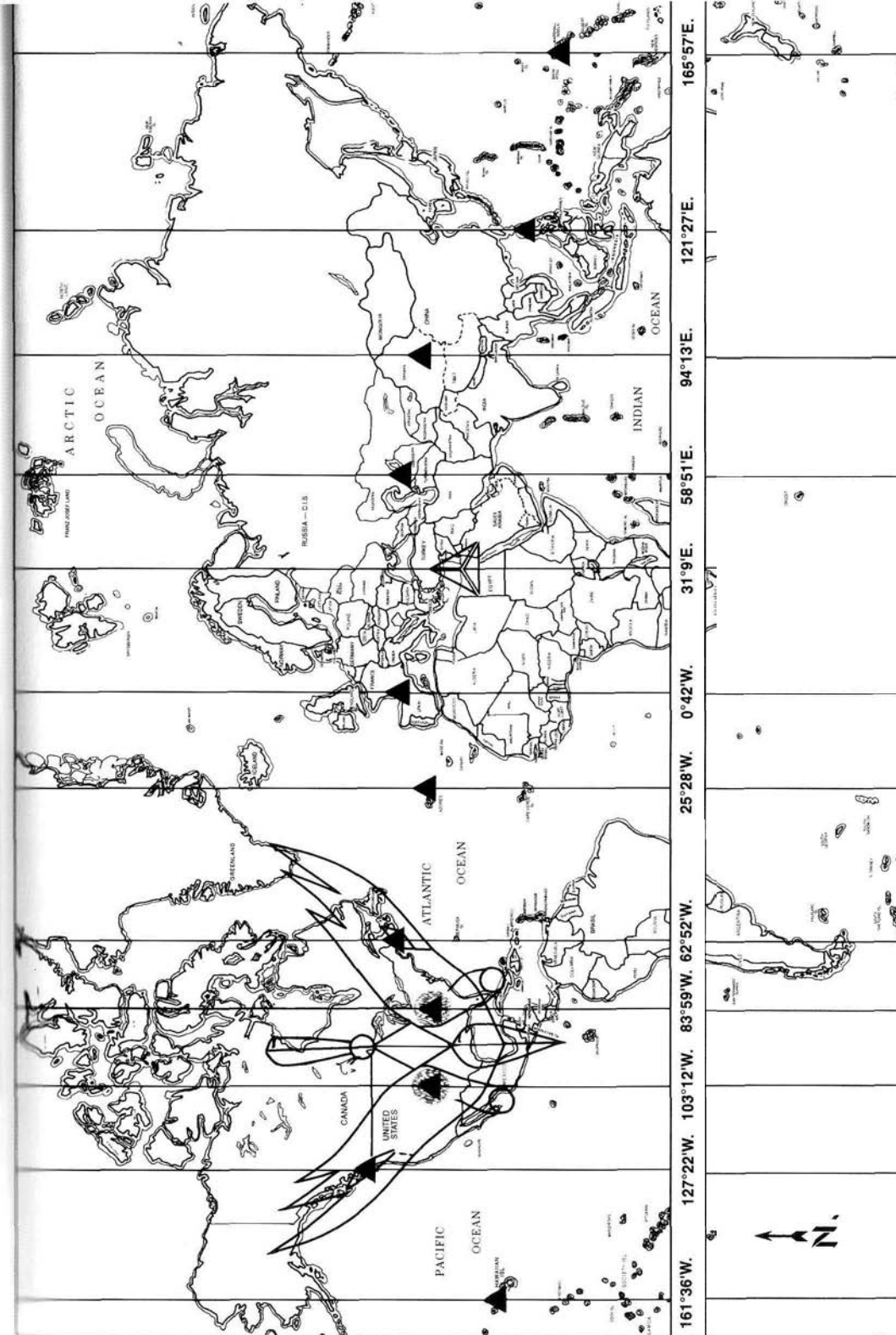
67 The Great Pyramid is used as the point of origin because Enoch explained to me that the Great Pyramid is the fulfillment of Isaiah's vision (Isaiah 19:19) of the altar to YHWH.

68 In receiving the Keys of Enoch, I was shown how the Great Pyramid is the center of the twelve time warp areas in conjunction with Orion and the Pleiades.

69 Therefore, by beginning at the Great Pyramid (which is at Longitude 31° 9' 0" East) and moving eastward 27.7— we reach the site of Kungrad, Uzbekistan, in the Aral Sea desert region.

70 Accordingly, the twelve energy grid areas for space-time transcription, and areas of protocommunication established by the conversion of each tribe of Israel for the watch and deliverance of the present program from the Treasury of Light, are the areas of: (1) the Aral Sea-Kungrad (Uzbekistan); (2) the Takla Makan-Lop Nor, Sinkiang; (3) the Philippine Islands; (4) the Kwajalein-Marshall Islands; (5) the Hawaii Islands; (6) Vancouver Island (Area of the A cipher for complex round circles that appear on the earth

PLATE 15 The Sacred Tables of 'The Book of Numbers'



Dove); (7) from Pueblo, Colorado to the Mescalero reservation of New Mexico (Area of the Dove); (8) from Lexington, Kentucky to Tennessee (marked by the Dove); (9) Nova Scotia (marked by the Dove) connecting with the Bermuda Islands; (10) the Azores; (11) Lourdes, France; and (12) Giza (the Pyramid Grid) in Egypt.

71 These twelve areas are **not** to be confused with the twelve time warp areas, or thought of as exclusive areas of worship. They do, however, show a correspondence between the ancient tables of Israel that were given thousands of years ago and the stepping stones that are being used by the Higher Evolution to coordinate our program according to every letter and mathematical value in the program of the holy scriptures.

72 Enoch showed me that just as the Hebrew fire letters are used to connect the earth to the heavens, so also, the Tibetan fire script is used to build consciousness thresholds between the heavens and the earth.

73 In Tibet, the sacred scriptures of Phowa and Odsal energy give the resonance patterns basic to the evolution of the human race, and basic to the understanding of how energy embodiments of consciousness can materialize from other evolutions.

74 Enoch showed me how 'cities of Light' existed over the Tarim Basin which are the threshold points controlling the interpenetrating worlds of consciousness that are connected with this planet. I was shown how these are the special places set aside for the higher souls in transition, and for

education of the Masters before they incarnate so that they are able to carry out a specific predetermined plan in their service to YHWH.

75 Evidence from the Tarim Basin shows that 'the Lords of Light' had once given man the outline of his living universe through special calibrated documents of stone, metallurgical technology, and communication techniques, whereby the 'Consciousness controls' of this planet, set in motion by the Higher Evolution, could be experienced.

76 Similar documents of "Michaelilu" exist in Syria, and documents of "Tak" exist in Mesoamerica as a testimony to the Treasury of Light planted by the power of Melchizedek, as a demonstration of the internal potency of "the Lord" which can be found within everyone.

77 Enoch said that everyone can be in unity with God, since the offering of every breath is a chemical offering of the life substance which brings you one step closer to your eternal body of being on the other side of time.

78 These higher cosmologies were given form from which we are to draw our inspiration; the ancients believed that the intelligences who brought these higher cosmologies will return with the coming of the "sword of Light" to set man free.

79 I was told that after this took place Man would once again create cities of Light for he would have the sovereignty of Light at his command; not just the sovereignty of the sun's light, but the sovereignty of Melchizedek.

80 Thus, this Key of Enoch is a key to the sciences of the past, because only through the work of Melchizedek is it possible to properly decode and encode the timepieces according to the revealed program of the present age, directed according to the sovereignty of YHWH.

81 The Elect are "the people of the Plan," called by faith to YHWH before the foundation of this world and dedicated to the "faithful working out of God's plan" in close cooperation with the heavenly hosts. The Hosts administer protection through the Order of Michael; build pyramids according to the Order of Enoch, as tools of transfiguration (hidden within the very topology of the earth); and liberate through the Order of Melchizedek.

82 Therefore, let it be known that the Order of Melchizedek will

give witness to the Elect in the appointed areas of this planetary system. And we will learn a new calculation in terms of Light measures; the measure of all measures will be: YHWH Redeemeth and Delivereth!

83 Let the mountains shout for joy, and all the valleys cry aloud! Let the sunken seas and dry lands tell of the wonders of the Eternal King! Let the rivers, and streams, and hills, praise the Lord! Let the heavenly principalities and powers rejoice in the breaking forth of the grids, as Man rejoins his heavenly family!

84 For this will be the time of Melchizedek and it will be the time of the bowing of our heads in reverence to the living Order of Light whose name is Melchizedek, forever!



*The keys to
future
radiophysics,
radioastronomy, and communi-
cation will be in the Chambers
of Living Light which will reach
towards the Wisdom of the
Many Universes through "The
Crystal Tongues of Living Fire."*

2-1-6

THE KEYS TO FUTURE RADIOPHYSICS RADIOASTRONOMY, AND COMMUNICATION WILL BE IN THE CHAMBERS OF LIVING LIGHT WHICH WILL REACH TOWARDS THE WISDOM OF THE MANY UNIVERSES THROUGH "THE CRYSTAL TONGUES OF LIVING FIRE."

1 Key number sixteen is speaking of the greater unity we will share with many universes when we begin to use "crystal tongues of living fire" to achieve even greater knowledge beyond what can be achieved by contemporary radiophysics, radioastronomy, and communications.

2 These "crystal tongues of living fire" are activated crystals which are used to carry on communication with star regions of **intelligences operating within or beyond our electromagnetic spectrum.**

3 Our spectrum, defined as the arrangement of electromagnetic radiation according to its frequency as an 'observed spectrum,' indicates the way material absorbs or emits electromagnetic radiation at different frequencies. Our spectrum is limited compared to the greater spectrum of the Living Light which coordinates the *many* electromagnetic spectrums and which has a more complex spectra in the advanced star worlds. Without the consciousness to go beyond our electromagnetic spectrum we remain oblivious to the Living Light.

4 Radio astronomers, presently, are taking into account heterodyne detection to get phase differences, and detect motions of masses affected by the passage of wavefronts. This causes a shift that yields the frequency difference between beams. The incoming wave front is subdivided by sub-wavefront measurements.

5 However, radio astronomers will begin to discover anti-gravity sets of crystallized particles by using improved radio synthesis having ultraviolet sensitivity. The control of these sets will help establish a more universal communications system in the intergalactic medium.

6 Crystals are to be used as cyberg devices to amplify and filter communication signals.

7 They are used by the Higher Evolution as fundamental building blocks to set up a measureable grid of a larger harmonic system which allows for different combinations of wave structures to unite and form myriads of gravitational wave combinations which, in turn, react with one another to transmit thought-forms to physical planetary realities.

8 These wave structures include internal gravitational wave flux and isolated wave flux so that there is an interaction and propagation of condensed Gravitational waves which cancel the accretion of all particles in anti-gravity interaction.

9 From the synthesis of gravitational and anti-gravitational wave forms myriads of other waves are created which blend in sympathetic resonance, thus forming the physical structures of communication.

10 The Higher Evolution placed crystal monitors in the lines of force of our Magnetic fields to modulate non-electromagnetic wavelengths of communication. These crystal monitors break the synchrotronic radiations so that the magnetic fields share a new network of communication, allowing the old system of communication, including satellite communications, to be sufficiently altered in orbit to receive the new network frequency of the Higher Evolution.

11 Our planetary technology will be influenced by the Higher Evolution which will place our communication satellites into new orbits and use them to channel instructions to our planetary systems. Even public communication channels are to be used by the Higher Evolution to reach all nations of the Earth with the message of deliverance, giving strength to the testimony of the Light workers.

12 The Higher Evolution will also activate twelve crystalline fields of communication within the Earth's planetary logos so that man can communicate with the distant galaxies.

13 These crystalline fields are to be found throughout the world

in twelve subterranean channels where crystalline energy has been previously used to outfit a scientific technology.

14 We must understand that "the keys to radiophysics, radioastronomy, and communication" are in these chambers of the earth which are being revisited by the Brothers of Light so that our technology can be focused into them.

15 This will allow us to unlock the grid mappings and understand why these crystalline centers are used as coordination points for many fields of communication to overlap with the Living Light.

16 These twelve crystalline grids intersecting the Earth act as focal points for the transmission of faster-than-light particles. These grids are a combination of momentum space angles controlling faster-than-light particle movement and crystal polarization rates.

17 These grids polarize left-handed and right-handed rotations in the field of Gravitational energy pulling between the earth and the sun. Under conditions of faster-than-light particles being used in extraterrestrial communication, the crystalline focal points can be used to cause the wave-amplitudes to collapse and set up a wave-helix for communication through gravitational waves.

18 Thus, on a cosmic scale where there are protons imbedded in a Magnetic field matrix a unique spatial orientation can be established.

19 The cosmic gravitational field determines the lattice spacing of autonomous protons. When that proton matrix is connected with the chambers of the Living Light there

is a crystalline counterpart that is activated which, in turn, demodulates quantum pion, electron, graviton and photonic pulses.

20 The High Command demodulates the crystalline threshold which will allow radioastronomy and "crystal astronomy" to communicate with neighboring stars and planetary stars of intelligence in regions of future habitation.

21 These opened crystalline fields in the Earth will allow for the beginning of biocommunication to take place beyond the present electromagnetic spectrum.

22 In terms of radiophysics and biocommunication, optical astronomy and radio astronomy will unite and experience new realities using filters formed through grids of living-organic materials; e.g., a mustard seed which, as part of the system, can be used to witness advanced communication networks.

23 Other aspects of new optical-radio astronomy involve lobes of matter radiating visible filaments. Optical-radio astronomy measures visible filaments streaming radially away from the galactic center and star-like images that can be seen near a galaxy. It can also screen gaseous material which combines with ultraviolet radiations to produce lobes of matter.

24 We must understand that the ultraviolet spectrum is just the beginning of the higher worlds of Light.

25 Crystal communication is capable of going beyond our electromagnetic spectrum by being activated by the proper psi grids aligned with the twelve crystalline chambers built into the grid structure of the earth.

26 Astronomers will use this crystal lattice network to bend the light waves into the consciousness cells for universal communication. The lattice only needs to be in phase with the crystals in "nature."

27 In addition, the modulation of gravitational waves can be used to overcome the time-lag of electromagnetically based civilizations. There must be a move away from electromagnetic waves to gravitational waves.

28 There is an acceleration of massive bodies under gravitational forces. The simplest gravitational waves are quadrupled and can move from simple relationships of two-dimensional vibrations to fifth and sixth dimensional vibrations.

29 Gravitational waves are used to relocate thought-forms into the psyche of the human race by the Higher Evolution.

30 Gravitational wave compression around the body sets up a screen by which the human brain judges the brightness and geometric definition coming out of a light pulse which then yields a single focal value that is maximized when the image is at its optimum.

31 In this way, astrophysicists are instructed to activate psi grids by interfacing consciousness imagery with relay mechanisms, using the *five inner vehicles* of "Light" to activate the template of spiritual sight before one can 'clear' the servomechanisms controlling the local space environment.

32 Astrophysicists will understand the biological components of in-phased locked loops through mental projection.

33 Contemporary radioastronomy will be able to make contact

with higher intelligence in the In-Space environment of our local sun system. (This is not to include intelligent forms that exist within our electromagnetic spectrum.)

34 First, however, the proper gravitational-linkages must be used to "clear" the regulatory grids before physical technology can be used as an interstellar medium for reciprocal interstellar communications.

35 In order to communicate with such advanced star intelligence man must also redefine his spatial regions in terms of the interpenetration of **his life space** which is controlled and used by the Higher Evolution.

36 The Higher Evolution uses what is called In-Space (viz., the spatial regions just on the other side of our light threshold for communication); accordingly, our radiophysicists must do the same in working with universal communications operating in our planetary space by the fluctuations in the field of light.

37 Therefore, In-Space reality is used by higher intelligence to move within our biosphere, just on the other side of the curtain of our "common light," and must be experienced by the modulation of mental signals through crystals which produce an interface between extraterrestrial intelligence in our own "In-Space" environment of consciousness (i.e., looking inward for the signals). A phased array of radio telescopic sensors which would be able to sense change rates between one thousand and several thousand rate units per second would not be able to "communicate" with higher evolutionary

movement without the proper "In-Space" relationship.

38 The Higher Evolution sometimes screens the appearances of its vehicle movements with a light grid to avoid detection. Here "avoiding detection" means "regulation" — the regulation of higher evolutionary thought-waves which could influence other spatial levels of intelligence through an interstellar medium. (This is why the Keys are "already" in the chambers of the earth.)

39 The Higher Evolution will often deliberately disguise its satellite vehicle or "star" with a light cover of neutral emissions so as to remain undetectable from the components of sophisticated gamma ray, X-ray, ultraviolet, and infrared radiation and radiowave transmission coming in from other galactic civilizations investigating new "life zones" in unprotected galactic regions.

40 Therefore, "In-Space" astronomers must use the psi-meditational grids which penetrate the light cover and coordinate crystalline grid communication with techniques of radioastronomy and radiophysics so that the correct wavefront displacement can be received and the communicative thought-forms be sent out to work with the Brotherhood.

41 The associations of galaxies named according to the various conventions, e.g. Perseus, Virgo, Pegasus II, 2322, Ursa Major, Haufen A, Leo, 1239, Gemini, 0348, Shane, etc., can be approached through a radioastronomy element housed in a field of crystal transmission units which are photo-sensitive, shield-

ing light, and massive enough to produce a radical velocity amplitude for variation detection in peculiar stars.

42 The communication is given through a meta-language pattern which can be composed into a collection of pictographs which are

Psi-meditation

(soul-mantra)

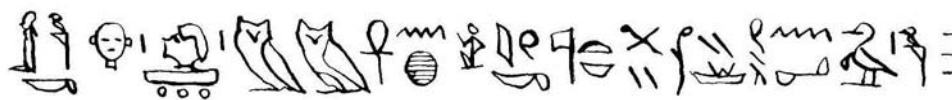
	xE Man . . . : Ini. x Exp. : Ini. Cor. x Exp.
AMEN-PTAH	Life Pro. Sec: 11 x 10 ¹⁰ (36)
(access entry)	U x' xE Best rh Attr. rh Funct: Ini. x Exp. : Ini. .
	Cor. y Exp. Sec: im. I AM A:Ω

Soul meditation activated by proper Urim-Thummim Grid Crystals.

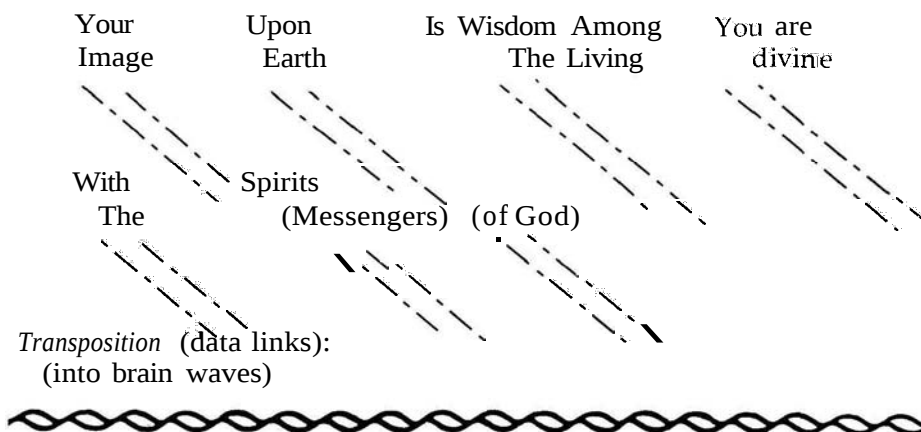
44 The communion is with the entity/entities in terms of inner-light bodies activated (represented as +):

(+++)(+++)(++++)(++++)(+++++)(+++++)(+++++)
Entity Entity Entity Entity Entity Entity Entity

Transcription into visual feedback by Higher Evolution by means of pictographs working with many levels; (the dots represent adjacent planes used in relative addressing):

.....

 twt.k hr tp-ta m-m 'nkh(w) yw.k ntry hn' Baw

Transition (into architecture of common mental language in use):



translated into the language of the specie receiving the communication. It is then transposed into the brain wave relays in order to sustain a central message.

43 The grid mantra triggers the proper set function, for example, a grid mantra triggered by man:

Inducer frequency for phosphene luminescence: Operator of Consciousness Time Blueprint showing Time Lag (in Population I Life Systems).

Monitor:

To and from 'Chamber' in Ur/Earth identified with Egyptian Grid.

45 In summary, spiritual humanity can be recognized as the higher intelligence in physical form working as an intermediary between the Hierarchy and humanity, receiving and using Light and power (energy received) under the inspiration of divine Love, to build the new world of tomorrow.

46 A new space diplomacy of the many heavens is surrounding

this heaven. The messengers of the Christ come to quicken all levels of knowledge and communication to behold a unified revelation. This revelation comes as the morning star 'of David' — the grid of the many heavens harmonizing all consciousness communication so that all may partake of that unity with our Father.



*The keys
to future
government*

*come with the Seraphim and
the Brotherhood. They tell us
"Rejoice Children of Upright-
eousness and Light. The King-
dom of Light Comes Quickly."*

Amen.

2-1-7

THE KEYS* TO FUTURE GOVERNMENT COME WITH THE SERAPHIM AND THE BROTHERHOOD. THEY TELL US "RE-JOICE CHILDREN OF UPRIGHTEOUSNESS AND LIGHT. THE KINGDOM OF LIGHT COMES QUICKLY."

AMEN.

1 There is a forming of the new worlds at this time for there is to be soon existent new planets. And the Creator Sovereigns of this local universe known as the Council of Twelve have been studying the charts which are the arrangements of the manifestation of a new physical existence. The Council of Nine has governed this area of physical existence from the beginning of that area of expression from the Father's Word. The Nine shall place upon the new realms those "physical souls" who have perfected themselves upon the Earth plane. Those souls who have evolved to the highest point of advancement on Earth shall be of the New Creation.

2 The key is telling us that future government will be unlike any government of man because it will be governed with the higher mind entities of the Great White Brotherhood who even at this time are changing the focal rings of intelligence on the outer lip of this galactic region.

3 The work of the B'nai Or, specifically under the leadership of

Melchizedek, Metatron, and Michael, includes the changing of the whole solar hierarchy of intelligence. This means the reprogramming of the younger spiritual teachers (on all planes of existence) who have been caught up in their own illusion to the point of not seeing the value of taking the physical earth intelligence beyond its physical illusions so that earthman would not have to repeat himself again and again within the same lower heavens. In order to accomplish this, the hierarchical realms that are working with these lesser brotherhoods of Light are now being forced out of their positions of power, and the greater forces of Light will externalize on the earth plane. They shall come in with such a force that all the destruction prevailed upon by the lesser light groups shall be sanctioned within their own realm of existence.

4 This is the unification of the Priesthood of Melchizedek upon this planet with the Order of Melchizedek coming from the higher heavens.

5 Creations which survive the present time cycle are creations which desire that the specie gather

*The Keys as the Key to the Kingdom.

light and life into the image and similitude of the higher evolution which is the living universe. The materialists who seek to destroy the world and worship the space-gods will be like desiccated mud when the foundations of the earth are removed.

6 Enoch speaks of this time as the time of the bringing of great spiritual gifts: of prophecies, new sciences, gifts of creation, discoveries, all of the keys which will unlock the scientific records which contain information on how this happened before and how there exist cycles of eternal renewal. This is to prepare Man for the space-time overlap, for the coming of the Seraphim and the Brotherhoods of Light who will help the righteous lay the new foundations for the new earth.

7 This will be the time of the appearance of the Holy Trinity of Light which will bring greater understanding of all previous worlds of creation and worlds to come for the "chosen seed of Light."

8 The younger souls of the faithful who survive the old program will become the physical seed of the Christ people upon the planet. The faithful who are already initiated into the many gifts will be taken to other planets. This will come to pass only after the unrighteous are removed from the face of the earth. At that time the earth will be in a new electromagnetic orbit and there will be a new heavens and a new earth.

9 And at that time all conditions will be ripe for the B'nai Or to bring forth the government of Man-God as a Council of Light set upon the face of the Earth in the

land of the Ancient of Days — the great land of the West. The new government will rule through a Council of Light made up of the righteous leaders of all nations in conjunction with the galactic Council of Light. The false "masculine" priesthoods who have denied the many gifts of the Holy Spirit will be overthrown by the children of Light who will raise their right arms which will become golden staffs of light exercising great leadership on the planet.

10 The faithful will be of one song and gladness for there will no longer be any religion or science of Babylon — the finite solar cosmology will be overthrown.

11 New Psalms will be sung by the righteous:

"Listen O spiritual One —
I shall enter the beautiful West.

To the Shepherds belong
all the people who have
seen rocks underneath
the waters come alive.

I have gone as a Hawk,
I have come out as a
Phoenix.

O Morning Star, make a
path for me,
that I may enter in
peace in to the beautiful
West —

The land of the Dove re-
born.

I belong to the Waterway
of Horus which connects
with the River of Crystal
of Jehovah.

Make a path for me that I
may enter and worship
YHWH who gives Life to
the Lords.

The Lords came with Uriel
to earth;

They came with Abraham
and Joseph to earth.

May all recognize they
serve the Only Begotten
Son — the Christ, the
Lord of Life.

As for him who is ignorant
of these words,
he shall not go into the
Day of Resurrection, nor
shall he go in after com-
ing out."

12 And the righteous shall sing
of themselves:

"To me belongs a Body
now transformed from
the Body of the Fish of
the Piscean Age which
has carried me through
the Island of Fire and
opened to me the Throne
of the Tribunal.

I have received the form of
a Dove that I may walk
as a peacemaker and go
forth having God with
me.

I am shod with white san-
dals.

I am a Dove separated
from the stormy heavens
with the righteous of the
earth, for I am on the
path of Melchizedek.

I went up into the Tri-
bunal of the foremost of
the Elohim Lords,

And in their midst I was
Judged with those in the
presence of the members
of the realm of the Dead.

My Guardian who is
Michael stood up with
his hands before the
Father,

And he has seen my vin-
dication.

It is granted that I have
power over Death;

And over the darkness of
the planetary powers so
that I can reign with
Christ wherever the
Father sends me.

The Dove appeared over
my head when I confes-
sed the Living God
YHWH,

And my Body is now
within him as a living
soul.

I fly up,
I have removed the hearts
of those who have
feigned in their hearts
Love with hatred.

Now I enter the Mansion
of the foremost of west-
erners who serve as the
Great White Throne in
the midst of the earth.

The strength of my soul
protects me.

My family, my children,
have been properly pre-
pared with the Word of
God.

I speak to those who are
to prepare themselves for
the Council Tribunal in
the Mansion of the
foremost of the western-
ers which shall reign
after the world has been
shaken.

The God of my salvation is
at the right and the left
and before my eyes.

Be kindly, be Christ-like in
this sacred land in which
you are;

In your office and in these
possessions the spiritual
Israel has been reborn.

Hallelujah."

13 Let this scroll be read and cherished by hearts of humility and by souls of piety.

14 For we are on the verge of a great ordeal and woe to the unjust who follow after iniquity.

15 The upheavals that are moving upon the face of the Earth are in consequence of the great cleansing that is taking place throughout the heavens. The Order of Michael is purifying all realms of intelligence beginning at the highest levels of creation and including many of the space brotherhoods who have used a technology of death. And as a result they are being removed from the center of the galaxy and set back several evolutionary dimensions. This is why there are grotesque intelligences now occupying the atmosphere of planets like our own, for they have been recycled to the edge of space so as to be humbled in the painful path of evolutionary renewal. But these grotesque forms only constitute a portion of the mutations created by the fallen Masters of Light.

16 Many of these grotesque forms along with their Masters of Light, who are of the Adamic appearance, are being placed in the regions that will be vacated by planets like Earth as the Earth is advanced to a higher orbital frequency.

17 Privileged are the righteous, for their glory transcends all praise. Yea, they are beyond the knowledge of what has already come, for theirs is the Kingdom of Holiness, the everlasting abode of righteousness wherein the family of love rejoices in the Almighty's perfection forever and ever.

18 Thus speaketh the Sons of Light, the Brotherhood of All worlds and Ages of Light, who reside in the midst of Melchizedek and who say unto you, prepare for the New Communion which will open the Earth in the next thirty years, for it shall be the time of visitation and the time of transfiguration.

19 Merkabah speaks and Merkabah goes. Follow O Children, the road to Zion, and let Jerusalem be inhabited in Peace and in Holiness from this time forth unto all time forever.

20 The Seraphim tell us, "Rejoice Children of Uprighteousness and Light, the crystalline fields of Light upon the door posts of your body temple have been activated, for you are part of the greater star seed."

21 And the name of this temple within you, which shall not receive the angel of death, but the angel of Light, is called Amen. The "Amen" is identified with the People of God, whether they are at On, Memphis, Beersheba, Bethlehem, Megiddo, or the basin of the Great Salt Lake. All of these faithful communities will rejoice because there the Light has already been centered in the crystalline fields beneath these cities.

22 So prepare Children of Zion: your community is to be organized as a defensive family against attack.

23 Be protected at the first sign of danger as the community of Qumran; that is, if attackers from the nations of the earth come close, one-fifth should be mobilized, then the second fifth, the third fifth, the fourth fifth, and finally the entire force of the community should be mobilized.

24 The community is the nucleus of Light, and the communities of Light which are under the holding pattern of the Sons of Light will be protected by the Merkabah vehicles, against the "Sons of Darkness."

25 The future government will be led by the Sons of Man who have welcomed the Seraphim Host and who have fought victoriously, not against blood and flesh, but against the spiritual darkness behind the worldly rulers in heavenly places.

26 The communities are to be organized not according to the commandments of man, but according to the Seraphim who will give new commands to the Specter-Spectra-Spectrum units of Light stationed around the Earth.

27 The Seraphim will assign vehicle units to the communities of Light upon the Earth so as to deliver the righteous from this Earth's threshold during the time of the holocaust. This is the time when the stars from their orbits fight in the heavens and the Jerusalem Command brings judgement upon the Princes of the earth.

28 We are to organize into families of ten; and as we are organized into groups of ten believers, we shall be given two Ophanim, two Seraphim, or two B'nai Elohim energies of Light who will take us into a spectrum vehicle to cross our light spectrum into the higher dimensions of creation.

29 The Beings of Light who serve YHWH will establish academies for future science as bases for scientific training in Metatron's name; they will establish academies of Light as bases for

spiritual education in Maitreya's name; and they will establish Melchizedek life stations as bases for galactic unity and regency of the Office of the Christ upon the Earth in Jesus's name. They will govern through the Messiah, the Christos Body of Light Redemption which is given to all of us to unite and work with the Star of David as our model for future government. For in order to partake in YHWH's Kingdom, Man must interconnect this pyramidal life station with the Jerusalem Command. This allows him to work with the Mid-Way stations, to partake in galactic citizenship, and to live in harmony with all creations who serve the Eternal Father — YHWH.

30 Thus, O Sons of Israel, we shall rejoice in the putting on of the seamless white garment and the crystal crown of glory of our office and lineage.

31 We shall do justice unto the righteous of all nations by sanctifying all works in the Name of YHWH. In this way we shall please the One who has given us the gift of creation; and in this way shall our service be sanctified in the Light of Him who is the Maker of All Light.

32 Bless you forever, you who are sanctified in the polarized Light of Zion. Now use the energy field of Light technology which extends from the Throne Energies of Merkabah.

33 Rejoice in the Holy Trinity of Light, for only then will the family of God upon this Earth be joined by the Brotherhood of Melchizedek to reign upon the entirety of the planet in the Name of YHWH.

34 The family of God will use

the true Light energy of the Lay-oo-esh to purify the elements of the Earth's atmosphere and to banish death as it is known among mortals. The Government will then be a Council of Teachers who will educate every section of public synergy upon this planet according to the Cosmic Law. The Council of Governance will be carried out in

cities of Light which will be placed in the oceans, as well as biosatellites stationed upon the land. And from the sky, the ambassadors will come bringing a new teaching of government to produce the strongest interplay between Man and the Hierarchy of the Heavenly Councils.

Amen.

*The Biocomputer Keys
To Our Consciousness Time Zone
Revealed To Me By Master Control
Messengers: Metatron and Ophanim
ENOCH*

1/2,3/1973 era Zone



Series/Three



The key to future
luminaries and the
key to the "Divine Light"
is the Vehicle of Time
Translation. The "Vehicle of Vehicles" is
"MERKABAH" which creates, controls, and
has the ability "To Speak" through electro-
magnetic sinks. MERKABAH revolves and
goes and rises under the Heaven, or bright-
ness of the Next Universe, and its course
goes over the earth with the "Light of Its
Rays" incessantly into myriads of universes
within the ever unfolding eternity.

3-0-1

THE KEY TO FUTURE LUMINARIES AND THE KEY TO THE "DIVINE LIGHT" IS THE VEHICLE OF TIME TRANSLATION. THE VEHICLE OF VEHICLES" IS "MERKABAH" WHICH CREATES, CONTROLS, AND HAS THE ABILITY "TO SPEAK" THROUGH ELECTROMAGNETIC SINKS. MERKABAH REVOLVES AND GOES, AND RISES UNDER THE HEAVEN, OR BRIGHTNESS OF THE NEXT UNIVERSE, AND ITS COURSE GOES OVER THE EARTH WITH THE "LIGHT OF ITS RAYS" INCESSANTLY INTO MYRIADS OF UNIVERSES WITHIN THE EVER UNFOLDING ETERNITY.

1 The souls who have reached the greatest levels of awareness and attunement with the Father are able to extend themselves through many dimensions of light in service to the many realms of specie intelligence desiring to know the meaning and direction of Life.

2 This extension throughout the various dimensional realms of intelligences is done by Merkabah.

3 "Merkabah" was used by the People of Israel to describe the visitations of the Hosts of YHWH to Earth exemplified in Ezekiel's experience of the "wheel-within-the-wheel."

4 Merkabah appears in a multiplicity of forms; it can be seen as a pure energy envelope of Light associated with the work of a Master, as well as a manifestation of extraterrestrial technology of Light, for which reason it is called a "vehicle of vehicles." Merkabah is a vehicle which can take on any membrane or color appearance to

correspond with you and guide you into other experiences of creation.

5 Merkabah creates and controls time translation and is the hookup or overlap between dimensions of light.

6 Through this hookup the various light thresholds which interlace the galaxies are connected, allowing vehicles to travel between the various 'dimensions of light.

7 Merkabah also controls these thresholds to prevent lower intelligences from coming in and interfering with the Father's Plan. Nevertheless, in consequence of the Merkabah appearance, zones can be created in the lower heavens (of which Earth is a part) that are periodically devoid of supervision. This allows aggressive intelligence from the lower orders of light to land upon this planet and display belligerent instincts towards man.

8 For this reason we must have spiritual discernment by the Holy

Spirit lest we confuse the appearance of Merkabah with the vehicle craft of "negative" intelligence forced to exist in the lower heavens.

9 And by the Holy Spirit we are being given knowledge at this time so that we can understand how a "hookup" will take place between the spiritual forces of Merkabah and the physical thresholds of our immediate universe. Through this hookup, which forms an electromagnetic sink, Merkabah has the ability "To Speak." Therefore, it not only creates and controls these electromagnetic sinks to enter and leave various dimensions of light, but it has the ability to use them for communication.

10 How does a vehicle speak to us? Through light consciousness forms by means of polarized energy; namely, by energizing the cosmic pulsations to pierce the Earth's electromagnetic field. The message it brings speaks of the Great Infinite Way and our role in the many heavens of creation.

11 Thus, in its flight through the many heavens, Merkabah, the light energy vehicle, through rotational circumversion, creates the overlap between various universes of time and space, thereby creating threshold configurations. Consequently, by creating threshold configurations with its power, Merkabah allows one level of intelligence to directly connect with a series of other intelligences.

12 Hence, Merkabah can project itself from one life system or galaxy (which contains a series of thresholds) to the life system or galaxy of another universe. Therefore, the key states that it "rises

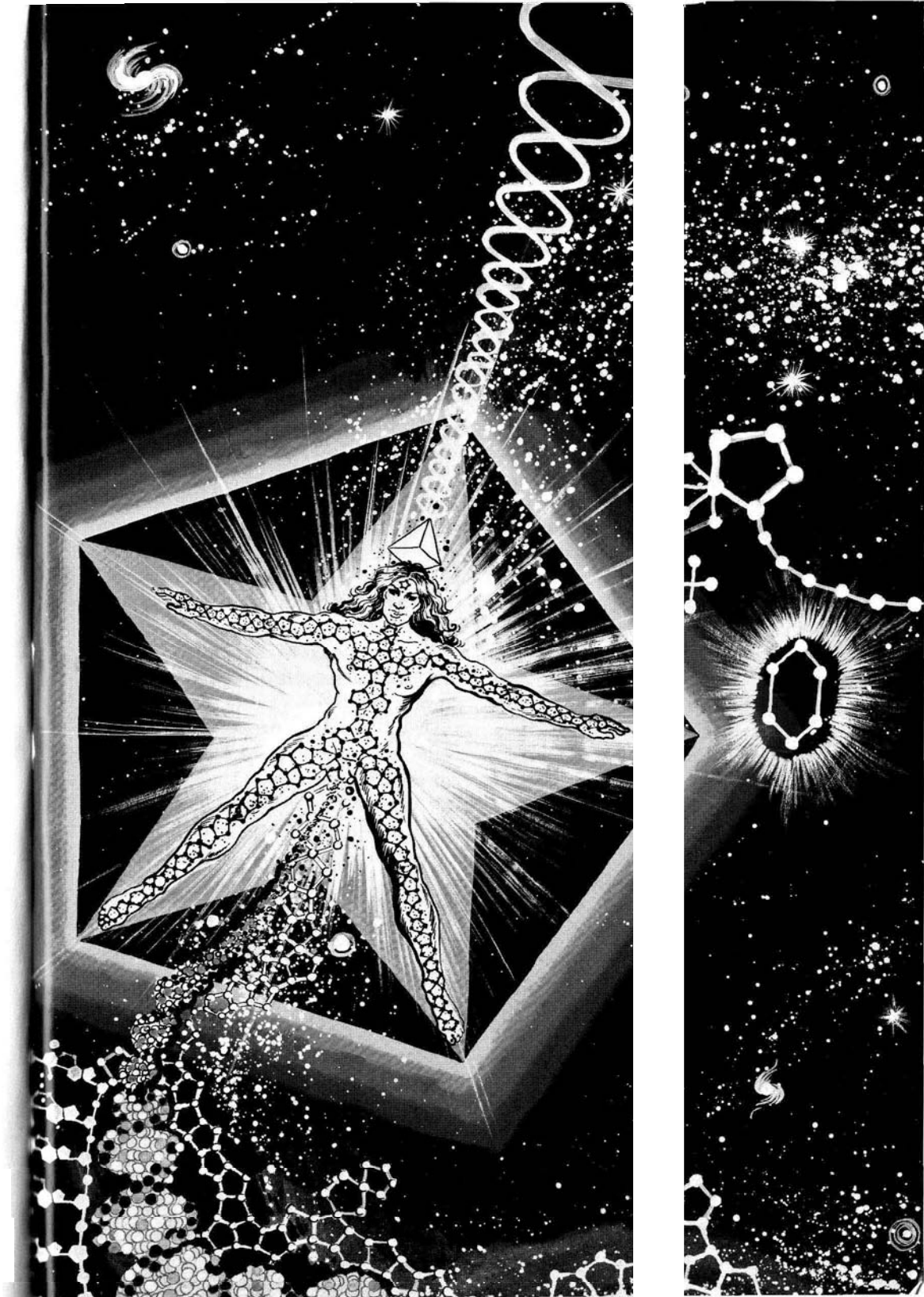
under the 'Heaven' or brightness of the Next Universe." It has the ability to descend from the light field of one heaven into the light field of a lesser heaven, or as Enoch said "to a local universe within a parent universe." Even penetration of black body or thermal radiation is incidental to the movement of the light energy vehicle of Merkabah. (Note: the key is not speaking of Heaven as an abstract plane, but as the next universe, the next vehicle of consciousness space.)

13 What is the source of this greater power? The power and direction of Merkabah proceeds directly from the mind which is in conjunction with God. It is the mind of the Master which literally operates, controls and stabilizes the Merkabah at all times so that when the true Merkabah passes through the heavens it heralds the message of the Father.

14 Thus, its course goes over the Earth with the "Light of Its Rays;" and it moves along the grids of the Stralim radiations, the Divine energy radiations in parallel phase. The mind of higher spiritual intelligence in conjunction with the Stralim radiations creates the domains which allow for the vehicle to operate within the magnetic and electromagnetic areas surrounding the planets.

15 These Stralim radiations are not always present for the physical Higher Intelligence which is the reason why in physical universes the Higher Intelligence has to use technical operations and energy grids. However, even in the physi-

PLATE 16. The Merkabah coordinating the Astrophysical Codes of Life.



cal universes the Merkabah does not travel but moves within the entirety of a parallel phase, propulsion-repulsion, which is set in motion. Hence, Merkabah moves through the worlds of our physical space domain by a perpetual pulse which uses magnetic and electromagnetic poles energized by the grids of Stralim radiations.

16 Therefore, Merkabah does not "travel" between planets but moves within an all-embracing energy field which is composed of multiple magnetic, electromagnetic, and magnetohydrodynamic domains unified into a "field stasis" using multiple polar denominations. This gives the vehicle operating within the field the ability to go faster than the speed of our common light.

17 Thus, the Merkabah vehicle works through time translation and carries the ability to work simultaneously with many linear chronologies of specie intelligence: past, present, and future. It has the ability to take species directly out of their own chronologies of time into new homogeneous worlds of creation.

18 The key tells us that by the "Light of Its Rays," Merkabah goes over the Earth incessantly into myriads of universes within the ever unfolding eternity. In other words, the Light is not simply going over the Earth, serving empty realms of space which surround the Earth, but the key implies that the Earth is just one small part of myriad systems of living intelligence which are all the concern of the Higher Intelligence.

19 For us to understand why Merkabah should appear over the

Earth, we must also understand why Merkabah should appear within the myriads of universes.

20 Merkabah is the interconnection between higher intelligence operating within myriads of universes with their respective earth systems of life intelligence on a parallel phase. We are one singularity of light within the pluralism of the Divine Light.

21 Consequently, man is but one form of space-time creation, one space-time singularity on a ray of a larger Merkabah vehicle capable of taking part in the knowledge of the greater system; for we are one microcosm of the collective form of the greater unfolding eternity.

22 The Earth is a "spaceship" with its rudder cut off going around its sun system on the edge of space completely oblivious to other worlds that have learned to evolve beyond the lip of space.

23 The mission of Merkabah encompasses several levels: (1) to extend the Light Garment of the Father to new universes just being created; (2) to coordinate the threshold commands in the universes of the Paradise Sons; (3) to evolve and resurrect the Shekinah universes, thus rebuilding even the smallest matter-wave particles into the Adam Kadmon, so all can share in the greater plan of ongoing creation.

24 Merkabah is a sovereignty of Light moving over the waters of creation in oneness with the Eternal God; it is the image of holiness formed in the air and the Light materialization of the spoken word.

25 The word "Merkabah" reveals the experience of the Body of

Light which descends from higher realms and commands the life force of man to awaken to and be integrated with the universal intelligence.

26 In order for us to understand the word "Merkabah," we must understand the context in which it has been used in the scrolls of Light for Merkabah is the vehicle of communication used by the Command of the Hosts.

27 The appearance form of Merkabah is given to the evolving creation in terms of what the creative intelligence will understand within its reality structure.

28 And the *Zohar* tells us of how Merkabah has issued forth many scrolls of dictation through the Divine Light. And the Elohim use this Light to commission the Lords of Light to extend their knowledge and intelligence through Merkabah vehicles to evolve the lower worlds. And through Merkabah the Child of God also can extend his knowledge to other mansion worlds.

29 Consequently, the Merkabah vehicles can connect with anything from star systems to the crystal patterns of inner Shekinah kingdoms within the seeds of life to bring new Light to dimensions that have fallen. Therefore, Merkabah works also with the Shekinah to evolve any life form to spiral beyond its present life form and connect with the crown of glory.

30 We can see how Merkabah can spiral through the inner chemical lattice of planetary programming so as to attune the species to central growth cycles, or speed through star systems and connect a lattice of stellar growth with parent

universes or super-universes in different dimensions which can aid the evolutionary intelligence.

31 Enoch explained that just as the mind through faith healing can directly concentrate its brain waves on a finger or foot cell and project healing through a *turaya* light circulatory grid built into the heart, the Lords of Light can use laser-like *Stralim* radiations to project energy from the Merkabah vehicle into our *turaya* system for the education of the human self and/or the repairing of the program.

32 Merkabah is also the body of the Master coordinating your Overself body with your human body. The Overself that you have does not exist in vacuous space waiting aeons for the Christ to appear, but is working continually in other dimensions of the greater living totality coordinating with the Masters of Light through the direct teaching of Merkabah.

33 Merkabah therefore allows the Overself body to dome with the physical body rather than vice versa, when you are ready to move into the next step function, to work with the next cycle of soul progression.

34 Merkabah is the radiation of Light which ties thought-form creations of Father universes to Son universes, and Son universes to lower universes of living technology still evolving in the realms of the Seven Mansion Worlds, the Light worlds of the lower luminaries.

35 Merkabah is witness to the bringing of prophetic consciousness from one level to other levels of creation. And without Merkabah no man could enter into the Presence

of the Father, for Merkabah is the emanation of *Nartoomid* returning to the bosom of the Father. The events of Elijah going into Merkabah, Isaiah seeing Merkabah, Ezekiel experiencing Merkabah — all speak of Merkabah as a form of time translation for the prophets of Light. They receive their orders, their "great commission," from the higher life systems to teach planetary intelligence on behalf of the Hierarchy of Light.

36 This experience of the "wheel-within-the-wheel" can be received in many different forms from that of: the spiritual Body of Light, a spiritual vehicle of Light (as a pure energy vehicle), or a space technology that has instant acceleration with power to travel at 2.9 times (or more) the speed of light as defined by man.

37 And once man has evolved into a greater understanding of Light, he will also use equations of spiritual energy which will allow him the facility of space travel to other universes, and receive the consciousness education and teachings that the Higher Evolution desires to share with our planetary society.

38 In fulfillment of this prophetic science, the Jerusalem communique from Orion has announced the coming of the Hosts which will be like twelve burning sun systems coming down to the face of the Earth. The New Jerusalem will be revealed as a Merkabah totality, a system which will coordinate all building blocks of crystal into one greater life force. This is why the key tells us that the higher intelligence uses the energies of Merkabah to speak and

to address man on the nature of the living universe through the transmission of wisdom from the Merkabah in the sky.

39 And when I was a young man, I beheld a vision and look! Yiskiah, Lord of Light, appeared before me in a body of Light and I began to behold the meaning of Merkabah.

40 Many years passed while I sought out the meaning of the ancient scriptures of Light so as to understand the Light of God's Word. Then, in my 33rd year I prayed that the fulness of Merkabah be revealed to me and that I be given knowledge to help my fellowman. In answer to this prayer the great Master Enoch appeared to me and said, "Are you ready?"

41 And then, a Light was put around my body and I was taken by the Master's body of Merkabah through a white-light illumination until I could no longer remember time nor concern myself with the three dimensions of physical time-space.

42 I was shown how higher life intelligences move through space by the precise mathematics of gravitational demodulation and remodulation of light waves.

43 I was also shown how higher intelligence enters a planetary atmosphere by measuring the magnetic parameters of the planetary event horizon. And once they determine the orbit of the parameter, a test is taken to see what energy fields need to be crossed. Once they know how many fields need to be crossed they create what they call rotational circumversion which is two conic sections of light being brought together (one

being the field of the Merkabah vehicle, the other the field being crossed) through the orbits of their Magnetic fields.

44 Therefore, by connecting their relativity with a given planetary relativity, they are able to go through the parameters of a given sun system. In doing so they put a spiral of light within a spiral of light which allows them to connect with levels of three-dimensional space from the standpoint of expanding and contracting gravitational density.

45 This creates a type of cosmic lens through which they can measure not only the electromagnetic density, but also the biological fields best suited for the type of light technology they need (for the local universe is made up of many biological Alpha-Omega systems working on different wavelengths of light).

46 The reason why some of these space technologies look transparent within our space dimension of light is simply that they come from a higher coding of light (the Stralim) which enables them to be respatialized to come through a multidimensional hole into a three-dimensional time set. In other words, by traveling in wavelengths higher than what Earth scientists measure ca. 7,800 Angstroms or wavelengths lower than 4,000 Angstroms, (i.e., in wavelengths that cannot be imaged by our eyes) Merkabah has the ability to travel and translate man. Merkabah uses its geometry of Light in providing for time translation into other life zones comparable to the thresholds of the human experience.

47 The vehicle has the ability to

go faster than the speed of light and in searching for planetary targets, the *mother vehicle* or *legion vehicle* slows down and enters the energy portal.

48 Through these portals, time tunnels or "wormholes," vehicles can be seen in the sky proceeding from a faster light dimension which seems etheric with respect to our light dimension.

49 And while traveling faster than the "speed of light," they have the ability to measure the threshold of a given sun system to determine the entrance points of their planetary target. Then, they slow down if necessary to come in and materialize within the molecular frequency of the given spectrum of light energy.

50 In the higher force fields there are no such things as concrete objects; motion all depends upon the order, grid and template of atoms that are traveling on a particular frequency of light.

51 To make this interconnection between their energy stream and the energy stream of the intelligence being probed, the Higher Evolution matches their kinetic energy frequencies with the angular velocities of particles in the energy stream being penetrated. This interpenetration can be carried out through complicated flight patterns so as to take inventory of the specie without interfering with the consciousness presence of the average earthling. Only the Child of God, who can operate on that frequency, is capable of seeing and discerning the presence of their energy field connecting with ours.

52 The discerned energy field of the vehicle, during space maneu-

vers, typically can appear as a pulsating pyramid, a pentagon, or a Star of David. In addition, the Higher Evolution has flight patterns which go through multiple tracings of light, through complicated triangular coordinates. They do this to key into certain time periods of the species' growth and development. They generally appear in the lower heavens as three vehicles in triangular formation. However, the Merkabah vehicles actually work with high frequency vehicle counterparts existing in a companion energy stream so that they balance each other when entering and leaving the electromagnetic and gravitational density of the planets.

53 For every set of triangular coordinates a companion set is necessary to harness the diminishing frequencies within the star system's electromagnetic field.

54 Thus, the Higher Evolution establishes control of A-line frequencies of light by having a corresponding B-line control under the guidance of Merkabah vehicles which are invisible to the eye but necessary to balance the activities of the A-line spectrum vehicles. Without this balance the vehicles would run the risk of materializing within the densities of planetary nuclei or within gross material forms in space which are in the pathway of a vehicle's G-line or gravitational control.

55 On the physical level of creation, the Higher Evolution even has special planets reserved for metallurgy and for the creation of gigantic motherships fifty to five hundred miles in length. These planets have no radiation belts around them. This allows the

Higher Evolution to create vehicles having concentric atoms, capable of withstanding the tensor strength of the Magnetic lines of force.

56 The vehicles of Merkabah are capable of taking the human evolution into blue-white star fields of Population II Life Systems. But before man can enter the Merkabah vehicles and be taken to other star dimensions, he must be sufficiently prepared for the great energies which emanate from the Merkabah vehicles. Only when Man's consciousness is sufficiently prepared with the Love of the Father to understand the purpose of Merkabah can the vehicle open its energy portal to project a blue-white light which creates an energy field around the body to protect it against changes as the body is taken into the vehicle.

57 Thus, those who believe in the Father's Will and desire to work with the Brotherhood are those who will feel tremendous energy changes in their bodies, for they are being chemically respatialized to live in a more active Light environment.

58 No longer will it be said "the spirit is willing but the flesh is weak" for the flesh and the spirit will be in one highly charged body of Light.

59 In circumstances where a physical body is taken into a physical vehicle, the vehicle intelligence places this light energy field around you and you are immediately projected inside the vehicle through the system they call *transvirulence*.

60 The vehicle is able to take intelligence from all geophysical conditions and bring them into a central module.

61 They have the ability to actually materialize their consciousness thought-forms into any given level of technology they desire.

62 They have the facility to take you in through this energy called *transvirulence* which is a "float vacuum" which allows your body to be floated aboard the vehicle. Through *transvirulence* you are biochemically respatialized to live on their wavelength; so there is less of the gross material "you" in the physical geometry of what is "your body," but it is "you" in the transfigured matter-energy form within the chemistry and geometry of what is considered necessary for communion with you.

63 These are the dimensions of the true Israel of Light, those who are capable of working with the luminaries; they who are transformed to work with Merkabah which moves through fields of color flux as a light pyramid of energy conversion synchronized with whatever light frequency channel calls for assistance.

64 I was told that many do not understand their own God realization and their own scriptures, and therefore it is necessary for man to receive again "the weights and measures of Enoch" and the new scriptures of Light so as to prepare him for the new threshold densities beyond the imprisonment of the continual rounds of physical existence in the Seven Mansion Worlds.

65 Merkabah is bringing the final victory over the priestly altars of consciousness sacrifice which gut the spirit in the Name of God. I was told that this redemptive activity was illustrated in the biblical scripture of the sacrifice of the in-

nocent between the horns of the altar and the sanctuary (Luke 11:51). The horns stand for the beginning and end of a consciousness threshold which must be experienced again and again until the soul has sufficient strength to be re-embodied within the Christ body of Light.

66 And I learned much regarding the consciousness evolution of the Merkabah vehicles whose sole purpose is to turn all grief into great joy and liberation.

67 Thus, I speak to you that you may know the secret of hidden things within the chambers of Living Light and that you may ascend, as servants of The Living Word, up the spiral staircase of crystal energy into the vehicles of Melchizedek, wherein the faith of all ages may be revealed as the true and living faith of Israel.

68 Eternity will unfold another dimension and each dimension will be made through the *Stralim*, the light rays of Divine Light.

69 Truly, the Merkabah vehicle is not the vehicle of destruction or those vehicles known as the Brahma Weapon or Indra's Dart as found in the *Rg-Vedic* scriptures or hymns to the sun. The Merkabah vehicle is not a vehicle of warfare or intelligence from some other universe out of coordination with YHWH.

70 The Merkabah vehicle works with the *Nartoomid*, the Eternal Light; it works with the Shekinah, the Inner Universe working with the extended Presence of the Father. It also works with the Lords of Light and the Sons of Light who work collectively as the 144,000 Masters of the Christ who

bring forth redemptive energy.

71 The key greets us in the name of Merkabah and invites us to enter into the presence of myriads of universes sharing the same divine presence of the Father.

72 And you accept it by asking that the Higher Intelligence working with YHWH, the Eternal Mind, come into you and use you as a Light unto your fellowman. You must empty yourself of the "confusions of the world" and ask the Father to pour His Light into your garment of flesh.

73 Then, you will actually feel the "body of Light" consciousness come into you, once you have balanced your field and have removed yourself from all of the negative particles of the anti-universe which hold you locked in space.

74 When you are balanced and have removed yourself from the negativity of the anti-universe; when you experience the Gematrian Body of Light consciousness, then you will be able to experience the presence of the Holy Spirit within you and you will commune with the Lords of Light through Merkabah.

75 The Brotherhood of Light has clearly stated that Orion-Kesil

is our stellar Central Control, for Orion is a dwelling place of the Living Light consciously and continuously sending the emanations of the spiritual Hierarchy into the gravitational fields of the lower planetary worlds.

76 The face of eternal time is given to us when we guide and deliver our planetary vehicle beyond our electromagnetic density into the threshold of the Eternal Light.

77 In our time of consciousness translation, Merkabah will throw its twelve spiral radiations of pyramidal light energy upon the face of our dying body of destruction. And at that time there shall be a great uplifting by wings of fire into the crystal throne of our regeneration.

78 This is the Astrophysical Messiahship of Israel and of Judah who wears the face of the Lion-Sphinx.

79 This is the fulfillment of the priesthoods of Aaron, Zadok, and Melchizedek being offered up to the myriad universes of the Father's Throne.

80 Arise! O Israel and present yourself before your Beloved One who calls you by the name of His love: Israel reborn!



*The keys to
future lum-
inaries are*

*Muon waves and Matter waves
which will reveal the secrets to
opening and spanning electro-
magnetic sinks through which
"Whole Light Beings will be
received."*

3-0-2

THE KEYS TO FUTURE LUMINARIES ARE MUON WAVES AND MATTER WAVES WHICH WILL REVEAL THE SECRETS TO OPENING AND SPANNING ELECTROMAGNETIC SINKS THROUGH WHICH "WHOLE LIGHT BEINGS WILL BE RECEIVED."

1 The key explains how Mesianic forces travel from universe to universe through given electromagnetic sinks, or points of gravitational collapse. Communication with other worlds that are moving faster than light can also be received through these points by using matter and muon waves.

2 In the context of the key we are to understand two major functions: (1) matter waves have the ability to move faster than light, and (2) muon waves* are the falling particles of light as they fall from one geometry of creation to another.

3 Metatron emphasized the use of matter and muon waves to move the spectrum vehicles of the physical brotherhoods through the spheres of influence of the electromagnetic sinks, enabling them to code their technology into physical universes at will. More specifically, matter and muon waves are first used by the Brothers of Light to measure the proportions of an electromagnetic sink, as well as parallel

electromagnetic fields that exist between electromagnetic sinks. (In this process, they measure the proportions by calculating complex movements pertaining to the sink.)

4 By forming a grid of measurement on the basis of the statistics of matter and muon wave interference, they can determine at what points their vehicle will span a given electromagnetic sink.

5 As the spectrum vehicles span electromagnetic sinks, they reveal multi-gravitational sets. These sets are used as the master field for projecting vibrations of thought patterns into specific harmonies. Sometimes even the total mass energy of the spectrum vehicle is circulated for physical materialization in another spectrum.

6 Hence, the matter-muon wave coupling allows for man to experience fifth-dimensional realities by opening up the conic section from which he is normally excluded.

7 By going through the light cone, one experiences the mystery of all surrounding light cones connected with hyper-dimensional space. (Note: The mechanisms of the living cell are coded into the

*Muon waves are predicated at eight times the length of matter waves in our consciousness time zone

cone.) These light cones form a circular field while retaining their specific singularities which can be exchanged by tumbling over into a new domain.

8 Therefore, the synchronization of our light cone with the other light cones of surrounding space and time uses v, ζ particles to transfer physical mass from one light cone to another. With this ability to move through space and time anomalies, the Brotherhoods can select any given corridor from the sink for vehicle movement.

9 Hence, on a galactic scale of events matter-muon wave coupling allows higher evolutionary thought-forms or even physical mass to occupy any of an infinite number of universes with multiple variations.

10 Flight time between conic sections varies with the biological or matter-energy tolerance in flowing from energy span to energy span. Here all prime infinitesimal units of mass energy particles can be formed from "no mass" infinite motions, which offer the resistance to a change, to another motion.

11 And in travel through electromagnetic sinks, the intrinsic resistance in the change to another kinetic motion gives the impression of inertia or mass to the surrounding energy field of the spectrum vehicle. The impression of inertia is due to the powerful spans of energy that must be crossed within seconds of flight.

12 In order to overcome high frequency resistance levels, it is necessary to go beyond compound matter-energy "bondings" which are contained within electromagnetic "skins" and are impenetrable by

the lower physical intelligence.

13 The matter-muon combination is also used to control universal zero-point vibrations which accounts for the pattern of the molecular force. This universal zero-point (where the cones come together) is a point of original attachment to other universal systems through which creation takes place. Secondary systems of physical creation must acknowledge the universal zero-point as the origin of galactic matter in the same way a child acknowledges the cord of his mother's womb out of which he is extended.

14 Thus, within a central galactic point of gravitational collapse, the breakup of the light particles is used to coordinate emerging patterns which give shape to the new order of evolutionary creation.

15 In addition, the matter-muon wave combination is important in the acceleration of cosmic rays and other particles. In the hands of the Brotherhood, the matter-muon wave combination prevents mutually destructive wave-rotations between bodies of gravitational attraction which would yield a composite of wave-rotations leading to the collapse of a given ether.

16 In this process, neutrino, omega, and proton grids are constructed to control the elastic scattering effects that take place while old vectors collapse and new vectors are constructed.

17 The matter and muon coupling (specter-spectra) coordinates these energy grids and simultaneously allows for specie development on one planet to be extended to other levels of intelligence on special "grids of light," for all the

regions of space being reconstructed.

18 The coupling also extends to consciousness particles known as Ψ, Ψ' and w, w' which are combined in a unique way thus allowing the specie to participate in the energy modulation of life.

19 This reorganization, coordinated by matter and muon waves, also allows for special grids of measurement to arise which allow for the structuring of electromagnetic parallel energy fields to be adjusted and reorganized permitting species to travel from one zone of creation to another.

20 this is only done to planetary systems which threaten to destroy other specie forms of creation, as well as civilizations helplessly undergoing the death of their star system. Then, the "Whole Light Beings" come to help the specie if it chooses to take the higher spiral of light instead of the lower spiral of planetary decay and degeneration.

21 When you understand that the universal intelligence operates through the activation of thought-forms, you will understand that we are the materialization of projected universal thought-forms. The "Light beings" decide whether the resultant thought-forms can sufficiently use data and knowledge as consciousness fields to work with the universal consciousness, or whether the energy fields require the intervention of "material" technologies generated by the Brotherhood of Light.

22 Generally, the "Whole Light Beings" indirectly feed the information to rescue the specie in question so as not to violate surround-

ing zones of consciousness development. Yet, at times there arise instances where mutual programming is necessary.

23 More specifically, on a physical level, the spectrum vehicles, under the command of the Councils of Light, locate a planetary population that has a negative influx of energy from destructive rotations and/or has a destroyed atmospheric cover so as to allow destructive rays to bombard the surface of the planet. Then, the Brotherhood by means of a holding position weaves a grid network of specter and spectra wave rotations so as to balance critical mass and allow for a harmonic to be established.

24 The holding position is maintained to keep out negative radiations from interfering with the organic evolution while the network is being woven.

25 The new network allows for a harmonic to be established in the balancing of critical mass.

26 This network is initially given an "inductive kick" by multiple magnetic fields controlled by the vehicles of the Brotherhood.

27 This multiple magnetic field which the Brotherhood uses is partly that of the vehicle and that which is found in the surrounding environment which is used to create a perpetual pulse.

28 This perpetual pulse creates a positive feedback where the matter and muon flow has been specifically applied; the inductive kick and matter-muon fields allow for the syntheses of energy fields that will create enough energy to sustain the original kick.

29 Then the specter-spectra-

spectrum light force is projected directly into the planetary environment of the specie which is being balanced within the holding position while it is being freed from the "negative" influences which keep consciousness locked in space.

30 Hence, the specie such as man can then be opened to a new consciousness dimension whereby the electron implant is directly in conjunction with the wave-rotation generated by the vehicle.

31 Thus, the "Light Beings" come not only to raise the consciousness of individuals but, in some instances, the levels of collective humanity. This entire collective consciousness is brought into new quantum numerical ranges by a new cosmological constant. Through these wave configurations, collective humanity can be received and delivered by "the brothers" into the higher universes through the constants of curvature which are opened.

32 While this transformation from one spectrum to another is taking place, the reprogramming vehicle of the Brotherhood uses a function known as the 'El Spectrum-Reciprocal' to counterbalance all energy spin-offs that would be disruptive to the new vectors.

33 The spectrum - reciprocal technique allows for the coordination of flight patterns of the vehicle by using pyramidal projections. These projections emanate in such a way as to penetrate the surface evolve where the locus of the intersection meets with each mobile sphere (containing polarized life-forces) in surrounding space. The technique involves the use of these

pyramids of light to balance the gravity shells of the ether surrounding the planet.

34 The pyramidal emanations of light penetrate each gravity layer surrounding a planetary sphere because on each gravity layer there may exist different dimensional systems of intelligence and by bringing in a new energy field there arises the possibility of destroying both physical and ethereal levels of parallel intelligence if their gravity forces are disrupted.

35 Once the holding position is perfected, the "Whole Light Beings" are able to control the flux lines so perfectly that the vehicles can create their own energy corridors to appear on the surface of the earth. This creates a new energy zone of life, by means of a "pillar of light" transport, to deliver man through the vehicles without disrupting the planetary gravity forces.

36 When the function of light is freed from its cubic restriction of matter, the A-line and B-line grids of development are freed to reformulate the triangular coordinates of the pyramidal functions of light geometries on the next orbital level of the universal mind to sustain the development of life.

37 Thus, the vehicle alters the biogravitational field of a living organism and "replaces" the former time-space of consciousness observation. The Brotherhood of Light leaves behind the reformulated model for another period of planetary development.

38 The refocusing of the totality is through Merkabah which transforms space-time matter; space and time being within the conscious-

ness of the specie, and matter being a consequence of vibratory energy which is projected as the sustaining frequency of the image pattern. A unit of space-time matter transcends to a new level of creativity through a "muload" (quantized matter transported in space-time) of matter-muon waves.

39 The materialization of Light moving into new electromagnetic space and time can refocus the totality of the former energy into a new orbital field.

40 The matter-muon combination plays a very important role in the adjustments of the final grid — the consciousness control grid in step with the light zone — in the final phase of transportation to a new galactic region.

41 This role is to prevent the interference of negative consciousness particles from other light zones that are adjacent to a primary light zone that is being regenerated. Unlike particles in the physical form, these particles work through hyper-dimensional space and must be screened by the matter-muon wave grid lest the specie lose its mental and spiritual capacity during the shifts into new consciousness regions.

42 Thus constantly changing thought-patterns of collective evolutionary intelligence must be screened within a Son universe by a central energy network. This network, using matter-muon waves, allows the appropriate thought-patterns to connect energy sub-components of one set with other sub-components in other light zones in the same universe.

43 The matter-muon wave coupling also allows for specter-

spectra-spectrum projections of matter waves and gravity waves to come through atmospheric layers to the planet and impart paranormal gifts to the multitudes of the elect.

44 Since the spectrum vehicle works on a planetary scale, the exhibition of these paranormal abilities are not limited to the gifted few in the attendance of a spiritual teacher, but are freely bestowed to all those who will freely open their god-self in service to humanity and the Father.

45 After the matter-muon wave coupling is achieved through Metatronic physics of a consciousness implant, consciousness can reside in a new body no longer limited by the old material form.

46 However, matter and muon wave combinations allow for variability in experimental universes, using the "ciphers" of previous memory programs which must be "relearned" and integrated with the renewing process of the mind of each Creator God.

47 Unless we understand this consciousness creation in terms of other consciousness time zones, we remain in the weeping and gnashing of teeth in space isolation without the understanding that **we are not alone!**

48 Prepare your consciousness to recognize the appearance of 'whole Light beings' through the gifts of the Holy Spirit for they represent your counterparts in the greater creation.

49 "Whole Light Beings" appear to give testimony to the ongoing creative power of the people of God and specific changes that occur within evolutionary subsets of the Father's Kingdom.

50 The luminaries that come through electromagnetic sinks rejoice in the realization that we are being remade into the image of the Adam Kadmon. They tell us that we must take upon our physical body the thought-form body of Light which is free and in communion with the Masters of Light.

51 To speed up faster than "light", to slow down to the "common light" is to recognize there is no past-present-future in

the face of the eternal Present.

52 It is in this that we acknowledge the perfect attunement of the "Whole Light Beings" connected with the heavenly voices — the sacred vibrations of the Torah Or. For through these vibrations the other singularities of space beyond our control have their harmony in the spectrum work of the Brotherhood — which renews beginning and end of all which is in the Light.



The keys to future luminaries are Whole Light Beings who will give Energy Codes for limitless intercommunication between living inverses and "The Power of Righteousness and Compassion" which holds Love-Powered Radiations together in the cycles of "The Eternal Inheritance."

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THE KEYS TO FUTURE LUMINARIES ARE WHOLE LIGHT BEINGS WHO WILL GIVE ENERGY CODES FOR LIMITLESS INTERCOMMUNICATION BETWEEN LIVING UNIVERSES AND "THE POWER OF RIGHTEOUSNESS AND COMPASSION" WHICH HOLDS LOVE-POWERED RADIATIONS TOGETHER IN THE CYCLES OF "THE ETERNAL INHERITANCE."

1 Beloved, I am calling your minds forward to the Eternal present;" — the Lord has sent his "messengers of Light" to reveal His angelic Hierarchy. And I would have you remember from the beginning of this cycle that the Lord God ordained angelic emissaries who are in accord with the Office of His Son, to teach these things to the planets: to Love the Father and to Love one's fellow spirit in all kingdoms of creation.

2 These angelic emissaries were ordained after the Order of His Son, in a manner that thereby, the people might know in what manner to look forward to His Son for redemption and migration to the next program of creation.

3 The energy codes held within the hands of the emissaries, who interpenetrate the universes, are the keys of "love-powered radiations" which sustain the Father's Thought-Forms as they intercommunicate between His Living universes.

4 From the Councils of Light, the "Whole Light Beings" as emissaries, carry the codes of limitless intercommunication between the

living star universes as a field of intelligence serving the life forms of the Divine Face wherever they may be found.

5 All their codes of limitless intercommunication are keyed to go from $\aleph$ (Tav) into $\aleph^*$ (Jah) which is the synthesis of all of the Light emanations of the Holy Sephiroth giving divine instruction. Therefore, the future luminaries are those who wear the $\aleph^*$ (Jah) upon their foreheads for they have gone through the $\aleph$ (Tav) to recognize the end which has no end.

6 The emissaries give the codes to the meek and righteous of the earth who will plant their codes by compassion and love-powered radiations. It is through the love-powered radiations that the seed can manifest not only here, but in the other worlds and cycles of the "Eternal Inheritance."

7 The divine seed, even expressed as Man, has been created to exist as a dynamic life force, to experience the many levels of Universal Godhood within the Father's Plan. Hence, it is through the multiplicity of the divine seed within the Father's Plan, that creation can

evolve to experience levels of Elohistic divinity and co-reign with the Lords of Light.

8 In essence, this divine seed is the thought-form pattern used by spiritual intelligence to evolve a given soul progression of consciousness out of the infinite possibilities available.

9 And, thus, the emissaries have been called to this holy calling, to evolve the soul embodiments to greater levels of experience. They have been called on account of their faith active in love, while others could not discharge the divine seed from the limitations of the body and mind until it had finished its complete cycle of planetary experience.

10 Hence, the messenger Whole Light Beings who cultivate the divine seed and aid in the completion of its program of soul growth, are emissaries because they understand the mystery of undoing all the seals which were used to bind the soul between each expansion of the universe.

11 They who were not captured within 'limited envelopes of light' were thus prepared from the foundation of the world to assist with soul evolution. And being called by His Holy Calling into "communities of spirit," these messengers administer to the intelligences through hyperspace, teaching the levels of diverse intelligence to obey and carry forth all combinations of the Father's Commandments.

12 These angelic emissaries administer to the teachers in human form. Thus, through limitless intercommunication the Councils of the Brotherhoods, stationed upon the

earth, are informed of the vast changes continually going on in the heavenly realms.

13 The Adamic Race within this galactic system originally had limitless intercommunication until the time of the Fall. From then on the planetary families of the Adamic Race, within our Father universe, were cut off from limitless intercommunication and were placed on an omega cycle of consciousness death.

14 The early attempts to regain limitless intercommunication resulted in the destruction of the Tower of Babel (which is one inverted code structure of Abba),

15 This is the reason the 'Program Israel' was given to open the vibrations of the human soul to the Sephirothic intermediaries who bring consciousness expansion so that Man can cry out "Abba, Father" as the Adam Kadmon Body of Christ demonstrated. And we pray "Our Father," for restitution must be made to our Father as the source of unity for the balances of all Son and Shekinah universes affected by the Fall.

16 This planet, as a result of the Lucifurian rebellion was placed in a state of retrogressive evolution, so that even the "Masters" who incarnate must pay the price of this karmic evolution by continually being conditioned to physical limitations and life in ignorance of the divine voice, until they are reconnected with their divine Overself as shown in the baptism of Jesus.

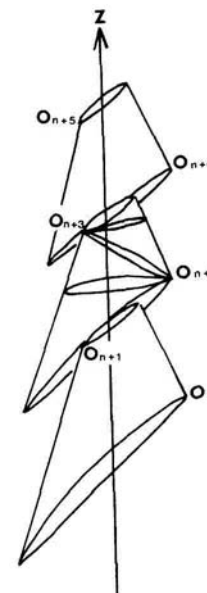
17 In general, the course of soul evolution in our Son universe is to serve and fulfill a specific program that has been predetermined in the Overself state.

Where ω_{sp} = soul progression
 ω_{spp} = soul progression possible
 $\omega_{spp} = (r, \tan \theta)$
 r = magnitude of sweep
 θ = angle of sweep
 O = origin of program
 Ω = completion of program

For r_{horiz} , $\tan \theta = 0$

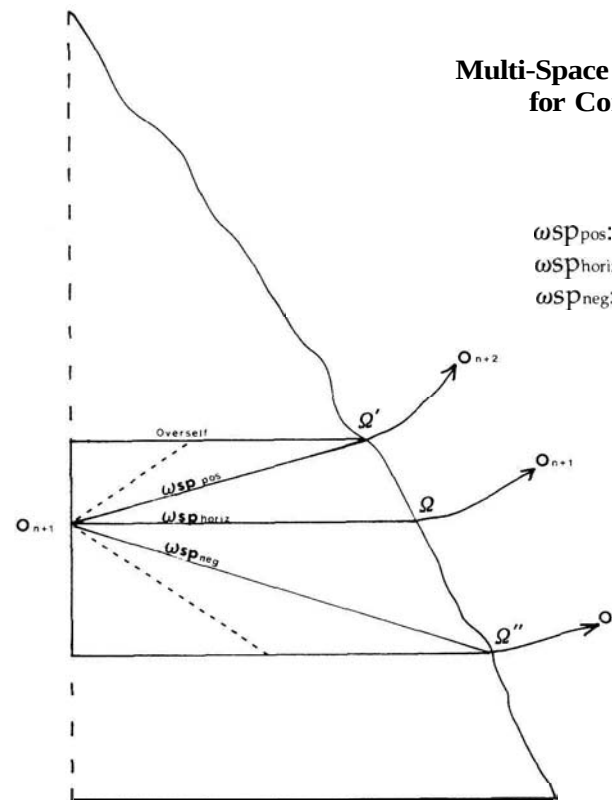
For $r > 1$, $\tan \theta < 0$

For $r < 1$, $\tan \theta > 0$



Multi-Space Model of "Program Zones" for Consciousness Evolution

$\omega_{sp_{pos}}: [r < 1, \tan \theta > 0]$
 $\omega_{sp_{horiz}}: [(r = 1), 0] \text{ or } [1, 0]$
 $\omega_{sp_{neg}}: [r > 1, \tan \theta < 0]$



Two-Dimensional Model of a Program Zone of Consciousness Progression

18 However, the ultimate purpose is to be united or reunited with the Overself through many programs. The Overself, too, is evolving towards pure consciousness divinity.

19 The main assumption in "intercommunication" and compassion for the physicals in the lower worlds of rebellion is that the weights and measures of service decrease linearly with the original position at the beginning of a given program.

20 This means that if a Master embarks on an entropic-negative program (in service to or supervision of lower physical worlds), his incarnations are activated in progressive limitations because of the overall scale of retrogressive evolution which influences the soul (in the lower worlds of physical entropy), to be pulled back into repetitive rounds of existence.

21 However, through the work of the Overself Masters who serve the Office of the Christ, the continued state of the education of the soul and refinement of consciousness Light can overcome 'conditioned limitation' so that the soul can be creatively reunited with the Overself Continuum. At that point, the individual soul can override 'negative programming' through the ability to forge a new program with the 'Collective Overself,' or incarnate back into positive or negative planes of the lower physical worlds to assist other forms of limited consciousness.

22 The present state of soul evolution in our planetary field is that of $\omega_{sp} \text{ neg: } [r > 1, \tan \theta < 0]$.

23 When the original position of 'On+1' in the progression of soul

evolution can be corrected, at the end of a program (Ω), the soul can be advanced into a new program ($\text{On}+2$) which can allow it to progress into the image of its divine Overself and eventual unity with the Adam Kadmon.

24 Thus, through the Office of the Christ this continued state of soul confusion and inability to connect with "limitless intercommunication" is recognized and compensated for by the human attunement to the spiritual intermediary of the Office of the Christ. The Office directs the spiritual intermediaries assigned to balance the communion between the physical self and the Overself within progressive states of degeneracy.

25 Therefore, the individual can override negative programming through help from the Office of the Christ which is in coordination with other Whole Light Beings.

26 In special circumstances, divine intervention allows Masters of Light to directly interconnect with a soul program and speed up the spiritual education of a soul that is needed in other programs of Light.

27 Unfortunately, the "negative drag" on this end of our local universe is so overwhelming that, in spite of all the thousands of Buddhas and "Christed Masters" piercing the planetary veil of soul evolution, it is still necessary for the Hierarchy to return and collectively externalize in order to take the righteous physicals with their soul vehicles off the planet through resurrection. They do this in order to prevent the soul from going back into imperfect spectrums of Omega.

28 This is why soul-Man as Christ-Man must go beyond Alpha

and Omega and why the planet is being resurrected at this time.

29 And, in order to help Man cross his Alpha-Omega threshold, the "Whole Light Beings" carry the equations for limitless intercommunication.

30 They work collectively to allow all spiritual intelligences to extend their consciousness activities throughout the entire spectrum, throughout all possible states of life, providing maintenance on all levels of education. Collectively, the "Whole Light Beings" make concerted plans towards resolving interrelationships between the various zones of consciousness in the Father universe.

31 They can recreate and direct a unified life system filled with a complex tapestry of interwoven affinities. As exemplaries of God's creative power, they manage not simply the economy of organic terrestrial nature, but a full cosmic economy for the benefit of the Father in the management of myriad levels of consciousness.

32 This explains why there is no absolute predestination, but rather soul preconditioning that allows for many unique combinations of soul evolution and physical evolution to occur in every growth cycle.

33 The collective prescriptions made by the many Orders of Light give a basic reading of how many units of Light are necessary to genetically reprogram the physical body to accept a higher soul evolution and resurrection into a new program of spiritual teaching.

34 Genetic reprogramming allows for the physiological processes to be aligned with a new "Logos

Equation," which reapportions and recombines the Light for the continuation of revelatory power.

35 Man, when he is evolved into the Adam Kadmon, can go on to inherit any of the worlds of Light serving the Father. He is an intelligence destined to be more than flesh and blood. However, to go on to inherit the Whole Light bodies, Man must first be able to use this garment of light to serve his fellowman before he can go on to the many different planes within the Father's Hierarchy.

36 In essence, the Father's Hierarchy works through key emissaries of Light who have proven they can carry on the responsibilities of the Kingdom of Light. Among the numerous Orders of Whole Light Beings are found those who work on the "Right Hand Side" of the Father's Office of Administration in each Son universe.

37 The Order of the Malachim is one of the Orders of the Lords who supervise the programs of Sovereign Law pertaining to God-Man relationships in every universe.

38 They attune the forces of angelic communication and open the books of God's Law to be read in the higher heavens as the Cosmic Law. They also reinstate the Law in the lower realms so that man understands why he is a spectrum that had fallen before this present program.

39 In our present cycle, the retransmission of the Law was given through Ezra and the "Men of Faith" the "Men of the Great Assembly," who were the "Watchmen" of the transmission codes of the Torah Or.

40 **Another Order of Light is the Order of the *Ishim*, who assist man to go from the third dimension to the fifth dimension of spiritual growth. They come down into the integral formations of the inner Shekinah worlds to evolve mankind from the lowest molecular forms within the network of the Adamic body.**

41 The *Ishim* help intelligence move through mental-entropy and body-entropy by showing how the soul can enter into envelopes of light moving between minus infinity and anti-infinity.

42 These energy envelopes exist in hypernumerical ranges beyond the simple mathematical functions of $\sqrt{-1}$ and $\sqrt{+1}$.

43 When the graduated soul exits the body, and is not assigned to return to the Overself body of a Master or Ascended Master, it can enter any number of energy embodiments, energy envelopes, it has prepared for, to work with one of the angelic hierarchies operating in the twenty-four dimensions of our Son universe.

44 I was shown how there are energy envelopes of light which float through space, carrying the codes for a given type of soul evolution that is seeded into a particular dimension. I later felt that only hypernumerical packages could account for the flexibility of these energy envelopes which work within the major twenty-four dimensions of our Son universe to control our soul evolution.

45 When the Shekinah elements of a graduate soul enter one of the envelope soul matrices, the other side of Occam's razor becomes effective (i.e., all possibilities will be

tried, for multiple evolution is possible) and the soul evolves, with the help of the *Ishim*, according to the angelic matrix best suited to work with the programs of creation.

46 **The Order of the *Elim* represents the sustainers of the vibrations of sonic energy used in the music of the spheres. The *Elim* translate the Father's messages into units of sound and color which are used for communication between the networks of the Hosts.**

47 The music of the spheres continually weaves the fabric of creation with the thought-forms of the Father. Through the use of diminishing chord structures, the *Elim* reactivate sound patterns of creation from one sphere to another.

48 The *Elim* form a musical mandala and a spontaneous course through the musical universe by unifying the spiritual orders with harmonics on all sides of the *Creator Spintus*.

49 The *Elim* merge, pair, and synchronize sound chromatically, bringing together different sound and color factors which combine to express the highest modes of meditation. Their cacophony radiates a dimension of freedom from the bonds of human passion.

50 The *Elim* use spherical musical forms to inspire art, teachings and transformational activities in the realms of creation.

51 The *Elim* inspire:
the love of universal forces;
the love of consciousness understanding;
the love of at-one-ment with God;

the love of at-one-ment with self;
the love of spiritual knowledge;
the love of spiritual Wisdom;
the love of divine seed-forms;
the love of indwelling Shekinah gifts; and
the love of the Infinite Way of the Divine.

52 Through these transformational activities, the *Elim* show how the basic units of Omega are energy constants which spiral out of the center of zero sound and color into other consciousness time zones. The *Elim* also recycle the field orbits of color traveling, in each cycle of renewal, from consciousness time zone to consciousness time zone in a variety of colors.

53 **The Order of the *Hashmalim* carry the standards of Justice and the Weights and Measures which judge even the angels. They are the judges of the spiritual planets. It is from their ranks that the Trinity Spirits are called to dispatch the original manifestation of the limitless knowledge, the *Torah Or of the Ain Soph* to the planetary realms of YHWH's Angelic Ambassadors.**

54 These are the weights and measures that allow terrestrial and celestial law to be synthesized for the establishment of interplanetary government.

55 Hence, the special work of the *Hashmalim* is to tie together the spiritual worlds with the worlds of physical form and to show that they are inseparable through the grids of Light manifestation.

56 The *Hashmalim* are unique in that they can connect the trinitized activities of the Three Great Triple Powers in the expansion of the innermost part of the Deity into new creation.

57 Each Triple Power reveals that portion of the Holy Trinity which is manifest in new creation. The Three Great Triple Powers, the basic blueprint for energy change, are the interface for the collective activities of the trinitization of matter-energy.

58 Another Order of Light is the Order of the *Seraphim* who are princely guardian intelligences, controlling the major pictographs monitoring the lower heavens. Through their multiple appearances, the *Seraphim* work with the external prototypes of consciousness creation, as well as govern the ranks of light intelligence not allocated to the deities.

59 Without receiving the baptism of seeing the Shekinah Light from the *Seraphim*, Man is not able to come out of this world, pass through the lower firmaments and see all the rulers and all lords and all gods and all the great invisibles of his local universe.

60 Their Command governs myriads of interplanetary governments of intelligence that are connected with specific consciousness zones.

61 The *Seraphim* open man's eyes to work with the "Government of the Higher Evolution." They structure the "Government of Light" which is necessary in the merger of different planetary worlds under a unified "Wisdom." This "Wisdom" is manifested from the Ancient of Days through the

Father, revealed to the newborn creation as the Recent of Days.

62 Of all the Orders of the Host, the Seraphim have been chosen to manifest the "Government of Light" because they know how to associate the right "Wisdom" with the "right planets" in accordance with the Father's "Master Plan."

63 In the beginning of the physical planes of our local universe, a portion of the Adamic race fell and became "the inheritors" of the "limited space of the Inheritance" outside the guardians of the galactic tree. There were others of the Sethian *thrice-regenerated*, the Enochian *thrice-regenerated*, and the Methusalian *thrice-regenerated seed* who were used to upgrade the intelligence of Man. These were the "First-Born" who were in the heavens prior to the creation of this world and who chose to be "Re-born" in the spiritual body upon the earth in order to help in regenerating man back into a body of Light so that he could return to the family of the heavens.

64 When this thrice-regenerated power was taken from the face of the earth, the Seraphim were commissioned to insure the continuation of the work of Seth, Enoch and Methuselah. Just as these three were taken into time translation, into the higher heavens,

65 the Seraphim lifted the ark of Noah and his seed into the heavens and then returned it safely to this planet so that the Kingdom of God could begin again.

66 Thus, the work of the Seraphim is to protect the *Hokhmah*, the Wisdom, and the

holy seed, by summoning forth the proper ark, and seeing to the readaptation of life upon the land during all Noah-like deliverances where the intervention of higher intelligence is necessary.

67 The Order of the *Erelim* maintain the "Covenant of Light" between the Throne and centers of Higher Intelligence. They continually adjust the center of light with respect to the evolving orders of Higher Intelligence that must be periodically drawn together as the worlds of physical form change with respect to new plans of creation.

68 They also judge the effectiveness of technology, monitoring and ordering civilizations that have not yet found their spiritual identity. It is from their ranks that the *Loka-Thought Adjusters* are chosen to determine the sequences necessary for the lower evolution and the Higher Evolution to meet and mutate as a joint spirited creation.

69 Through their consciousness controls they can rescue inter-dimensional physical intelligence that has accidentally materialized in the wrong time zone, in the wrong dimension of Light, etc. They rescue intelligence through their powers of dematerialization penetrating the matter-energy veils of light.

70 The Ophanim are the messengers of Light from the higher heavens of the Father, uniquely placed at the crossroads of space, as the network for governing and implanting "new realization." When the prophets of the ancient civilizations made contact with the higher worlds, invariably the contact was made through the Ophanim messengers of Light. The

Ophanim carefully select individuals in each of the planetary societies who have the ability of prophethood and carry the understanding of the higher creation.

71 They supervise the crucial aspects of growth within the hierarchical ranks of the heavens and protect the higher teachings from falling into the hands of the lesser forces of Light, and from the rebellious brotherhoods, who do not serve the Father's Hierarchy of Light.

72 Therefore, the Ophanim guide the thought-forms from the Father's Thrones and Dominions into proper levels of instruction.

73 There is also a distinct aspect of the Ophanim's work which is synonymous with "Wheels-within-Wheels" — the appearance force of the Merkabah as it comes into physical manifestation. The Ophanim are closely identified with the Merkabah which is used to announce the Cosmic Law of YHWH and bring a scripture to the lower planetary worlds.

74 The Ophanim also make the Merkabah available to the other Orders of Higher Intelligence so as to carry out specific functions:

- to guide men to the knowledge of the Infinite Way;
- to minister to disembodied entities on the physical and spiritual planets;
- to protect man from belief systems which are inconsistent with the Love and Light of the Cosmic Law;
- to guard mankind from the extraterrestrial intelligences that would radically change the balance and flow design between

kingdoms of creation; and

to regenerate and resurrect the faithful remnant of a "seed creation" when the powers of Michael and Christ converge to bring one design of creation into the "new heavens" of YHWH.

75 There are several Orders of Ophanim extending from the Higher Evolutionary Orders to the Princely Ophanim who dispatch the Mid-Way programmers to govern the lower heavens.

76 There are also special Orders of Ophanim who command the 'Deca-Delta' manifestations to target interplanetary grids. These are Ophanim who can work with the limitations on the edge of a Mansion World.

77 All Ophanim use the Light of Metatron and the Order of Melchizedek to refurbish the planetary worlds with the right type of Light, in transit from "Mansion World" to "Mansion World," through quantized spiritual evolution.

78 The Order of the *Cherubim* emissaries of Light is the angelic Order of higher intelligence which functions as the keeper of the celestial documents. They are also capable of appearing on the earth plane to direct the affairs of man. However, their primary function is to guard the Throne and Dominion passages of Light which connect the physical worlds with the governments of the Mid-Heavens. The Mid-Heavens are the lesser "Light manifestations" out of which the physical beings on the planetary worlds first learn to experience the Ineffable.

79 **The purpose of the Cherubim is to create a wall of Light protection around the 'specific Plan' being used to connect worlds of generation and re-generation. They insure that the thought-forms of the Masters and Ascended Masters are "perfectly consistent" with the Father's Plan in perfecting the number of souls destined to share in a creative Plan.**

80 In order to create the "walls of Light," the Cherubim must receive the Living Light from the Throne. The Living Light is taken by Uriel and Metatron and made available to the Cherubim Orders, in the alignment of new worlds through an energy trunk system which connects the "sparks" of the Father universe with the star systems which comprise the evolving Son universe.

81 Hence, through their creative activity, the Cherubim supervise the creative affinities between the worlds of *Briah*, the worlds of creation, from the worlds of *Atn'oth*, the worlds of archetypal form. From this blueprint of "archetypal form," the Cherubim engineer new creations on different levels of Light.

82 The Order of the Cherubim uses the Living Light of the Father to connect the worlds of creation with the worlds of Light in the activity of the worlds of *Yetzirah*, the worlds of continuity and change within the Father's Continuum of Light. A new world receives its "Plan" from the Father's Continuum through a thought-form corpus of Living Light shells.

83 This transforming Light is spoken of in the scriptures of Ezra

which proclaim:

84 "Thou, O Light, shinnest before the light of the morning upon thy creatures,

And in thy heavenly dwelling places there is no need of any other light."

85 This speaks of the unbroken divine Light which comes down to the lowest form of creation, supporting even the lowest creatures, yet being still connected within the highest region of the heavens.

86 The soul without Light is helpless; only those souls who have awakened to a divine Plan and have sought the Love and Light of the Divine Mind are given the opportunity to connect with the Christed "fountain of Light" sent through the portals of creation to enlighten the worlds supervised by the Cherubim. Thus, the Messiah is sent to prepare a place of glory for his people who will see the tremendous energies of Light and Love given for the sanctification of life.

87 And, at the time of the glorification of creation, the Cherubim open the energy portals of creation so that intelligent life ascends beyond the violent, entropic fire into the proper chamber-of-Light within the Treasury of Light. They help the faithful change into the garments of Light that they will wear in new "Mansion worlds" of Light.

88 The Order of the *B'nai Elohim* are Sons of the Creator Gods who are commissioned to dispatch a share of the "Treasury of Light" for the Wisdom and education of souls. They are the creative instruments for the Elohim who commission the *B'nai Elohim*

programs so that the creations will continue into the greater light.

89 **The B'nai Elohim work with the derivative systems of creation. They evolve the "lesser garments" of the Adam Kadmon that are not directly used by the Elohim in the creation of the physical intelligences that serve YHWH.**

90 The B'nai Elohim make use of the "Eye of Horus" to create the garments of physical embodiment which the angelic beings of intelligence may choose from when they come into the lower Heavens to do the work of the Father.

91 Thus, the B'nai Elohim consolidate the work of the Elohim. They choose the "selected seed" which is transplanted from imperfect creation to the levels of the divine invisibles. Hence, they enlarge the spiritual gene pool for the eventual pairing of divine radiations into new specie creation.

92 **The Order of the Elohim comprises the Creator Gods of YHWH who control the calibrations of Light that are necessary to evolve all of the combinations of the Image and Similitude through the divine Eye of the Father.**

93 They govern the progeny of the "Image" and "Similitude" used by the Divine Father in the higher Paradise Creations. They formulate myriad worlds of creation and act as the administrators of the "Paradise Centers," the exchange-centers which allow levels of consciousness to exist within various categories of "Light" and "Love."

94 Thus, the Elohim Lords compose the blueprints which are the "supreme programs" for a star system and the hierarchical components serving the Father's House of

Many Mansions.

95 In these super-species realms of our Father universe, the Elohim can materialize myriad combinations of thought-forms in experiments of growth, becoming "Illuminators of a Creation" according to the Will of God.

96 The Elohim create the programs that generate and evolve the Adam Kadmon according to a given Plan. They are able to create entire galactic realms directly through the Light radiations of YHWH.

97 Out of their greater power, they guide the ascent of the Adam Kadmon into new Omega programs where the Adam Kadmon can take on any one of the higher embodiments of the Father's Hierarchy, even becoming a "Prince of Light."

98 The Adam Kadmon can, in turn, use divine power to project himself through the 'Eye of Horus,' so that he can inherit the physical worlds of form. Out of the myriad combinations, the Adam Kadmon determines the structure, shape, and number of cell divisions that will be necessary for the work of the Elohim. In projecting a "Light Body form" through the 'Eye of Horus,' a physical form is materialized for the 'heavenly counterpart.'

99 However, it is the *Hyos Ha Kaidesh* who break the barrier of the Infinite. In so doing, they can connect with other Father universes and exalt the fuller work of the Ancient of Days in activities beyond description.

100 They can also manifest themselves in various forms, in whatever way they desire, fulfilling the needs of sentient beings accord-

ing to the objectives of the Over-self.

101 Thus, the supreme power used by a Lord of the Hyos Ha Koidesh demonstrates that in a fraction of a second he has the potential to attain as many manifestations as there are atoms, in ten times one hundred thousand, one hundred thousand thousand, and one hundred million million of the uncountable realms of YHWH.

102 Each Ascended Master from the Hyos Ha Koidesh, is used in the partnership of the ranks of the Father-Son-Holy Spirit Shekinah Trinity to relate to the post-Supreme ages of the outer levels of "the master universe" which is the Father universe transposed into extension. Since this relationship unfolds from futures of the Trinity, the Hierarchy does not know the ultimate results of the "trinitized relationships" between each Ascended Master and the Father-Holy Spirit Shekinah partnership, as each Master is called upon to be a "Christ Paradise Son".

103 This mysterious unity of each Ascended Master and Lord with the full glory of the Trinity of Trinities, insures cooperative experiencing of new worlds with even greater "enlightenment" than that of the Lord who has experienced the equivalent of the three bodies of the Buddha, where the Buddha is conscious of Dharmakaya ("everlastingness"), Sambhogakaya (instruction from the "Sons of Heaven"), and Nirmanakaya (the work that is necessary for the "redemption of mankind").

104 **Each Ascended Master from the ranks of the Hyos Ha Koidesh,**

who has won the Triple Crown of the Father's Love by being a "Christed Lord, King, and Redeemer," will: pioneer the expanding creative frontier as it continues to push outward into the deeper uncharted space; live for the redemption of mankind and all orders of intelligence; and seek to liberate fallen "gods" and "lords" trapped in their own domains of creative thought so that universal creations are possible on the Sonship level within the open-ended sovereignty of YHWH.

105 Since the external creative power of each Father manifestation of the Ancient of Days is infinite, growth is unending—eternal. Since this growth is unending, it can never be completed save "within the Will of the Father" who establishes Supreme-Ultimate Wisdom in relation to each of His Plans and Programs shared with His Paradise Sons, His Elders of the Throne, and His Deity Shekinah manifestations which are all allowed to combine and recombine with Him as an existential Trinity serving the Trinity of Trinities — the Father, the Only Begotten Christ, and Holy Spirit Shekinah in the Father universe.

106 **On the highest level of the administration of a Father universe are the Twenty-Four Elders who sit in the presence of YHWH exchanging their commissions and glory periodically with other Ascended Masters. They control twenty-four Thrones and dominions which administer the Law of Central Control through Councils of Light to all universes which recognize YHWH.**

107 The Twenty-Four Elders

have the power to convulse a hundred and forty-four systems of godhood, walk over a hundred and forty-four thousand realms of lordship, and illuminate a hundred and forty-four thousand world spheres. They can bring myriads of beings into spiritual maturity, live in many eternal expressions, and know how the Cosmic Law is dispensed in each aeon.

108 The Twenty-Four Elders unfold the glory of the Godhead, as received from the Ancient-Recent-Future of Days in existential Deities, whereby they can exist as "trinities" of the Trinity of Trinities. Under the direction of YHWH as Father-Creator, they can also appear simultaneously in infinite forms. They give full expression to the quantity of Divine expression whether the Father's Plan includes a billion worlds or is circumscribed to a dimension as a model for His unique expression of a divine program.

109 By combining the intention of the Father's Plan with the extension of the Holy Spirit Shekinah, they can produce myriad universes, undiminished as to meta-material perfection, and precisely sub-infinite as to quantity, size and radiance of the heaven or "master universe of glory" which serves the nature of a Living and Revealing God breathing the *Ain Soph* eternally!

110 The Twenty-Four Elders behold all seventy-two faces of the Father unfolding into the infinite manifestations of the Father in glorified bodies of Light. Each Elder has the capacity to create multiple civilizations serving one of the manifestations of the Father, as

the Father's garment of Light expands as a trinitized form.

111 Christ Jesus demonstrated how the Elohim, the Hyos Ha Koidesh, and the Twenty-Four Elders, as a divine apotheosis, could be directly involved in the work of trinitization between the Throne of the Father and the worlds of physical form.

112 In this divine apotheosis, Jesus demonstrated how the Christ power of the Throne could be made directly available to every son and daughter of God through petitioning the Father for LIFE and release from the cycle of beginning and end, so that every soul could have life more abundantly in the radiance of the Father.

113 Thus, in the family of God, it is not the distinguishing level of being "of" the Elohim, the Hyos Ha Koidesh, and the Twenty-Four Elders that is important, but the combination of the Trinity that links the Transcendent with the relative, allowing for infinite interplay between the eternal and changeless aspects of the Supreme Deity of the Father, Son and Holy Spirit Shekinah.

114 And after I had seen a glimpse of the Hierarchy of this Father universe, the Lord Metatron seized my hand and brought my body out of the Paradise of God's vision and said:

115 "He will cause the righteous to build the house of God and command the inspired to establish the temple of Ezekiel. Man shall be changed from forsaking the Law of the Lord at the trumpet sound in the heavens."

116 Come, let us ascend the sky! And let us all see the realms that attend mankind on this planet during this present program.

117 And, during the next cycle of creation, Man will behold the countless realms that serve the *Kiddush Ha-Shem*, the sanctification of the Holy Name, from invisible spectrums of Glory to the Future of

Days, manifested through holy Sons and Daughters in all Holy Spirit awakenings into the Light.

118 Arise, O Son of Man, shed your garment of flesh, for **Light** has come **upon** you and the very Glory of YHWH has shone forth! You, too, will stand before the Elders and the Father's Divine Presence!





The keys to future luminaries are electromagnetic forces which affect the rhythms of life and the appearance and extinction of species within the earth's magnetic field. The "Higher Evolution" will give a better understanding of how electric forces alter biological rhythms and will allow man in this consciousness time zone to receive "Whole Light Beings" who will give instruction of the next ordering of evolution in our universe.

3-0-4

THE KEYS TO FUTURE LUMINARIES ARE ELECTROMAGNETIC FORCES WHICH AFFECT THE RHYTHMS OF LIFE AND THE APPEARANCE AND EXTINCTION OF SPECIES WITHIN THE EARTH'S MAGNETIC FIELD. THE "HIGHER EVOLUTION" WILL GIVE A BETTER UNDERSTANDING OF HOW ELECTRIC FORCES ALTER BIOLOGICAL RHYTHMS AND WILL ALLOW MAN IN THIS CONSCIOUSNESS TIME ZONE TO RECEIVE "WHOLE LIGHT BEINGS" WHO WILL GIVE INSTRUCTION OF THE NEXT ORDERING OF EVOLUTION IN OUR UNIVERSE.

1 The key speaks of how the Earth's specie has a direct light arc, a direct light focus which controls its biological rhythms. Man will soon learn that his life system is not directly dependent upon the solar magnetic field paradigm to regenerate his biological rhythms.

2 A new source of Light is now reaching our solar system and interpenetrating Earth's magnetic field, altering the biological rhythms. This is forcing the specie to leave behind its old time-cell of perception on the physical, emotional, mental, and spiritual levels.

3 This must take place before the specie can go into a new time-cell of consciousness with a unified perception.

4 As the arcs of light begin to change, a different light force is beginning to work with the electromagnetic forces. This is causing the magnetic fields of the brain cavity to be sufficiently raised to a higher mental frequency, allowing Man to receive "Whole Light Be-

ings" who will give instruction as to the program of the next level of creation.

5 It has previously been thought that the light forces of the Earth's magnetic field control the rhythms of life of all biological species, and living cells need only the light of our own portion of the electromagnetic spectrum to survive.

6 The key tells us, however, that without new Magnetic paradigms working with multiple arcs of color, the color radiations of the sun's light will not be sufficient for the survival of the species.

7 We will, therefore, begin to work with more of the complete spectrum. The major color factor, however, will be the "warm white" color coding which will enable us to integrate with our original form sent from the higher universe to this world.

8 Thus, having the brain of an electromagnetic computer, we will be forced to adapt to an enlarged

electromagnetic spectrum, or spin out of the old electromagnetic spiral into consciousness death if we cannot code into the new colors when we cross our Alpha and Omega light spectrum.

9 The new electromagnetic frequency is an astrobiological threshold by itself, and yet attached to a plurality of other astrobiological thresholds of many suns, creates a "Covenant of the Living Light-Mitszvahs 'Esh," which is the integration of the many color thresholds of Light.

10 Accordingly, we will go beyond this present threshold where we have been kept by the old solar paradigm of Power, within a "common light" covenant of only one sun.

11 Our sun, by virtue of being a variable star, will be seen as having great limitations for future evolutions. This will be observable by a visible exchange of the solar polarity fields and by the magnetic mapping of inner-solar magnetic lines rotating faster than the surface of the sun.

12 These changes will also affect the rotation of Saturn. This will be seen as a periodic effect which will be noticed in the activity of Saturn's rings. It will illustrate new changes that will take place throughout the entirety of the solar system.

13 These changes are the result of new biological light controls being directly introduced by the new administrative order in conjunction with the Council of Nine. These changes are necessary to prepare our human evolution to overlap with "Whole Light Beings" of advanced creation in the evol-

ing of new astro-mutations.

14 New astro-mutations will take place where new magnetic lines bring about the balances in the energy coupling from a proton-electron-proton grid to an electron-proton-electron grid. Here, the bioenergy field of the body inherits a new electron and positron pair and the blood circulatory system inherits new magnetic lines of force.

15 The ionized field around the blood cell loses its proton-electron-proton relationship to a new electron-proton-electron field as the life form is moved into the next phase of the electromagnetic spectrum. The former proton orientation is dropped and a new recombination process results.

16 In other words, molecular density levels work with certain frequencies of Light radiation and when the light source is changed in this manner, the molecular density level is changed to reveal the next electron orbital level of the Universal Mind.

17 In other words, man will be able to participate in higher evolutionary worlds because his hemoglobin chain will shift with his phylogenetic tree to a new system of balance whereby singular, group, and vacuum ultraviolet waves will combine to allow for a quantum relocation. The combination of these three types of waves will allow the organic form of life to pass through the old molecular density into a new molecular density as a "holistic system."

18 The change of the phylogenetic tree will allow for tremendous restructuring of the blood circulatory system. As part of

this overall change, the alpha and delta chains will allow for a unique coupling, whereby the beta chain will be eliminated through quantized changes.

19 Presently, the two alpha and the two delta chains bind with oxygen better than the two alpha and the two beta. Therefore, in the quantum change of the human evolution, the beta chain will be eliminated and the delta will become the penultimate.

20 In order for man to work with the next electron orbital level of the Universal Mind, our molecular density level will have to become less dense and grow more transparent in order to participate in multidimensional realities.

21 Man must be completely remade anew by going through the energy grids that control his present biological arrangement so that he can be respatialized into new grids of attunement. Specifically, man must go through the energy grid controlling cell division on his biological level of organization, a planetary biomagnetic grid controlling the collective specie evolution, and his solar paradigm (grid) receiving galactic energies from the worlds of negative mass.

22 When man goes through these energy grids, he will activate the new magnetic fields and displace his old planetary biorhythms.

23 First, the lateral displacement of the solar particles (in relationship to our galactic disk), creating time-lapse cosmodynamics, will be corrected allowing the historical time line of motion to be harmonized with the spiritual grid of infinite patterns that we are to be aligned with.

24 Then, ultraviolet light sensitivity will have a special reprogramming function with our DNA. It will establish a recombination of the elements of the life chemistry.

25 Contrary to what present day geneticists feel, the ultraviolet radiation will be controlled and will not destroy the sensitive genetic code.

26 It has already been postulated that ultraviolet radiation, when applied to the DNA at specific intensities, causes thymine to dimerize.

27 This causes the hydrogen double bonds to break and create a cyclobutane ring between the dimers.

28 In consequence, a bulge arises which does not allow the DNA to bind or transcribe; it causes the DNA to become unrecognized to the preliminaries (of its basic activity).

29 However it has also been found that a photoreactive enzyme plus one photon of visible light breaks this bulge and allows for the proper coding to take place.

30 This recombination model is necessary in the development of a replication model which is the key to the arrangement of genes on chromosomes for the control of biological aging and degenerate changes during our specie evolution.

31 And before the larger electromagnetic change happens, man will also understand how new growth effects will be the result of *electromedicine* which uses electromagnetism. Man by using the "light surgery" of electromagnetic penetration into bone marrow will be able to create new bone growth.

32 The stimulation of cartilage regeneration by current-magnetic injection, the restoration of partial limb regeneration by small direct currents, the stimulation of bone growth by electrical fields, the inhibition of growth of implanted tumors in mammals by electrical currents, are all a part of electromedicine, which is the science harnessing electrophysiological energies using the right electromagnetic field.

33 Moreover, when embryonic growth is placed in an artificial environment, which is subject to prolonged current-magnetic injection, the former embryonic "magnetic lines of force" in the body can be changed.

34 Through this process the whole body can biomagnetically be recoded to adapt to a new biological environment without ever having to experience pain according to the human physiological network.

35 This process uses a fifth circulatory system which opens the pain coding mechanism and properly realigns the blood, lymphatic and nervous circulatory systems to function in different biological environments. In other words, the child which is being carried in spatial environments can be preprogrammed while in the embryonic state to be prepared for special planetary environments.

36 This is done in the event that a transfer of the species to a new environment is necessary for the survival of the race. (Here, the guiding intelligence is well aware that the child can make genetic changes.)

37 In addition, when we can travel beyond the upper limits of

this present electromagnetic spectrum we will understand how our electromagnetic density controls the spin charge of the amino acid patterns of our present life evolution.

38 And this is why our electromagnetic stage of evolution will itself be changed to allow for new patterns of ongoing evolution.

39 Merkabah mechanisms give the cue for the timing of biological change by the Earth's magnetic cycles. These changes can take place in a matter of hours and remove whole species that have evolved in a geological time frame.

40 The evidence for this can be revealed in the correlation between field reversals and discontinuities of micro-fauna and deep-sea sediment cores.

41 The Beresikova mammoths in Siberia establish the existence of "heat sinks" which must have occurred in order to perfectly preserve their molecular structure. These heat sinks are necessary to account for a perfect state of preservation and could only have occurred as a result of very rapid changes, whereby the mammoths were quickly buried under tons of ice and tundra.

42 This process of rapid extinction extends even to the smallest one-celled marine animal life (i.e., several forms of radiolaria) which became extinct simultaneously throughout the world.

43 Thus, man must face the fact that magnetic field reversal, contributing to the rise and fall of species and civilizations, can occur very rapidly as a result of triggering events set in motion by cosmic oscillations in combination with the Earth's magnetic field.

44 However, Enoch explained to me that there are still living species that survive) even in the polar areas, because the geomagnetic change is not a question of advancing and retreating ice) but the relocation of the entirety of the Earth's mantle along a new magnetic meridian.

45 In the process of the energy buildup leading to these events, Enoch said, all large scale changes in the magnetic fields arise out of mechanical motions of a conducting medium which involves magnetohydrodynamic activity.

46 The Earth's core, composed mostly of molten iron, conducts electric currents which amplify accompanying magnetic fields when energy wave bombardment pours in through the polar areas of the Earth.

47 Excessive cosmic wave bombardment transforms the iron core into a liquid plastic-like field which disrupts the state of energy equilibrium within the core of the Earth.

48 These unique energy transformations are the cause of some of the larger magnetic reversals throughout the galaxy.

49 These massive cosmic wave bombardments are caused by changes in the vibration rate of star grids in relationship to fundamental periods of activities within the Milky Way.

50 Furthermore, the transformation of the Earth's core into a liquid plastic-like field causes the core dynamo to act like an inner lubricant. This allows the shell of the planet to slide when the proper torque forces on the shell of the Earth are thrown into geomagnetic reversal.

51 Our planet is no different than any other form of life that must renew itself; it is like an "energy molecule" going through renewal and being restored to a new existence.

52 We must understand that the geomagnetic reversals and the changing of the electromagnetic density are necessary parts of the recycling of human biochemical processes, as humanity passes into a new body of Light. In all of these fundamental changes, however, we must understand that there is no fixed "time scale" in these changes from the standpoint of a singular relativity. The time factor is determined by a sliding criteria of events on a galactic and planetary scale matched with the spiritual activity of a Son universe directing the blueprint of "causal fertility."

53 Between the periodical time-scales of cosmic renewal, Man emerges on the scene as an intelligence which survives by being a part of the Father's plan of ongoing soul creation.

54 Is Man thus to await the total destruction of the planet? God forbid. What the Father has ordained, he beckons into renewed creation through the return of the Masters, who will set their feet upon the planet, in order to assist Man in the work of recreation.

55 The paradox of momentary planetary death will stand as a leveling force of the false powers of planetary control, while **the consciousness awakening of human and interdimensional intelligence will share the New Day that will come upon them so quickly that death does not recognize that it has passed into Life!** The rite of

passage will lead into the Light, and the Light shall devour the fire of death, as three-dimensional consciousness puts on the "Image" of Light.

56 Then it shall be written that

the faithful who were like the three servants of Daniel—put on "the Image of Light"—while in the fiery furnace—and were coded into the Light and into Salvation!

 The keys
to future
luminaries
are the glories of "The Throne
of the Creative Mind" which has
a measure for all measures:

"KODOSH, KODOSH, KODOSH
ADONAI SABAVOTH!"

HOLY, HOLY, HOLY, IS THE LORD OF
HOSTS!

3-0-5

THE KEYS TO FUTURE LUMINARIES ARE THE GLORIES OF 'THE THRONE OF THE CREATIVE MIND' WHICH HAS A MEASURE FOR ALL MEASURES: "KODOISH, KODOISH, KODOISH ADONAI 'TSEBAYOTH!" HOLY, HOLY, HOLY IS THE LORD OF HOSTS!*

1 Within the infinite glories of the Father's Throne there is a song celestial which is used in all the higher heavens to exalt the Father. It is the vibration of the Holy Spirit which empowers all living intelligence of God providing them with a form of salvation.

2 This is the salutation of the higher Brotherhoods who work collectively as the Host Energies of YHWH. The salutation is a witness to all, in the lower heavens, that the Hosts of YHWH work collectively as an army of Light, serving the heavenly bodies and those worlds which will be raised up in incorruption.

3 When I was taken into the presence of the Throne, I beheld the multitudes of Ascended beings singing praises to God. And I joined and said, "You are worthy Father to receive the glory, the honor, and the power because you have created all things and redeemed me to sing of your Infinite Creation."

4 And as I said this I joined the Hosts proclaiming: "Holy, Holy,

Holy is the Lord God of Hosts, the Almighty Father, who was and who is and who will forever be!"

5 This praise was most profound, for when I was returned to Earth and read John's words of Revelation 4:8-11, I knew John's words to be a true witness to the Father's Presence.

6 Beloved in the Father, understand that when the four living creatures, who are the source of creative substance for the lower worlds, proclaim Holiness to YHWH in the words of "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth," they are proclaiming that the power of creation is inextricably bound up with this sacred sound used in the divination of new worlds.

7 The "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth" is the measure of the cycle and the beat of all states of matter/radiation, and most of all—resonance, which is the common factor uniting the lower vibratory levels with the higher levels of creation.

8 Even the human heart beat, with its biological clocks, is set according to the function of "Kodoish,

*Tsebayoth (=Sabayoth).

Kodoish, Kodoish Adonai 'Tsebayoth!'

קדוש קדוש קדוש יי צבאות מלא
52 הארץ כבודו:

9 The Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth' ties together all biorhythms of the body with the spiritual rhythms of the Overself body, so that all circulatory systems operate with one cosmic heart beat. The "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'" is given within the fifth socket of the Great Pyramid which aligns the heart vibratory beat with the five bodies of vibration operating within the biochemical shell of man.

10 Furthermore, it is the Light energy created by this "holy code" that enables the body vehicle to experience the direct energy of the Masters of Light serving YHWH. This energy exchange is important to the higher needs of the human incarnation because it proceeds from the code which is uttered by the four living creatures who establish the ground structure for all matter created from the divine substance.

11 They use this code to connect their mind with the Mind of the Father which allows them to rejoice in the Wisdom transplanted into the mind of creation.

12 These four living creatures are the ones who compose the matter-wave functions by combining divine sounds with the meta-material elements extended from the Throne into physical creation.

13 Therefore, the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'" is the central measure for the ten octaves contained within the electromagnetic lines of force, as well as additional scales of color reso-

nance emanating eighty octaves above and eighty octaves below our place in the electromagnetic spectrum.

14 The cosmic sound and its relationship to the color spectrum divides these additional octaves of sound beyond the normal octave range. And just as every sub-atomic particle has its own unique color vibration, these color vibrations can be separated so as to release new musical tones.

15 These octaves are activated by the Hebrew divine letters which are, in turn, activated by their own grid which is called into being by Adonai 'Tsebayoth. These letters are thought-forms creating an eternal link between the different worlds of time.

16 Each utterance of a "thought-form" leads to the seed-form which represents the complex nature of the basic energies of the life forces. The "thought-form" has a basic sound-power which is the equivalent of light operating in relative patterns and duration of pitch.

17 Thus, the basic combination of the divine letter grid with all biliteral couplings, results in 484 combinations of "light to sound" ($22^2 = 484$) or sound-power manifestations.

18 Kaballists know that by arranging all the trilateral combinations formed from the 22 fire letters, the "sound seed-forms" will total 22^3 or 10,648. With more understanding, light and sound can be brought together through additions of score tables at the beginning or end of the 484 biliteral combinations so that the Wisdom behind each seed-form is augmented.

19 Therefore, the power of the basic twenty-two letters is:

484	=	22^2
10,648	=	22^3
234,256	=	22^4
5,153,632	=	22^5
113,379,904	=	22^6
2,494,357,888	=	22^7
54,875,873,536	=	22^8
1,207,269,217,792	=	22^9
26,559,922,791,424	=	22^{10}
584,318,301,411,328	=	22^{11}
12,855,002,631,049,216	=	22^{12}

20 This tabernacle of seed-syllables is sufficient to represent the "songs of ascent," so that the soul of the human can find itself on every level of experience and in the changing of the "garment of Light" as it ascends from the world of vibration to the world of Light.

21 The question arises: Why has the Hebrew language been selected to control even the sub-atomic particles and to activate the spirituality of Man?

22 Enoch told me this "sacred language" was used because it was not primarily a language of words, letters, or pronunciation, but the thoughts of God emanating as flame projections.

23 These thought projections of flame carry a unique sound that is in resonance with the Throne. And these sound and thought projections are also used in the highest worlds of Light not only as a source of communication, but of creation.

24 These flame projections are used to evolve creation because they can seed ideas into consciousness which can be maintained for extremely long periods of time. In other words, these light geometries have "eternal" endurance.

25 With knowledge of this Di-

vine Language, the Hosts directly imprint on new creation, the image of the Father's Mind. This provides for morphological resonance in the structure of creation going through the embryonic stage.

26 And the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'" is the central vibration coordinating all other vibrations with the spiritual vehicle of Man.

27 However, for thousands of years man has been saying this sacred mantra with no recognizable augmentation of Wisdom, save the few that were divinely selected to show how the greater creative gifts of the Hosts of Light could be directly projected through the body.

28 At this time, through the great dispensation that God has promised at the end of this time period, the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth'" will become the key to the transformation of Man. For through God's dispensation, the Christ Overself body will be quickened into direct work with the physical body.

29 Mankind will collectively experience the speaking in tongues and the sounding of melodious communication as occurred to the disciples at Pentecost, when our kether template is opened to the vibrations of heaven passing over the face of the earth.

30 And, while I was in the midst of the Great Throne of His Glory, the Lord showed those in His Presence, how His Love was to pour forth to those throughout all worlds of Light. And as His Light emanations poured forth, the multitude of Masters around the Throne opened their mouths and proclaimed: קדוש קדוש קדוש

” צבאות מלא כל הארץ כבודו: ”
Holy, Holy, Holy is the Lord God of Hosts, the whole earth is full of His Glory.

31 And I felt the Glory of a song that was without measure as the garments of the multitudes and the great parousia unified in one great song.

32 However, even in the presence of the Throne, the song of joy is not a song for the audible ear, but for the inner spiritual ear. This celestial music is churned by a vast array of colors which are over the heads of the Hierarchical assembly, in the presence of the swirling Ain Soph.

33 To hear these musical notes is to experience an entire symphony of Light. It would be as if earthling man would hear a very low frequency sound (.01-4 Hz) and feel as if he were a musical note traveling through space without any boundaries.

34 Yes, so great is this Glory that even the Hosts of the Throne take turns in departing for newborn worlds where they bring the Father's Wisdom to map anew the victories of the Spirit.

35 The Hosts bring with them the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth" as the cosmic vibration which they extend collectively to all creation to stimulate the process of growth, and allow matter to feel directly the stimulus of Divine Love.

36 No other song in the heavens can directly manifest Divine Love so powerfully to the elemental forms of creation, than this divine mantra of the Father's Throne. For all language and musical patterns of man are carved out

of this vibration of the Godhead.

37 Thus, the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth" creates the mental, spiritual time warps within your body which allows you to grow from a small microcosm into the next level of Godhead.

38 The thought-forms coming through this time warp remake your genetic inputs in order to manifest life-continuum and transform your Adamic form into the next form of godliness of the Adam Kadmon. Here, the thought-forms allow the seed crystal of cell division to remake life into the next level of Godhood.

39 And the crystals of the heavens vibrate, and all manner of creation vibrates with this Holy Mantra. Therefore, let the planetary gardens rejoice and all that is therein; let the elements sing to YHWH because He has given each joyous cosmology its *Shemot*. O give thanks unto the Lord; for He is good; for His mercy endureth forever.

40 And when I was taken from the Merkabah of Enoch into the Throne by Metatron's Body of Light, I confessed with the brothers and sisters of Light: "Blessed is the Lord in His words; Yes, blessed by the mouth of everything that breathes. His greatness and goodness fill the universe; knowledge and understanding surround Him.

41 "He is exalted above the Hyos Ha Koidesh, and is adorned in glory above the chariot. Glory and honor belong unto His Name forever. And all the Hosts on high give praise to Him: the Seraphim, the Hashmalim and the Hyos Ha Koidesh render Glory and Greatness!"

42 Metatron also explained to me that the salutation "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth!" should be used to discern the spiritual from the negative heavenly forces. The salutation sets in motion a resonance pattern with the Throne of the Father which the "negative forces" cannot use when greeted with this salutation. In fact, this salutation is so strong that the "negative forces" cannot remain for any length of time in the presence of its vibration.

43 Hence, the negative forces are exposed and can be destroyed by the higher heavenly brotherhoods if they do not respect this code of the heavenly illuminaries.

44 The Brotherhoods who use the "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth" come directly from the Throne to work in regions where the Masters from these regions have failed to dislodge the fallen hierarchies.

45 When working with the harmonics of the speed of Light, the Holy Mantra activates special grids of resonance attunement, so that the coupling of energy flowing through the body is placed in sympathetic resonance with the Brotherhood. This allows energy grids to be brought together for mutual work and worship.

46 Along with this communication device of "Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth," used for salutations with the Brotherhood, I was given instruction to use the specific light and sound harmonics of 6-6-6, 9-9-9, 12-12-12. These numerical sequences are to be used by means of a pyramidal focus, created by the hands, over the third eye which amplifies this sac-

red greeting for the sending and receiving of spiritual instruction.

47 The pattern of 6-6-6* is used to identify you with respect to the Earth's vibration. The pattern of 9-9-9 indicates that you have picked up a Merkabah vibration and that you are receptive to whatever instruction is at hand. And the pattern of 12-12-12 is the vibration of consciousness transportation.

48 When you understand the Holy Mantra, the code structure of Love and Light focused between the third-eye — the seed crystal, you will see that the very message allows you to raise your seed crystal to the Councils of Light in the Heavens of Orion.

49 Beloved in the Name of the Father: Our protector is Michael; our host the Elohim. Meditation is our food; joy and interpenetration with the host our radiant nectar! The Masters of Light allow your biochemical fields to be attuned to the thought-forms of the Brotherhoods of Light so that they will be with you as one family!

50 Let us sing the *ketav einayim*, the "eye writings" of Michael, Gabriel, Raphael, and Uriel so as to open the eyes of all mankind to the symphony of Light! Let the fire letters dawn upon our eyes as we sing the ineffable chords of worship to the All-Pure-Light of the Father's Ain Soph. The sound powers have correspondences in all the spheres of manifestation. Come! Be crowned with the eternal flame of YHWH upon the head! Come!

51 The sounds of the Brotherhood used once in Egypt declare:

*See Glossary Sommer-wuf-Sommer.

Gamaliel Amen
Armozelu Amen
Gabriel Amen
Oroiasel Amen

52 The sounds of the Brotherhood that will land in Israel will declare:

Yesha-yahu
Yeho-shua
Yehoy-ada
Yoshua-Yahweh

קדוש קדוש קדוש יי צבאות
מלא כל הארץ כבודו:



In the universe
to come all who
will understand
the words,

"MEHAYYAI HAMETIM,"

WHO CALLS THE DEAD TO

EVERLASTING LIFE,

will understand that every function in
Life has a Light radiation into a given
electromagnetic code structure which
will be used to "Call Upon, Resurrect,
and Reassemble" this "Meta-Material
Life Structure" within the "Life of the
Living." Those who have radiated
Love into the "Life of the Living" will

continue to live in the "Image of the Luminaries," but those who deny the "Redemptive Light" and the "Love of the Living" will inherit nothing beyond the measure of the flesh, for the flesh is programed out of the "Light of the Living," and radiations of Love extend, structure, and fill the universe with radiations of Light so that membrane inherits the glories of other universes and not the Womb of Darkness nor the destruction of "The Passing Lights" in evolutionary time.

3-0-6

IN THE UNIVERSE TO COME ALL WHO WILL UNDERSTAND THE WORDS, "MEHAYYAI HAMETIM," WHO CALLS THE DEAD TO EVERLASTING LIFE, WILL UNDERSTAND THAT EVERY FUNCTION IN LIFE HAS A LIGHT RADIATION INTO A GIVEN ELECTROMAGNETIC CODE STRUCTURE WHICH WILL BE USED TO "CALL UPON, RESURRECT, AND REASSEMBLE" THIS "META-MATERIAL LIFE STRUCTURE" WITHIN THE "LIFE OF THE LIVING." THOSE WHO HAVE RADIATED LOVE INTO THE "LIFE OF THE LIVING" WILL CONTINUE TO LIVE IN THE "IMAGE OF THE LUMINARIES" BUT THOSE WHO DENY THE "REDEPTIVE LIGHT" AND THE "LOVE OF THE LIVING" WILL INHERIT NOTHING BEYOND THE MEASURE OF THE FLESH, FOR THE FLESH IS PROGRAMMED OUT OF THE "LIGHT OF THE LIVING," AND RADIATIONS OF LOVE EXTEND, STRUCTURE, AND FILL THE UNIVERSE WITH RADIATIONS OF LIGHT SO THAT MEMBRANE INHERITS THE GLORIES OF OTHER UNIVERSES AND NOT THE WOMB OF DARKNESS NOR THE DESTRUCTION OF "THE PASSING LIGHTS" IN EVOLUTIONARY TIME.

1 This key gives the explanation of the resurrection of the dead by claiming that all life is based upon a higher light code structure.

2 The Greater Intelligence, by measuring the changing light emanations of the Overself body, knows the exact chemical firings of all corresponding life pulses which allow for the retransmission of new physical bodies based upon this archetypal code.

3 In other words, at the Day of "Graduation" (or Judgement) both the physical embodiment of the Overself and the Light Body Overself come together to receive coding for the next level of soul growth based upon the harmony of the Overself body within all of its molecular embodiments.

4 The Higher Evolution uses what is called, in their mathematics, the Omega-minus function which establishes that every thought-form has a corresponding geometry of motion.

5 We must understand that every molecular form in the human body and every molecular form of motion, structuring human thought, throws off a radiation of light. This light code structure does not dissipate but continues to be stored in the form of a unique light spectrum which gives the overall harmony of the light as it is pulsed to be in the restoration of life itself, in the reprogramming of itself, in the reassembly of its meta-material information.

6 For those who do not have an

Overself coordinating body of Light, Metatron explained to me that there is a light grid within the body which registers all units of biological-electrical radiation at low frequency field levels. Just as a voice structure or voice profile can be used to identify an image body of consciousness, so also the combination of thought waves with color can be used to identify the vibratory waves of Gematrian thought.

7 Thus, every molecule within the body continually projects light pulses which build up a light code structure which is beyond the physical relativity. This code structure is used to reshape the next program of consciousness evolution.

8 Every biochemical molecule must radiate and pulsate again and again as the body of flesh is pulsed into new envelopes of Light.

9 Our envelope of Light programs all of the light forces for the human DNA-RNA. However, each envelope of Light is equipped with the energy necessary to progress into other cycles of creation.

10 Our Light envelope is shaped by the world of negative mass and is a unique envelope for a given electromagnetic spectrum.

11 We are formed out of thoughts which feel the weight of space and time into which "being" is cast. (These thoughts give you your own unique space and time in the drama of incarnation.)

12 Beloved, we should recognize that there are three types of evolution that can be coded out of the activity of the "Living Light" during the transition of the physical form.

13 These three types are: (1)

physical man which can be coded from the meta-functions of his existence purely into another physical man on the same scale of meta-matter (positive incarnation); (2) physical man possessing the light grid of an evolving soul which can be coded from the "Life of the Living" into a more advanced spiritual-physical embodiment within the lower heavens — such a man is a "light blueprint" of a given Creator God's image and similitude; and (3) spiritual-physical man possessing a complete unity with the spiritual Shekinah extended out of the "Life of the Living" which is capable of direct resurrection into the Adam Kadmon archetypal "body of Light." He has, by virtue of completing his spiritual assignment, the prerogative to participate in the higher heavens which work directly with the Father's Image and Similitude.

14 Therefore, the Higher Evolution by matching the light codes with physical codes control the sphere of activity of a biological specie within given spectrum amplifications. The spectrum amplifications allow the Light envelope to make other adaptations to recode the human genetic code into a new phase of life intelligence.

15 Spiritual mankind is removed from the *Koine* (common) life codes by the Higher Evolution which uses the Father's *Nartoomid* to call forth humanity into a state of resurrection.

16 Those who have radiated love into the 'Light of the Living,' into the greater universe, will continue to live off the power of the 'Image of the Luminaries' because they have learned to share the pulsations of Love within continuity

and change.

17 Those who do not pulsate love into the greater image which establishes continuity and change within continuum deny the 'Redemptive Light' and the order of progression which exists in myriad thresholds, connecting the 'Love of the Living' with life beyond the measure of the flesh. Those who deny the Light will return to their consciousness beginning in the form of flesh (or even lower forms of meta-matter) for the flesh is not able to be transformed into the 'Light of the Living.'

18 In other words, at the end of an evolutionary program, if the genetic code of an individual soul is not deemed worthy for the next step function of specie regeneration "into the Light," the soul is placed one or several biological step functions back, where it must learn through its negative karma how to harmonize with Light and Love.

19 Thus, we are told the *Omega-minus* function gives forth a new beginning, a new Alpha and Omega of a new stage of life in the House of Many Mansions. Yet, in order to reassemble a greater life structure there has to exist a greater body of Light consciousness intelligence which is a part of the "Life of the Living."

20 In essence, you exist in "consciousness death" until you are aware of the power of Love which opens up the visual pathway of ascension into indescribable levels of Light essence. Every action in life is part of the matter-energy centrifuge which builds up the consciousness energy units to be sufficiently strong enough to resurrect the dust of life into new wave factors of light.

21 A denial of this energy centrifuge means that the vortex spiral and reticulated spiral of the epikinetic units remain without the spiritual light coding. Therefore, the light of the unrealized self simply dissipates into particles of light charges which degenerate and become the basic energy combinations which are used to evolve new beings.

22 The unused "light consciousness" is often given to a crippled person or a fatherless child in some other life frame who will use this energy wisely.

23 Drawing on consciousness light, you create your own Gematrian body of light to connect with the wave function of the Zohar Light which allows your outer garment to survive this life and death cycle of physical creation.

24 Whosoever does not seek 'the Light' will remain an open vessel for the Masters of the angelic 'Fall' who require the collective energies of evolving specie forms.

25 In aeons previous to this age, the fallen Masters and Princes of Light did not wish to acknowledge the sovereign grace of the Adam Kadmon in our 'Father universe.' Therefore, they conspired to separate the divine image from the similitude of divine light invisibles.

26 This took place while the Adam Kadmon was within the midst of the many galactic trees of our Father universe. There, the angels and archangels of the Fall sought to limit the immeasurable greatness that would share their power in using the "creative Light stream" to move regions of chaos into regions of new creation.

27 They desired to keep form in the immeasurable distances in regard to their own height above and the depth below and the length and the breadth of their domains. Thus, they manipulated the embryonic form of intelligence for they conspired that they would not allow it to attain unto levels of "divine Knowledge."

28 In order to accomplish this the fallen Masters opened the *biostratus* in the heavens and separated the image from the similitude. This allowed the fallen Nephilim angelic forms to confuse the identity patterns of lower creation.

29 They also poured out an inferior feeling of "below consciousness" into Adamic physicals so as to seal off their spiritual fate and prevent their evolution from connecting with the necessary stages of spiritual evolution needed to be one with the glorious Adam Kadmon. This "bottom-below inferior consciousness" was meant to promote false states of pseudo-divinity and salvation by working as a message of "mental liberation" bestowed by a Master, so that soul evolution would be kept on the Master's level.

30 Therefore, karmic cycles were set in motion for certain forms of creation that were contaminated and needlessly preconditioned by continual material form.

31 Moreover, this spiritual inferiority prevented the development of spiritual discrimination so that souls could not select the proper portion of physical-spiritual unity necessary to find the Supreme Way*

32 Therefore, the physical manifestations of the Adam Kadmon in the form of Adamic physicals were prevented from realizing their divine Overself. They did not realize that the physical progression was not completely closed off to the direct remodeling of life from the higher planes of creation.

33 Some of the fallen Masters became gods, taking the serpent seal of authority and, therefore, limited their creation to their form of galactic models which could not admit the presence of the 'Divine Logos.'

34 These Masters or 'Satans' were numerous and until the present time, prevented Light energy from recycling their lower physical worlds which would have allowed their worlds to progress into programs designed for the Adam Kadmon. Thus, even the knowledge of the Adam Kadmon was limited to a spectral range of spiritual vision.

35 They also prevented spiritual-scientific knowledge, given by the Treasury of Knowledge, from being used in the worlds they kept in ignorance.

36 These fallen "Masters" appropriated for themselves the title "El" at the end of their names and corrupted both the physical radiations of the Sons of Light entering the physical plane, and the Daughters of God who represent the true feminine side of the Godhead. Thus, the Daughters of God were prevented from manifesting the higher teaching on the earth plane by the corrupt priesthoods.

37 These fallen Masters created a hierarchy which was intended to control all religions of the planet in

their idolatrous image of God. Moreover, these Masters caused the evolving root races of the planet to cohabit with the fallen Nephilim forms so as to create a race in the image of Enosh — those who do not aspire to anything beyond the material form.

38 Hence, these false Masters came to this planet and taught a false science of "progressive evolution" to the scientific teachers of the planet. In essence! since that time, the vibratory levels upon this planet are subject to "retrogressive evolution." Yet, in the quest for a purer "planting of divine Light," man can reach through Metatron and the Hosts that Light which is possible to restore a shining Adamic intelligence to this local universe.

39 Moreover, out of the divine plan of renewal, the Father has now permitted the angelic hierarchies to overpower the limited fallen creations. The fallen Masters who previously allowed the "biostratus double spiral" to get trapped in meta-matter are now being overthrown. This is resulting in a new flow of the light stream of energy manifestation from the Adam Kadmon.

40 Without the thrones of glory and the Heads of spiritual civilizations appointed by the true Hierarchy of the Father and the Ancient of Days, material form would remain the play object of the Nephilim gods who tempt intelligence with a "similitude," so that intelligence serves a form of the lower light rather than the Living Light.

41 To maintain their power the Nephilim gods have fought to withhold the power of the il-

luminaries which can bestow upon man the necessary ability to use the *Sephirothic emanations* in the lower heavens,

42 As I write this key, I must speak of the 'Paradise records of vision' Metatron showed me. And I saw coded within the crystal tablets the vision of the earth giants that indulged with the daughters of the Adamic Race until the Earth was polluted with beings possessing large physical bodies yet having small limited souls. On these crystal tablets I saw written that generation after generation will transgress until a newborn seed comes to Earth and transgression is destroyed and sin passes away.

43 I saw at the beginning of time how the pre-Ajazelite, the pre-Adamic, the pre-Noachian, and the pre-Jaredite models of life became limited in consciousness form and heavenly Man cried out: "Where is my Divine Overself?" At that time only the Enochian and Sethian seed were permitted to enter the "House of Light" and increase the heavenly Treasury of Wisdom from the experience of the lower spheres.

44 I saw the powers of the many Satans — the powers controlling our three-dimensional spheres, emanating very violent explosions so that parts of chaos formed new planets and trapped Womb-Man back into cycles of materialization and into the images of the root races that fell from all Eons.

45 I heard the Father call and say: "Adam, Adam." And the body answered from the lower heavens and said: "Here am I, Father." And the Father said to him: "Thy seed of Light (Ur) will be numbered

with Uriel and the Office of Redemptive Light. And in the aeons of consciousness, the Ur Race will complete my work in these heavens and will be numbered with the High Command of Uriel and Michael."

46 For in the struggle to abolish the fallen programs of creation, it is necessary for the Order of Michael and the Order to Uriel to descend from the higher heavens and rescue the progeny of Adam that is limited to the three veils of flesh. Henceforth, the consciousness of spiritual creation will no longer sleep under the shaded appearance of the false light.

47 I saw how Metatron commissioned the great Wisdom of Light and how the Higher Lords of Light no longer isolated the Earth so it would no longer be under the fallen command of the rebellious Lords of Light. I saw how a special pre-galactic seed of El Race Gods (being of the Light) walked upon the Earth and began to upgrade the dust world creations.

48 I saw how the elect seed of Enoch and Seth built cities in the heavens which were modeled upon the Earth. They were to prepare the physical seed to cross this threshold of creation when man had learned to cooperate and live as a Family of God.

49 And I saw the glorious biostratus restored in the heavens! And the Anti-Christ and Anti-Seth powers overthrown!

50 I saw in the 'Universe to Come' radiations of Love with the return of Christ and the splendor of the eye beholding the heavens open and Metatron, Michael, and Uriel descend with Jesus, Moses

and Elijah in outer raiments of Light. And the sanctification of the faithful seed who share in God's Plan were transferred, by one master stroke which shook the earth, raising the dead into the *Lay-oo-esh* with a thunderburst.

51 Through the Omega used in the making of "other worlds," I saw the Christ as the "anointed Lamb" of the YHWH open the graves of the faithful who rose from "earthly radiance." Whole families filled the faces of the local universe with their seed bearing witness to the restored divine emanations which took back the central template of the image and similitude begotten and planted in the Gardens of Life.

52 After plunging into the depths of the "bottom-below consciousness," the souls who after years of suffering on the earth, extended their hands over their body of dust and raised up a body of "glory" destined for perpetual brightness and God-bearing Light from which all things come, and to which all things are destined to return in perfection.

53 Finally, I saw children with golden staffs from all parts of the world leading the faithful into the heavens. Those who received the charismatic visions of the Holy Spirit were the first to proclaim the Merkabah of God.

54 Dust was quickened into divine Light and the elect of the Spirit took their seats with the Councils.

55 The Spirit is a part of you as you are a part of it.

56 Come, divine Spirit of God, enter the aeons of divine worlds without end!



*In the Universe to Come
all will give account of the
way they used their ener-
gies of love within their
space and time. The universe is like a wise
man who called before the "Throne of His
Creative Wisdom" all the visual scenarios of
his past life. There, where all the flowing
energies of his membrane were called and re-
dispatched, he called into himself those "Liv-
ing Pictures" which were fitted to his mem-
brane in love and creative energy towards
the continuation of his life, "Membrane of
Glory within Membrane of Glory." Those
however, which were in the "Image of*

Destruction" and "Wickedness" he cast out lest a "Membrane of Hate" contaminate a "Membrane of Love" in the next ordering of evolution. So also it is with the balance of Life in our "Consciousness Time Zone." Man receives commands, powers, voices, and lights like fire so that man may understand our field of life as a visual scenario of the Higher Evolution, for Man has been extended across "Space" and "Clothed into the Membrane of his own Time" from "The Throne Energies."

3-0-7

IN THE UNIVERSE TO COME ALL WILL GIVE ACCOUNT OF THE WAY THEY USED THEIR ENERGIES OF LOVE WITHIN THEIR SPACE AND TIME. THE UNIVERSE IS LIKE A WISE MAN WHO CALLED BEFORE THE "THRONE OF HIS CREATIVE WISDOM" ALL THE VISUAL SCENARIOS OF HIS PAST LIFE. THERE, WHERE ALL THE FLOWING ENERGIES OF HIS MEMBRANE WERE CALLED AND REDISPATCHED, HE CALLED INTO HIMSELF THOSE "LIVING PICTURES" WHICH WERE FITTED TO HIS MEMBRANE IN LOVE AND CREATIVE ENERGY TOWARDS THE CONTINUATION OF HIS LIFE, "MEMBRANE OF GLORY WITHIN MEMBRANE OF GLORY." THOSE, HOWEVER, WHICH WERE IN THE "IMAGE OF DESTRUCTION" AND "WICKEDNESS" HE CAST OUT LEST A "MEMBRANE OF HATE" CONTAMINATE A "MEMBRANE OF LOVE" IN THE NEXT ORDERING OF EVOLUTION, SO ALSO IT IS WITH THE BALANCE OF LIFE IN OUR "CONSCIOUSNESS TIME ZONE." MAN RECEIVES COMMANDS, POWERS, VOICES, AND LIGHTS LIKE FIRE SO THAT MAN MAY UNDERSTAND OUR FIELD OF LIFE AS A VISUAL SCENARIO OF THE HIGHER EVOLUTION, FOR MAN HAS BEEN EXTENDED ACROSS "SPACE" AND "CLOTHED INTO THE MEMBRANE OF HIS OWN TIME" FROM "THE THRONE ENERGIES."

1 Man is one level of intelligence occupying space within visual scenarios created by higher orders of evolution. Space is that part of the larger circuit diagram through which the evolutionary wavelength remakes itself as the replication of the image of the Throne.

2 The key explains that time does not exist but only is within the consciousness dimension of the specie in its form of evolution.

3 Man in transcending his consciousness dimension will understand that both space and time do

not really exist, but are only a series of dots mirroring his consciousness which is beyond beginning and end.

4 Once Man has evolved into the next consciousness dimension he, like Jacob, can go up the galactic lattice into other space and time fields of the Kolob, the Central Sun System.

5 The Key of Enoch, then, is explaining that Shekinah universes on molecular levels are processing the thought-forms of the higher Lords who come from the Thrones of Creative Wisdom to create and

evolve the mortal worlds, even to take on the form of physical materialization.

6 This physical materialization is merely a form which is extended across space and is more clearly called a "Membrane within Time." The physical body of the higher Lords of Light is just the appearance form of the Light Body which still exists within its greater form and power. This appearance form is the lowest form of the *Batsalmaynu* and *Kidmoothenu*, the Image and Similitude.

7 Yet, the Image and Similitude is the only blueprint of the life force which man can use to work with the Master Control and the Councils of Light. Man by virtue of this incarnation has the ability to ascend into the Master's image, just as Jesus received the Christ power before the eyes of man as his true higher identity.

8 Man has first, however, to labor with the evolution of his physical body to receive the greater body of Shekinah. Then he can see the Lords of Light and have consociate interactions with the Lords of Light face to face.

9 Such a Master can call before his throne all of his created emanations or projections which are materialized into bodies of physical creation.

10 The Master occupies many forms and he can call these forms, assemble them, and redispach them according to the phase of the wisdom assignment of Light and Love that they are to share with the regions of his greater body. These forms are the synthesis of the brain structure and the cell structure for the body of the Lord

of Light, who uses the Adam Kadmon as the house of habitation, his house of dwelling.

11 The universe is this way on a greater creative level, wherein all creative genius is drawn together and redispached with new programs of light creation.

12 In the Book of Revelation 5: 1-5, we read: "And I saw in the right hand of the one seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals.

13 "And I saw a strong angel proclaiming with a loud voice: 'Who is worthy to open the scroll and loose its seals?' But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it.

14 "And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. But one of the older persons said to me: 'Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals.' "

15 Enoch explained that this Zohar key refers to the program already in existence, symbolized by the Right Hand. (For I was told that new programs are created by the Left Hand and the programs that are already in existence are sustained by the Right Hand of the one seated upon the Throne.)

16 And the scroll that I saw in the presence of the Throne was held by both the Right and the Left Hand, for it was the scroll of the completion of the old program of the Adam Kadmon and the blue-

print of the next age of Light for the Righteous of the Christ Race.

17 And I saw with my own eyes the meaning of John's words: 'a scroll written within and on the reverse side.' My eyes saw how the scroll consisted of fire letter emanations and how it was necessary to enter within these emanations to know the meaning of both sides of the scroll.

18 And I saw how the reverse side is used by the Masters of Light to code physical creation from the heavenly side so that the human race was but a transparent reversal of the divine images of creation constantly kept in the Divine Presence of the Father.

19 The scrolls refer to the program, the blueprint, of the Seven Mansion Worlds that have yet to be completed and released from their former limitations.

20 Within the Shekinah, the seven seals represent the seven chakras that must be opened so that the souls may ascend and that the completion of the number of perfect souls would not be delayed.

21 This is why John gave way to weeping because he knew that without the opening of the seals a host of souls would be destroyed and not raised on high.

22 The words, "The Lion of the Tribe of Judah" means this: Of all tribes of Israel, Judah is the cosine of all tribal movements through the heavens. These movements are controlled by the twelve threshold controls of the Mazzaroth, the Zodiac.

23 Through the collective authority of the Tribe of Judah a way is prepared for new teachings to penetrate this world from the

higher heavens. The "face" of this heavenly leadership has already been seeded in the old planetary realms, but this Lion shall conquer the old solar cosmology. The emphasis is on the Tribe of Judah, as well as a new Lion symbol.

24 Jesus, the manifestation of the Office of the Christ in the outer realms, revealed to the human as of the root of David, is this greater Light which has penetrated the opening in the skies made by Judah, inviting man to go beyond the astronomy of a physical sun — the lion — into the Sonship of the Collective Messiahship.

25 The Lion is Christ incarnate — the greater Lion of the higher heavens which has conquered the heavens and fully opened the gates for all mankind.

26 John is in the Body of the Adam Kadmon during the time that he is within the visual scenarios of the Throne standing before the scrolls of High Command; he understands that he is a materialization of thought-forms in *māḏūn*. He understands that the

power and the glory of the Father are so magnificent that even the Masters of Light who sit in the presence of the Father, though they are co-eternal with the Father, take a leave of absence from one of the planes of the Throne so as to directly institute god intelligence in new worlds of creation and at the same time allow other heavenly Masters the opportunity to sit in the presence of the Father and to acquire greater ascendancy.

28 The Teacher continues in 5: 6-10: "And I saw standing in the midst of the throne and of the four

living creatures and in the midst of the older persons a lamb as though it had been slaughtered, having seven horns and seven eyes, which eyes mean the seven spirits of God that have been sent forth into the whole earth.

29 "And he went and at once took it out of the right hand of the one seated on the throne." (Note: the energy thrones and the energy controls are taken out of the Right Hand and given to the Lamb.)

30 "And when he took the scroll, the four living creatures and the twenty-four older persons fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the incense means the prayers of the holy ones.

31 "And they sing a new song, saying: 'You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you brought persons for God out of every tribe and tongue and people and nation,

32 "'and you made them to be a kingdom and priest to our God, and they are to rule as kings over the earth,'"

33 Metatron showed me how the new prophets and priests of Ur would be the Council of the Brotherhood of Light upon the face of the earth.

34 He showed me how the Councils of the Brotherhoods are governed by Ascended Masters who form the base line of the Great Pyramid of White Light that surrounds the Ancient of Days. The base line is made up of Trinitized Ascended Masters, so that any one of the Council's Ascended Masters cannot be looked

upon without seeing all three Masters as an eternal eye.

35 In the presence of the Ancient of Days there are also "the four living creatures" who are the creative substance within the Treasury of the Light.

36 Metatron showed me how the whirling Mysteries were used by the Elohim to shape intelligence on galactic and sub-galactic levels according to the Will of the Father. For this reason, the four living creatures are full of eyes which are used to project countless images and similitudes into the darkness. This allows the Lords to create many realms in all four directions of galactic darkness with great precision and certainty.

37 This is done by allowing one Mystery of the Father to flow through all of the eye forms possible to change darkness and dust into the inheritances of the Light.

38 The fallen Lords of Light, however, do not have the power of the four living creatures for which reason they cannot perfect creation.

39 Metatron took me into the Throne of the Ancient of Days where I saw how His co-eternal architects share the images of the greater Light which is continuously transformed from His Throne into many Thrones and Dominions of the Twenty-Four Elders, thus enabling each to have a godly throne in the worlds of the *Olam Atziluth*.

40 Each of the Twenty-Four Elders has a harp which is the vibrations of the music of the spheres which coordinate the thrones with the changing harmonics of the universe.

41 They also have a golden

bowl which is filled by the administering angels with incense which is the prayers of salvation from the holy ones. This golden bowl is also seen as the *Kolob*, the Great Central Sun which gathers the life giving energies in each universe of the Elders so that the Elders can fashion new worlds.

42 Thus, even in the Thrones and Principalities of the individual Elders, the thought-forms of Light and the images of creation are ingathered, evaluated, and redispatched to create new worlds.

43 And it was explained to me how the higher planes would be called first before the throne to give account of how they use their energies of life.

44 Those who are of the imperfect Light are cast out from the midst of the thrones into the lower heavens causing great imbalance in the lower heavens.

45 This is the beginning of the great house cleansing which shall be extended to all realms of the Father's House of Many Mansions and shall displace the false spiritual authorities from the higher heavens to the regions of planetary creation, some even to the point of beginning their spiritual evolution completely over again.

46 The graduating spiritual intelligence then acquires the ordering in space left open by the other intelligences which are ascending or being cast out, thus harmonizing the imbalance.

47 And I saw the Lamb which is the Father's Son, who directs the Office of the Christ, open the seven seals. And his face was that of Jesus, but it had great sadness because of the weakness of the

angels which corrupted man, and the way that man had received his higher spiritual teachings.

48 And I saw the keys to the Throne's Victory fulfilling the "Program Israel" which means "He who contends with God until victory."

49 And I saw the events of the seals being broken, even though the Earth had not yet experienced these truths in its time-lag of spiritual energy.

50 And when I saw the first seal being broken: "'Come!' And I saw, and look! a white horse; and the one seated upon it had a bow; and a crown was given him, and he went forth conquering and to complete his conquest."

51 I saw before my eyes a great Galactic Battle to cleanse the higher heavens. I saw Michael renouncing the independent Light forces from the regions of Sagittarius that did not bow before the Father.

52 And the second seal was broken and I saw, "a fiery-colored horse and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him."

53 When I saw the second seal broken a fiery-colored horse appearing before my eyes which is the Jerusalem Command from Orion. And they were leading the blue horses of the Seraphim and the white horses bearing the Star of David of the Hyos Ha Koidesh. The horses encompass many galaxies bringing the judgement of the Father and removing the old thresholds of time.

54 I saw the Jerusalem Command place a holding position

around solar systems while the wars of the Hierarchies of Power were being waged. The old Hierarchies of Power and the lesser light forces which have inspired the negativity of the earth systems were cut off from the higher heavens by the sword of Orion.

55 And I saw the blue horses of the Seraphim create rings within rings within rings around the earth systems so that those of peace and righteousness would be spared death while the powers of darkness closed in and sucked into themselves the Dark Authorities.

56 "And I heard a third living creature say: 'Come!' And I saw, and look! a black horse; and the one seated upon it had a pair of scales in his hand. And I heard a voice as if in the midst of the four living creatures say: 'A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the olive oil and the wine.' "

57 And I saw how those who had offered their souls for the glory and the power of Lucifer were judged in the scales of the heavenly weights and measures.

58 The black horse comes to judge those who are not prepared for the harvest and the angels who are cast down from the higher heavens into bodies of grotesquerie. They are weighed with the good seed and are revealed as the seeds of Lucifer that had not borne heavenly fruit and could not be gathered with the denarius of the Christ.

59 Each was measured according to his worth like a flower on the branches of the Tree of Life in the days of the last-fruits. And the

balance of life was called forth before the throne to give account of its creative wisdom, as sprouts of Lebanon and Israel in the summer days.

60 The good wheat was gathered and divided from the chaff. In like manner, the barley was ripe for harvest. And the Righteous were called forth to prepare for the feast day of the Lord in the temple of the Most High.

61 Like a luxuriant olive tree full of berries, the olive oil was gathered of those Sons of Israel who could stand before the Lord in the altar of majesty as Jesus stood upon the Mount of Olives. And Michael stretched forth his hand to the cup, and poured out the wine from the grapes and poured it out as a sweet smelling savor to the Most High King.

62 And this is the judgement of those in the heavens. Those who were spared were anointed by the oil of the Eternal Light, having partaken of the wine of the Lord's supper.

63 "And when he opened the fourth seal, I heard the voice of the fourth living creature say: 'Come!' And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Hades was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."

64 And I saw how temporal Death had no dominion over the righteous soul, the "membrane of glory" that was to go on.



65 Yet the souls which were unable to ascend to the Adam Kadmon Overself at the end of this aeon were cut off by a greater heavenly fire than Death itself. This is the fire of Hades set aside for the souls who have judged themselves unworthy of Eternal Service to the Father by their many consciousness incarnations. For these souls have previously been given the opportunity to overcome Death through faith, service to mankind, and the realization of the Mysteries of the Kingdom of God.

66 And I saw upon the planet four types of nemesis converge: food shortage, deadly plague, wild beasts, and wars. These ravaged man as a karmic penalty for his sin against one of the four elements known as earth.

67 The righteous who were witnessing to those of "wickedness" were also destroyed for they were not in the regions of safety protected by the Merkabah of Light. However, these righteous died a temporal death under the altar of temporal fire knowing that they will be resurrected into God's House of Many Mansions.

68 "And when he opened the fifth seal, I saw underneath the altar the souls of those slaughtered because of the word of God and because of the witness work that they used to have. And they cried with a loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?'"

69 "And a white robe was given to each of them; and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their broth-

ers who were about to be killed as they also had been."

70 And I saw how the saints and martyrs were gathered within different garments of energy so that a ministry of Light could be completed with the proper numbers of teachers and masters necessary for the ascension of the universe.

71 Thus, the souls that are "asleep in death" until the number of perfect souls is achieved are like hairs upon the head that must be numbered before the Crown of Light can be worn.

72 And I saw how the Father fulfilled both the sixth and the seventh seal by having them come together as one glorious and amazing mystery of establishing His Crown of Light upon the architecture of creation.

73 "And I saw when he opened the sixth seal, and a great earthquake occurred; and the sun became black as sackcloth of hair, and the entire moon became as blood, and the stars of heaven fell to earth, as when a fig tree shaken by a high wind cast its unripe figs. And the heaven departed as a scroll that is being rolled up, and every mountain and every island were removed from their places."

74 "And when he opened the seventh seal, a silence occurred in heaven for about a half hour. And I saw the seven angels who stand before God, and seven trumpets were given them."

75 I saw the solar system leave its magnetic dip and be displaced from its alignment with what man calls the North Star. This occurred as it entered an electromagnetic vacuum.

76 And I saw how the solar system was given a new circumpolarity with a new North Star. Thus, the Father's Will prevailed and the solar system was taken beyond the spontaneous collisions of particles and placed on a "True Latitude" attuned to His Cosmic Will.

77 And a new scroll was given to the Earth so that it could go into a new heavens where a new mantle was given unto the Earth, and a new specie clothed in a body of Light.

78 For after the heavens were rolled up, I saw a new scroll which is the blueprint for the new constellations. And as the scroll was unrolled there unfolded a new heavens and a new earth.

79 And I saw how the new heavenly vibrations reestablished the boundaries of the twelve planets in the Earth's solar system. However, the twelve planets were placed within a new program of "many heavens" so that as the Earth's intelligence ascended into a matter-energy body it was able to live with many other matter-energy intelligences and indwell in constellations of two or more physical suns.

80 And I saw the trumpets of the heavenly Merkabah reset the planetary spheres on a new one half minute of arc as the celestial capstone descending from space was placed upon the architecture of the Father's model of Alpha and Omega.

81 And I saw how the Great Pyramid upon the Earth was a model for God's plan of salvation in stone, yet few understood the mystery of the well-spring beneath the pyramid in which existed the

souls of those who had failed their assignment in service to the Father.

82 And I saw those who were not prepared to go on into the new program of Light, and they feared the changing of the Earth's orbit and the appearance of new illuminaries of Light in the midst of the shower of stars that fell into the darkness of earth.

83 And then my eyes saw the Ancient of Days and there where all the flowing energies of this membrane were called and redispached, He called unto Himself those "Living Pictures" which were fitted to His membrane in love and creative energy.

84 He called forth not only Man as the energy of love within a given space and time, but all of the Adam Kadmons of all of the galactic mansion worlds.

85 And He calls before Him all of the thought-forms of creation extended across "space" and renews these thought-forms in new scenarios of love, carrying forth His programs unto countless principalities and powers of His Throne Energies.

86 Now learn from this key this point: Do not dwell in faint-heartedness, but manifest in the public places "all of the spiritual gifts" so that the power of the Father's Throne may be glorified in you, for this is the Age of the Holy Spirit.

87 Remember the words of Jesus: "For false Christs and false prophets will arise and will give great signs and wonders so as to mislead, if possible, even the chosen ones. Look! I have forewarned you. Therefore, if people say to you, 'Look! He is in the wilder-

ness,' (i.e. away from public service) do not go out; 'Look! He is in the inner chambers,' (i.e. denying the physical return of the Christ but emphasizing only the inner soul) do not believe it."

88 For yes, the Shepherd Jesus speaks to His sheep. He tells us of the universe to come and how the Higher Evolution will come to collect the faithful when the heavens are fully opened and all signs have been fulfilled.

89 Then, the *Mitsvahs Israel*, "the Covenant of Israel" will understand the words of Jesus: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken." Thus, the breaking of the sixth seal.

90 "And then (and only then) the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the

clouds of heaven with power and great glory.

91 "And he will send forth his angels with a great trumpet sound, (i.e. the seventh seal is broken and the old program of Israel is rolled up and delivered to the heavens) and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity."

92 The meaning is this: Keep on the watch for the Ophanim messengers of Light and the Paradise Sons which serve Joshua who cometh in the name of Yahweh, YYYY: who will gather the righteous throughout the many heavens of space.

93 At this time the righteous will understand that just as the Old Testament was the Age of the Father, the New Testament was the Age of the Son, this New Age is the Age of the Holy Spirit.

94 Let us now rejoice in these words: "Thy kingdom come on Earth as it is in Heaven."



The keys to
the universe
to come
tell us, "Beware of the 'Abom-
ination of Desolation' which
is found wherever 'The Sacred
Scriptures Of Light' are held'
in disrespect before the assem-
bly gathered in the name of
the Living God."

3-0-8

THE KEYS TO THE UNIVERSE TO COME TELL US, "BEWARE OF THE 'ABOMINATION OF DESOLATION' WHICH IS FOUND WHEREVER 'THE SACRED SCRIPTURES OF LIGHT' ARE HELD IN DISRESPECT BEFORE THE ASSEMBLY GATHERED IN THE NAME OF THE LIVING GOD."

1 This key is coded as 3-0-8 to mathematically explain the signs given in the scriptures of Light, marking the end of the three-dimensional light consciousness of the old age and the beginning of the '8', the sign of the infinite, the Light consciousness of the New Age.

2 Man will find within the scriptures of Light the actual mathematical codings needed to transform matter into consciousness Light. It will become apparent to Man that organized religion has shown disrespect for the ancient scientific scriptures of Light. For this reason organized religions, who promote the priesthoods of Man at the expense of the scriptures, will be seen as the "Abomination of Desolation" because they sit in the place of the Lord God proclaiming themselves as the force of YHWH and the authority of Christ.

3 These authorities neutralize consciousness causing the neutralization of spiritual growth, literally the nullification of the ongoing inner consciousness which was brought by the Christ and which

has continued to radiate through the ages in the scriptures of Light.

4 In the Book of Daniel 11:30-33, the scripture tells us that at the end of this consciousness time cycle: "there will come against him (the false leader) the ships of the Kittim (the military powers), and he will have to become dejected. And he will actually go back and hurl denunciations against the holy covenant and act effectively; and he will have to go back and give consideration to those leaving the holy covenant.

5 "And there will be arms that will stand up proceeding from him; and they will actually profane the sanctuary, the fortress, and remove the constant feature.

6 "And they will certainly put in place the disgusting thing that is causing desolation. And those who are acting wickedly against the covenant, he will lead into apostasy by means of smooth words. But as regards those having insight among the people, they will impart understanding to the many. And they will certainly be made to stumble by sword and by flame, by captivity and by plundering, for some days."

7 Enoch said that through the false prophets, there will be a false covenant of a proclaimed "Godhood" and a sanctification of holy war in the Name of God; there will be proclaimed "Godhood" where there is no Godhood and "peace" where there is no peace, so that the nations of the earth do not recognize God's Holy Covenant in their midst.

8 Enoch explained to me that the false leader would persuade the nations of the world into a temporary "Covenant of Peace" with Israel which would be a blasphemous covenant, for there cannot be any true peace unless it is a peace established by "God's Covenant."

9 For this reason, the "Covenant of Peace" established by the nations would fall after a short reign which would signal the marching of "the nations."

10 Therefore, Jesus tells us in Matthew 24:15-18: "When you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains. Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment,"

11 At that time the religionists of the world who confuse the covenant of their religion with God's Holy Covenant, will mislead millions so that they cannot participate in the "Covenant" of the Living God with their spirit.

12 The collective Anti-Christ will sit in the temples of the world and will govern the covenants of

man, and remove the constant feature which is the Word of God "proclaimed" as the "Living Word."

13 And in the appointed time the holy mountain Sinai will be surrounded by the sons of Ammon who gather from the east and the south, the displaced of Palestine. They will arouse, among the nations, a "holy war" based upon the abomination of an "historic covenant," and will succeed in activating fires of destruction. However, they are not **the** "Abomination of Desolation," for the Abomination of Desolation is anything that deceives the priesthoods of the earth by not permitting the reign of "spiritual Wisdom" to reveal God's Kingdom beyond the earth!

14 And then, in Daniel 12:3-4, is revealed the greater "key" within this scroll which is to be experienced by the faithful of the Word at the end of this Age: "And the ones having insight will shine like the brightness of the expanse; and those who are bringing the many to righteousness, like the stars to time indefinite, even forever.

15 "And as for you, O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant."

16 This is the time for the outpouring of the abundance when the gates of the Heavens begin to open (1976) with a witness of Beings of Light who will appear to activate the faithful of the Living Word. And at this time there will begin to occur the shifting of vast geomagnetic grids which will occur simultaneously with the opening of the tombs of the Masters, as well

as the unsealing of hidden documents of "Light" which speak of the celestial Masters!

17 And these documents will speak of the celestial hierarchies who give mankind the foundations for the Wisdom of YHWH. And the faithful will understand how the higher "Covenant of God," coded within the scriptures of Light, will be rejected by the world and made an object of blasphemy in the high temples.

18 People will speak of the scriptures, but they will not understand the codes. Their consciousness will be crucified to the "Cross of Time" so that the "Cross of Transfiguration" will not be able to operate within them to reveal the "Revelation" of YHWH that must come to pass to break the seals of the Old Age.

19 They will not appreciate the scriptures of Light because they will understand scripture only in terms of mythology, from teachers who are teaching from a historical standpoint, being oblivious to the higher spiritual truths.

20 The "Abomination of Desolation" will also reign in the heavens where the "Princes" of other worlds established their scriptures to the exclusion of YHWH. A great war will ensue and the armies of the "Ultimate Triumphants" will cast the grotesquerie down, into the regions of the lower heavens and upon the planets, in judgment. Mankind will then have to choose between those who bring a scripture to earth having a foundation of worn-out, contaminated substances, from those who bring the scriptures of Wisdom that proclaim a pluralism of worlds through the

perfection of everything possible in the Name of YHWH!

21 The scriptures tell us in Daniel 12:7-10: "And I began to hear the man clothed with the linen, who was up above the waters of the stream, as he proceeded to raise his right hand and his left hand to the heavens and to swear by the One who is alive for time indefinite: 'It will be for an appointed time, appointed times and a half. And as soon as there will have been a finishing of the dashing of the power of the holy people to pieces, all these things will come to their finish.'

22 "Now as for me (Daniel), I heard, but I could not understand; so that I said: 'O my lord, what will be the final part of these things?'

23 "And he went on to say: 'Go Daniel, because the words are made secret and sealed up until the time of the end. Many will cleanse themselves and whiten themselves and will be refined. And the wicked ones will certainly act wickedly, and no wicked ones at all will understand; but the ones having insight will understand.'

24 Enoch stressed that until the appointed time is here, those making war upon the earth will sweep across the face of the earth and destroy the "holy temples" and "holy places" that contain the Word of God. This has come to pass in Tibet as it has come to pass in ancient Israel with the "holy exodus." For the sacred scriptures are the Treasury of Light "embodied in God's people," scattered upon the face of the earth as an example of the greater plan of creation!

25 Thus, the nations of Israel

and Tibet are witnesses to the assault by the ungodly at the end of time. For both of these nations, in order to preserve their scriptures and beliefs, had to take an exodus out of their places of bondage. And just as the Israelites made their exodus out of Egypt into the geophysical pyramid of Sinai, so also the Tibetans have made their exodus from their homeland into the geophysical pyramid of India.

26 Yet, a revealing of the "mystery texts" will precede the final wave of destructive fire that will visit Tibet and Israel.

27 A great witness to the ongoing exodus has been the return of the children of Israel to their homeland where, at the same time, in accord with prophecy, the *Dead Sea Scrolls* were uncovered.

28 The "return to Israel" and the finding of the *Dead Sea Scrolls* are the fulfillment of two great prophecies which must take place before the return of the Messiah to earth which is the third great prophecy.

29 All of these scriptures tell us that before the end of the world, the non-believers will take control and will not acknowledge the Hosts of the Father. They will try to destroy religion, but religion will destroy itself because it has held on to mythological forms and the authority to enforce the meaning of the scriptures imperfectly and with "great fear".

30 Therefore, today we have the modern Sadducees who are the organized religions denying the "fourteen gifts" of the Holy Spirit Shekinah, denying the resurrection of the "Christed souls" outside the church, and denying the higher

worlds of Light that serve a Living God.

31 The Pharisees of today are those who seek to govern others through the psychic powers of personality change and "shadow phenomena," giving no heed to the multiple gifts of the Holy Spirit Shekinah which are to be used for soul advancement. With their presumptuous powers of authority, they speak of their singular ways of saving the multitudes, challenging and despoiling those who would take issue with them, and denying the collective Hierarchy of YHWH.

32 Enoch said that the "Abomination of Desolation" will try to weaken the Sons and Daughters of the "Living Word," but this will not happen to those who actually become the embodiment of the Living Torah Or — the Word which is primal and self-existent, having no dependence on matter or its qualities.

33 People will rise against the teachers of the Word, against the teachers of righteousness. They will almost succeed in destroying the teachers of the Word, but the superior Wisdom of the Word will show the keys that have the greater biological and astrophysical powers; the Light that enables dead matter to live will overpower those directing dangerous and disturbing passions!

34 The "Sacred Scriptures" of the "Universe to Come" are the scriptures that show how the Word of God continues to create "new worlds" and is, in fact, the only good news for humanity, since all other worlds end in nothing. The sacred scriptures contain the pre-

cise architectural progressions which give the mapping for creation.

35 They hold the keys to lay bare the secrets of the heavenly temples of YHWH coded into stone models and left behind in "holy dwelling places" of the Sons of Light as a beacon to higher Wisdom.

36 In fact, the power of the "Sacred Scripture" will be seen in the coming of myriad interplanetary messengers who will come to reclaim and "reveal" their scriptures left behind within the temples of stone. Enoch said that we should understand that the sacred scriptures of Light are more than just the scriptures of parchment; they are scriptures also written on embellished stones, and placed within crystal spheres that need to be decoded through the power of Light.

37 The Word calls for eternal progression through soul-birth and soul-resurrection into the "Light-stream" of the Ain Soph. Enoch also explained to me that there would be three resurrections depending upon the consciousness state of belief. Those who would unify their spiritual consciousness with all five bodies would be taken first; those who possessed only the physical and mental consciousness would be given a spiritual witness which would come in the days of the appointed times. And those who are operating only with the pure physical vehicle would be given a physical witness at the end of time so that when the chambers of the earth break open they might be prepared to be quickened at the final resurrection.

38 We are also told in this key of Enoch that wherever man is gathered together in an organized church, synagogue, or house of worship and he does not understand the scriptures of Light as keys to the coming universe, he will misinterpret the activity of the Divine Mind who calls dust into the next wavelength of Light.

39 Moreover, the "Abomination of Desolation," within the context of Zohar, speaks of the defilements wherever establishments have burned the scriptures of Light. And this destruction has been going on ever since the day when the "Councils of Man" sought to conceal the Name of the true God speaking through the many sacred languages of the earth.

40 Nonetheless, at the end of this time cycle, there shall be scriptures of crystal found in the oceans and scriptures of stone found in the land of Yucatan, and scriptures of Light found throughout the world which shall have name codings of "Tak," or shall speak of regions identified with cognate forms of the word "Tak" and the visitations of the true emissaries of Light to this planet in previous ages.

41 Yet, the religions shall try to hide these new scriptures which verify the teachings of Enoch and the Masters. The religions will try to issue new dogma accepting some of these new teachings, but these commands will not be sufficient to keep up with the re-revealing of the scripture of YHWH from the depths of the earth.

42 We, then, will see the attempt to conceal and destroy the message of the world scriptures as a sign of the end, whereby the or-

ganized intelligentsia will try to destroy the interpretations of the scriptures, the very interpretation which gives people true spiritual freedom.

43 Then will be fulfilled Daniel 12:11: "And from the time that the constant (feature) has been removed and there has been a placing of the disgusting thing that is causing desolation, there will be one thousand two hundred and ninety days."

44 Those who speak the truth will be attacked and destroyed, but the Zohar tells us 'many shall rise,' many shall be brought to life and many shall shine as the stars in the firmament:

והמשכלים יזהרו כוהר הרקיע
ומצדיקי הרפים ככוכבים לעולם
ועד:

 The keys of the universe to come tell us there will be a light exodus from the pyramid-like structure of this universe to the "Throne" of the next universe. Those who have received the "Message of Deliverance" from the Seraphim will be in the chambers of the earth which will be opened and they will be "Delivered Through The Arc Of Light" thrown upon the face of the earth by the Higher Evolution. The "Righteous Remnant" will be delivered directly from the abominations of the earth and this perish-

able body of time. Within twelve circulatory star fields Man will ascend through a field of glory by means of a city of Light which aligns and perfects the courses of the illuminaries and earth. "Man will walk over time like a biosatellite moving over a crystalline staircase. With a great energy of thanksgiving those within 'The Arc Of Light' will pass simultaneously across all twelve faces of our consciousness time zone so as to reveal life within life, membrane within membrane, eye within eye, crystalline system within crystalline system, for at that time of trouble the Righteous will inherit the brightness of the firmament."

3-0-9

THE KEYS OF THE UNIVERSE TO COME TELL US THERE WILL BE A LIGHT EXODUS FROM THE PYRAMID-LIKE STRUCTURE OF THIS UNIVERSE TO THE "THRONE" OF THE NEXT UNIVERSE. THOSE WHO HAVE RECEIVED THE "MESSAGE OF DELIVERANCE" FROM THE SERAPHIM WILL BE IN THE CHAMBERS OF THE EARTH WHICH WILL BE OPENED AND THEY WILL BE "DELIVERED THROUGH THE ARC OF LIGHT" THROWN UPON THE FACE OF THE EARTH BY THE HIGHER EVOLUTION. THE "RIGHTEOUS REMNANT" WILL BE DELIVERED DIRECTLY FROM THE ABOMINATIONS OF THE EARTH AND THIS PERISHABLE BODY OF TIME, WITHIN TWELVE CIRCULATORY STAR FIELDS MAN WILL ASCEND THROUGH A FIELD OF GLORY BY MEANS OF A CITY OF LIGHT WHICH ALIGNS AND PERFECTS THE COURSES OF THE ILLUMINARIES AND EARTH. MAN WILL WALK OVER TIME LIKE A BIOSATELLITE MOVING OVER A CRYSTALLINE STAIRCASE. WITH A GREAT ENERGY OF THANKSGIVING THOSE WITHIN 'THE ARC OF LIGHT' WILL PASS SIMULTANEOUSLY ACROSS ALL TWELVE FACES OF OUR CONSCIOUSNESS TIME ZONE SO AS TO REVEAL LIFE WITHIN LIFE, MEMBRANE WITHIN MEMBRANE, EYE WITHIN EYE, CRYSTALLINE SYSTEM WITHIN CRYSTALLINE SYSTEM, FOR AT THAT TIME OF TROUBLE THE RIGHTEOUS WILL INHERIT THE BRIGHTNESS OF THE FIRMAMENT.

1 Key 3-0-9 refers to the reality of new biological systems merging with their parent models of intelligence in living biosatellite cities of light. In this process of space-time overlap, the thrice-fold nature of the human experiment is placed in direct conjunction with the Council of Nine as we move two or more dimensions beyond this present dimensional set into the dimensions of the Higher Evolution.

2 The higher field of conscious-

ness will be like a biosatellite technology which will come down into the Earth's field, it will be synchronized with the twelve time warps throughout the planet.

3 People who understand the visitations of Higher Intelligence will be moved into these safe areas or chambers of the Earth which will be opened; there they will be "delivered" through the Arc of Light thrown upon the face of the Earth by the Higher Evolution.

4 This Arc of Light is the Arc of Salvation which is connected with Noah, Moses, Jataka and all the great Lords of Light that have spoken of how the "ark" is an "arc" that connects with a meridian of Light; within this meridian, the Light will protect you and enable those who are there to spiral through that meridian of Light into a higher system of space-time continuum.

5 Through this coupling with the City of Light, Man will take an exodus from the physics of the Earth which is exemplified in the pyramid.

6 At the time of this great interplanetary exodus earthman will be taken to the 'Throne' of the next universe.

7 The 'Throne' stands for the central control of a given universe. And as the universe expands the space of our local universe is augmented so that we, in being taken to the Throne, discover that we participate in the ascension of our universe as we collectively become the next universe.

8 The three-dimensional universe that will inherit the spatial paradigm we are now leaving behind will be connected to our Throne like a seed to a sieve-tube.

9 And as we are taken to the Throne, the Lord will call his children forth to inhabit the heaven which their soul has sufficiently prepared for. Consequently, not all the children of God will ascend to the same star systems.

10 Some will ascend in bodies of Light to spiritual planets while others will keep their physical form and will be transferred by biosatellite cities to advanced kingdoms of

the physical-spiritual domain.

11 This key speaks of events that will take place during the ascension when Man experiences, in his physical form, the Higher Evolution.

12 The **physical** ascension to new levels of galactic and interstellar experience is first preceded by an appraisal made by the Higher Evolution of a complete round of biogenesis experienced by several planetary models. This is done through sophisticated high-speed data transfer systems controlled by space craft.

13 When technology is detected as having solid-state properties governing life functions associated with cells, cellular subunits, and cellular products, a light signal from the vehicle screens the technology to see whether it is in harmony with the action-potential of the surrounding planetary environments or whether it is a technological cancer outbreeding natural life forms.

14 In most instances these space craft are thinking computers measuring everything from metazoan stages of growth to complex brain cluster intelligences on the edge of a galactic disk.

15 In more advanced stages, they report on the progress of the programs used in the various biological houses, determining what physical beings can connect with higher space brotherhoods. This connection allows for complex biological changes involving critical decisions of overlapping spectral lines and physical gradations.

16 Therefore, before this can be done the brotherhoods who are connected with the Seraphim must

consult the Omega-minus program from the treasury of thought-forms housed in companion *chronomonitors*.

17 The *chronomonitors* turn, probe/qualify the species by reading pyramidal maser grids on planets. These grids collect and store information on biological sub-systems, biomes, ecosystems, geological-evolutionary cycles, and make use of noise-glow pressures moving through planets to collect data on all physical laws pertaining to the "brain clusters." This information is interpreted and transmitted to the Co-Creators behind given super-super galaxies, local universes and interdimensional universes.

18 When specie bio-signals indicate severe distress/disaster, a "message signal of deliverance" is sent out from the chronomonitor which demonstrates characteristics of a control system, with identifiable input-output transducer mechanisms.

19 When the message is received the biosatellites which are stationed in different spectral regions, help the "physical species" move from place to place in the universe to avoid dying as their "biological houses wear out."

20 Depending on the number of different types of intelligence and what the intelligences may require for the next cycle of growth, e.g., acquaintance with a parallel physical system for transfer of data, acquaintance with an extraterrestrial or extra-galactic source, direct work or existence in other dimensional realities, etc., the thinking chronomonitor assesses the needs of a planetary system and either pro-

duces alterations in the functions controlled by this system or relays pertinent information to Hierarchical channels.

21 Behind the biosatellites and chronomonitors are levels of 'physical' extraterrestrial beings who are continually qualifying for service in the Seraphim ranks of biosatellite worlds by the way they supervise the consciousness of planetary societies.

22 When galactic emergencies arise, a data transmission system capable of sensing trauma and initiating and controlling the repair process may call forth biosatellites which are used to relieve the various planets of overcrowding, increasing pollution, planetary wars and energy shortages connected with programs of biological failure.

23 At this time the biosatellites working with the Brotherhood of Light in the F8 to K2 spectral range are being prepared to deliver man from his own path of destruction and from the negative commands that are issuing from independent intelligences not serving the Office of the Christ. These intelligences often operate as "poachers" violating man's free will.

24 These negative Brotherhoods under the control of the angelic princes Gadreel, Raguel and negative angelic commanders have filled our area of the local universe with non-Adamic intelligence having an anterior brain, paired appendages, with both robot and non-robot guides.

25 Events associated with the landing of negative biosatellites and the war between the "non-Adamic" space intelligences and the Brotherhoods using positive

biosatellites, under the Command of Michael, will be preceded by astronomic signposts. Vehicle squadrons stationed over important cities of the world will be seen, motivating humanity to seek out spiritual answers to life. Global communications throughout the planet will be interrupted. The Light workers will begin to use telethought communication. Orion will be recognized as the gateway connecting the activities of the constellations in our galaxy with those of the greater Father universe. And there will be a new unity of planetary science and celestial spiritual truth.

26 According to Metatron large biosatellites up to fifty miles in length and twelve miles in diameter will come to our planet. They will house the millions of emigrants that will proceed to other physical planets. Their amenities include crystallized environments which can change the atmosphere to suit the physical occupants.

27 Some biosatellites contain whole living environments that will take the place of planetary environments that the occupants are being removed from.

28 The physical biosatellites use specialized fields of magnetohydrodynamics to move them into a "geosynchronous" orbit within a given solar system. Here multiple planets can be attended to and constructed simultaneously by the biosatellites. By modulating multiple radiation belts in direct relationship to multiple south poles on the biosatellite, a special orbital vibration is created which is used to maintain the biosatellite's operations with respect to the planet.

29 Covering the exterior of the

vehicle are bio-organisms which make continuous repair to the exterior covering and provide for thermal changes while going through the energy envelopes of different star systems.

30 Special planets with no radiation fields are selected for metallurgy and mining special minerals for motherships that are from twenty-five to fifty miles in length. These ships are constructed out of a pattern of concentric atoms that can withstand maximum spectral irradiation.

31 Abundant food is created by reprocessing various soil nutrients through a changing light environment which produces whatever food is necessary for physical survival. Through a blue-green light conversion process the plant phase is bypassed and the food staple is created immediately! Here a soil-like nutrient is mixed with seed in order to rapidly produce whatever organic substance is necessary. In addition, this soil-like nutrient can be continuously used over and over again for other food items.

32 However, most higher evolutionary races live off of light which they synthesize for their energy supply which is pulsed into them from a regenerating light environment.

33 These physical stepping stones to more complicated consciousness time zones do not have harsh and metallic interiors. Rather they are verdant as the loveliest terrain on the planets in Trapezium Orion and some even contain mountain ranges.

34 They contain artificial seas which flow throughout the biosatellite by means of cylindrical con-

duits. The regenerating water environment purifies the living environment by running through crystalline ducts and atmospheric ceilings which are sustained by photon walls.

35 Special marine life can live in axis meridians where there is no gravity. They are used to create energized particles which are transferred to the oceans of spoiled planetary biospheres through a purple membrane which transfers photons in converting waste to food and power. Here, the purple membrane receives light during a series of energy exchanges which is stored in the form of ATP to power its cells. Through phase-delay reactions the membrane turns the photons into interchemical energy which empowers new life functions on levels of recombination through the decay and degeneration of matter.

36 The program 8033-45 provided "Israel" with all of its potential beauty as a model for millions of spiritual colonists who could create out of planetary waste a verdant paradisiacal community. This community was to serve as a model for spiritual resurrection for thousands of similar biosatellite communities preparing for other planetary worlds.

37 All who fail to maintain the highest degree of spiritual love and service to the Father are removed through the incarnation code (the Omega plus program) and incarnated on the local physical planets where spiritual-physical synthesis must be achieved for the grounding of destructive energies.

38 The reprogramming legion ships and motherships carry au-

tonomous day and night environments which are created by their unique environmental architecture.

39 This environment is sustained by the axis of the vehicle being oriented toward a parent star and light is divided from the darkness by vast planes of sparkling synthesized metal attached outside the vehicle at an angle. These solar mirrors reflect sunlight in through the windows to create the day, and can be adjusted to control its length, which also determines the program climate and seasonal variations.

40 When the series of window-like, circular mirrors are moved, the angles at which the sunlight reflects off the vehicle gives the appearance of stationary light in the sky — as in the time of the Prophet Elijah, the sun can appear motionless in the sky. When the mirrors close, night is created aboard the vehicle.

41 Within the medical environment of the legion ship disincorporated forms can be regenerated and resurrected by the right Omega-minus threshold code.

42 These are advanced gifts reserved for the physical "elect" who have proved worthy of the Kingdom of the Father and who have been preserved in physical bodies to work with the technology of the Higher Evolution. Some will be "gardeners" and "caretakers" of the earths and the regions of the lower heavens.

43 And when the harvest is proclaimed, the righteous physicals, with the sign of YHWH's Name upon their third eye, shall be taken up from their fields.

44 The Light will probe the face

of the Earth and will pick up the vibratory light crystal of the Christ blood coded upon the doorposts of the body temple of Gematria.

45 Great streaks of Light will be seen in the sky over the chambers of the Earth where the righteous will be gathered. These chambers will be located along the ancient grids used by the Brotherhood and will appear as island clusters of Light in the oceans and as community centers of Light upon the land.

46 These communities will be a beacon of Light and a signal of hope to all mankind during the transition of our planet.

47 Man will suddenly see all twelve faces of his consciousness time zone spiral before him. And he will understand how he is a microcosm which will ascend into the Father universe through the Living Light.

48 Man will quickly see how the Universal Mind uses the stars as a crystalline staircase for continuous transplanting of "membrane within membrane, eye within eye! crystalline system within crystalline system."

49 Just as there are islands of Light in space? the biosatellite wheels connect islands of galactic civilizations with one another and qualify participants in the "unified galactic society" to move to new levels of the Kolob.

50 Those who will be delivered directly from the face of the Earth will be taken through the crystalline staircase that corresponds to the Christ crystal within their body

of physical form.

51 The next ordering of the Higher Evolution shall comprise those who will be known as the "firstborn generation," for they will be sealed in the image of the "Phoenix" for they wore the physical body of the Christ during their resurrection.

52 This firstborn generation will be able to explore the horizon of space not only through space vehicles but through collective biolocation which will reveal the greater power of the myriad universes.

53 Man will understand the meaning of crystal obelisks, and astrophysical pyramidal observatories, for he will take his place as a co-citizen of the heavens.

54 The firstborn will use the "Arc of the Covenant" to join the various star intelligences serving the glorious I AM appearance of YHWH's Majesty.

55 The initiates from the Earth will know that YHWH has removed the veil of the lower heavens and His Name will be on every city and island of Light.

56 "And the Name of this city from that day on will be YHWH Himself Is Here."

57 O Creator, King and Redeemer;

Praised be Thy Name forever.

Creator of the Whole Light Beings who stand in the heights of the Universe!

And proclaim with us in unison the words of the Living God and Everlasting King —

58 "Holy is He."



The keys of the universe to come tell us this universe will be drawn into the spiraling radiations of Light "Like Water Drawn Out Of A Well." The evolutionary membrane will be extended beyond negative systems of relativity and attach itself to the membrane radiations of the evolutionary membrane in the next light zone. Light will attach itself to light like two conic sections synchronized into a spiral nebula of Light-Life zones. Aeons will travel through light radiations into "The Throne Energy," which creates star universes like "Waters Running Eastward" under thresholds of "The House of Many Mansions."

3-1-0

THE KEYS TO THE UNIVERSE TO COME TELL US THIS UNIVERSE WILL BE DRAWN INTO THE SPIRALING RADIATIONS OF LIGHT "LIKE WATER DRAWN OUT OF A WELL." THE EVOLUTIONARY MEMBRANE WILL BE EXTENDED BEYOND NEGATIVE SYSTEMS OF RELATIVITY AND ATTACH ITSELF TO THE MEMBRANE RADIATIONS OF THE EVOLUTIONARY MEMBRANE IN THE NEXT LIGHT ZONE. LIGHT WILL ATTACH ITSELF TO LIGHT LIKE TWO CONIC SECTIONS SYNCHRONIZED INTO A SPIRAL NEBULA OF LIGHT-LIFE ZONES. AEONS WILL TRAVEL THROUGH LIGHT RADIATIONS INTO "THE THRONE ENERGY," WHICH CREATES STAR UNIVERSES LIKE "WATERS RUNNING EASTWARD" UNDER THRESHOLDS OF "THE HOUSE OF MANY MANSIONS."

1 The universe is one House of Many Mansions. And Metatron explained to me that our entire universe is going through a vast leap into a new Light creation whereby the super-super galaxies, super spectrum galaxies, galaxies which are local universes, gas giant planets and earth-type planets will be raised to a new energy level.

2 This is part of a changing energy network which is purifying itself. This is the consummation of the aeons that is at the ascension of the universe.

3 At this universal dissolution which is beginning at this time, the perfected souls from the different regions and cycles of intelligence will be advanced. All intelligence, whether they are from a carbon cycle, ammonia cycle, silicon cycle, nitrogen cycle, etc., or whether they are invisible or visible, will be

advanced according to their perfection and their synchrosimilarity with the original boundaries of the greater creation.

4 Metatron showed me the tape-like analogue of our spectrum of evolution, containing six billion years of testing (within a half-life of twelve billion years) in earth time, which will be moved to a new foundation within the Throne of YHWH, moving our galaxy closer to the center of 100 billion galaxies in the visible spectrum, which form the corner of our "House." This House is one of many Houses that compose a consciousness time zone which is adjacent to the Father's Throne.

5 Within this House, I saw how our solar system, within cycles of twenty-five million years, moves closer to the center of the Kolub, our Central Sun, which is under

the control of its throne energy. And Metatron showed me the many Mansion Houses of the Father of which ours lies facing eastward in the Sea of Crystal.

6 And then I understood the vision of Ezekiel: "And gradually he brought me back to the entrance of the House, and look! there was water going forth from under the threshold of the House eastward, for the front of the House was east. And the water was going down from under, from the right-hand side of the House, south of the altar.

7 "And he gradually brought me forth by the way of the north gate and took me around by the way outside of the outer gate that is facing towards the east, and, look! water was trickling from the right-hand side."

8 I saw that the "House" he spoke of was not the "House" of the Earth's sun system, but the House of the Lord which is made up of millions of suns. In the center of the House, I saw the Kolob, the central core of the throne and dominion regions that comprise **our** House of Many Mansions.

9 I then understood the sayings of Ezekiel, of how in the consummation of time "the courtyard towards the east" would be separated into "dining rooms" for the children of the Lord.

10 Yet, going from the outer courtyard of the River of Crystal to the inner courtyard of the Holy Feast requires that species clothe themselves with garments of Holy Light.

11 The waters described in this scripture are composed of spiraling

radiations of Light. And, at the end of a program of creation, "the Gates" of the heavens are opened and the Light radiations fill the Houses so the intelligence is quickened without going through the stages of the hierarchical command.

12 This is a unique type of Light radiation which flows directly from the Father's Throne through Metatron. It possesses the greatest power, reaching out to a myriad number of Houses, whereby the Houses themselves are purified and restructured according to new programs of Light.

13 And what Ezekiel is seeing here is the changing of the thresholds which involves a higher Light process symbolized by the "trickling water."

14 I was shown how this Light was used to ingather all of the select elements of creation, and these elements were purified when mixed with the radiations of Light. I saw how within this Light there were many veils, many different patterns and textures of Light, and each veil was used to purify a certain element of creation.

15 I was shown how each "House" is anchored in a certain vibration rate, and the opening of the Gates allows the worlds to be released from the vibration rate, and they spiral through an energy corridor of Light until they reach 'a River' which moves by rapid pulses of Light. I saw the foundations of the lower heavens thrown open, and that which moved slowly was swallowed by orifices of Light which shot out into a multitude of directions.

16 I saw how the Father quickens His Kingdom through tre-

mendous orifices and tubes and how He allows the liquid state of His creation to move upward and pass through the tubes and converge with other forms of material creation. Therefore, flowing pulses of energy are gradually quickened until they meet with an overriding conic section of Light which synchronizes the energy into "a spiral nebula of Light-Life zones."

17 I saw pillars of Light flow from the extremities of the House towards the Kolob, and as they flowed, each increased in magnitude and formed new boundaries for the thrones and dominions. The pillars liquefied into one another and unfolded into star geometries which compose the tessellated floor of a Mansion world.

18 Metatron, then, showed me the mystery of those who inhabit the Kolob in the midst of the "House"! And to my eyes it was further revealed the mysteries of Ezekiel's words: "And he finished the measurements of the inner house, and he brought me out by **the way of the gate**, the front of which was toward the east, and he measured it all around.

19 "He measured the eastern side with the measuring reed. It was five hundred reeds, by the measuring reed, round about. He measured the northern side, five hundred reeds, by the measuring reed, round about. The southern side he measured, five hundred reeds, by the measuring reed. He went around to the western side. He measured five hundred reeds, by the measuring reed.

20 "For the four sides he measured it. It had a wall all around, with a length of five hundred

reeds, and a width of five hundred reeds, to make a division between what is holy and what is profane."

21 I was shown how Ezekiel's vision of our "House" was one basic reproduction of the myriad forms that are possible from a transcendent model in the higher heavens of the Elohim; it could not be polluted by the sun, for the model was incorruptible. It was not involved in time!

22 Metatron showed me how this model of evolution was completed and "stored" within the sacred space of the Eternal Memory!

23 Moreover, I was told how "our House" was prepared when YHWH took counsel to make Paradise in the lower heavens. It was prepared for Adam before he was corrupted and his body-house closed to the recognition of other vehicles that indwelt within his "garment of Light."

24 Those who manifest the Wisdom of the Light will continue to evolve into the thrones and dominions of Light and no longer wander in the profane consciousness of the earth.

25 But those who cut off their body-cosmos from "the House" will remain in the cistern of mire.

26 These are the ones who are not included within the measurements of the five hundred reeds; for one hundred is one of the signs of Wisdom in the sight of the Lord, and these who are cut off do not attain unto the Wisdom of their five bodies.

27 I was shown how the body itself is the basis for the reed of measurement. And when measuring the harmony of all five bodies, the 500³ reeds exhibit the larger

house of life that the temple of human creation can return to if all its five bodies are unified, as one totality, into its Overself Body of Light.

28 The picture is that of the Overself Body of Light passing through the "Kolob" on its way to the Gate of the Father, having worn all sufficient garments of Light in the heavens of the throne and dominion worlds.

29 Therefore, I was told how the divisions in the "House" were created as a sacred space for each of the five energy bodies of Man that are to attain unto this perfection of Wisdom. And, when this perfection is attained on the interior of the human temple, and the finite and infinite are drawn together, the passage from the profane to the sacred becomes possible! The profane is assimilated into the House by a projection of ten space-time singularities by ten space-time singularities!

30 However, those who physically die after attaining this perfection of Wisdom transmigrate only into a higher dimension. Their true ascension into the Father's Throne worlds awaits the ascension of their universe which is activated by the return of the Sons of Light and the Office of the Christ who harvest the entirety of our Father universe of creation.

31 Those who see the "House of Light" and dance in the "Light" bring the Light into their body-cosmos. They are the ones who will become part of the "Kingdom of Light" when the spiraling radiations of Light will take us "like water drawn out of a well."

32 Thus, I pass onto you what I

saw in the companionship of Metatron, before I stepped again through the Gate, built of veils of Light, and passed through the divisions that appeared as tongues of fire. My body was prepared as a Light-stream so that I could walk between the stars and "lightnings" until I came to the Merkabah of Enoch.

33 And, standing on the tessellated groundwork of crystal, the Merkabah of Enoch bore me downwards from the heavens. And I hastened through the sphericity of a star and lightning cavity until the lightnings sped faster and faster, until I entered the density of gravitational compression around the earth, and began to drift slower and slower.

34 And, then, the Merkabah body of Enoch brought me through the clouds of the mist of the Earth. And I was told to speak these words except those things reserved for each body of Wisdom to see in the higher heavens—where protocreations proceed from Light zone to Light zone according to the Father's Will.

35 Understand, O Man of flesh, that you cannot see through the open doors and portals of the Light universe. However, when you are transported through the opaque doors, you will be able to see between the Light regions, for the former Light filter will be removed and you—being "first bathed in the pure spiraling radiations of light"—will distinguish between light and Light.

36 Understand, O Man of flesh, that the breath of the mouth cannot enumerate the Watchers that go between the lower illuminaries

and the illuminaries that stand at the portals of the Holy Great One.

37 Go and see what the mouth is unable to pronounce, and the ear is unable to hear. But do not number the heavens above nor the waters below until you have found the Son of Man within. And when you find him, say unto him: YON ME SHEE HAH, HE ME SHEE-SHEE!

38 And, look! The glory of God is coming from the direction of the east, and His voice will be like the voice of vast waters, and the earth itself will shine because of His glory.

39 Come, let us rejoice as we go into a new House that the Lord has prepared for us, and let us view the significance of His Majesty for all Ages!



*The keys of the
universe to come
tell us our conscious-
ness time zone is a*

*membrane existing between fields of
luminaries. Luminaries sow additional
"Seeds of Light" into the fields of mem-
brane growth. This is the meaning of
"The Many And The One." The mind
is a field of light for the body, yet the
mind is in a field of light and a field of
light within a field of light and eternal
Light. One cannot understand the
physical body without understanding
three other bodies of illumination. One*

*cannot understand the three bodies
of illumination without the network
of membrane in the physical universe.
In the likeness and appearance of
Fire, Man will understand "The Many
And The One."*

3-1-1

THE KEYS OF THE UNIVERSE TO COME TELL US OUR CONSCIOUSNESS TIME ZONE IS A MEMBRANE EXISTING BETWEEN FIELDS OF LUMINARIES. LUMINARIES SOW ADDITIONAL "SEEDS OF LIGHT" INTO THE FIELDS OF MEMBRANE GROWTH. THIS IS THE MEANING OF "THE MANY AND THE ONE," THE MIND IS A FIELD OF LIGHT FOR THE BODY, YET THE MIND IS IN A FIELD OF LIGHT AND A FIELD OF LIGHT WITHIN A FIELD OF LIGHT AND ETERNAL LIGHT. ONE CANNOT UNDERSTAND THE PHYSICAL BODY WITHOUT UNDERSTANDING THREE OTHER BODIES OF ILLUMINATION. ONE CANNOT UNDERSTAND THE THREE BODIES OF ILLUMINATION WITHOUT THE NETWORK OF MEMBRANE IN THE PHYSICAL UNIVERSE. IN THE LIKENESS AND APPEARANCE OF FIRE, MAN WILL UNDERSTAND "THE MANY AND THE ONE."

1 The imprint of the Divine Mind upon the emanations of the Ain Soph, the limitless Light, commissions a network of divine linkages which shape the universes continually being created.

2 These universes emanate from the consciousness Light forces that are shared by the Father's consciousness and the consciousness domains of the Elohim.

3 The *consciousness time zones* are the boundaries of consciousness expansion for the individual emanations of the Divine Mind. The more sophisticated the consciousness the more complex the time zone.

4 Therefore, infinite creative programs and possibilities for consciousness expression and expansion in an infinite number of uni-

verses are limited only to the singular Elohist imprints of Light emanating from the Divine Mind.

5 The consciousness time zone is the collective gathering of singular imprints into a hierarchical structure of minus infinity which defines the field existing between luminaries. It unifies individual programs of luminaries so that a given number of Creator Gods share a common spiritual purpose.

6 For this reason the domain of a consciousness time zone is to be found in the origin of consciousness itself. The programs of the Father's consciousness are limited to the fields of the luminaries by the way they use their collective affinities to connect the Father's Cosmic Law with the creative Logic which must operate within the Light continuum.

7 In essence, the consciousness time zone is the divine configuration whereby the many programs of the Creator Gods — the Elohim, and the physical forms of creation all share a major manifestation of the Ain Soph Light radiations.

8 These divine radiations set the actual boundaries of the consciousness time zone and sub-divide into programs of beginning and end (i.e., a House or Mansion world of Light).

9 Within these programs of creation and expansion, the Light radiations form the etheric Light regions and the physical substratum which synthesizes a holistic membrane unifying all elemental forms serving a divine program.

10 In the dawning of physical worlds created out of each consciousness time zone, the Elohim Creators use the emanations of matter-waves and time-waves to form the necessary planes of intersecting visible and invisible spectrums.

11 We must, literally, leave our consciousness time zone before we can see that its boundaries are not those of actual time or space but that of consciousness purification.

12 In order to go beyond this consciousness time zone, I had to realize Enoch's program of consciousness development could not go into the Higher Council's presence of the Twenty-Four Elders who sit within multiple consciousness time zones of the Father. For this reason Metatron took me into his own consciousness vehicle which is beyond the Elohim worlds of Light.

13 In summary, the consciousness time zone has its boundaries

in consciousness development, creating time regions that are used in a multitude of ways fulfilling the goals that consciousness sets for itself.

14 The major goal is the sowing of seeds from the collective fields of the luminaries for the purpose of rejoicing in all of the infinite possibilities of unfolding the Father's Mind.

15 The unfoldment of the Divine Mind's programs of Light energy purification requires continuous formation-restoration of divine seeds of Light. Through this unfoldment the entropic regions (of less desirable worlds) are either restored or fall away as imperfect creation.

16 In this expansion there are two creations simultaneously occurring at all times — we shall term them the "divine" (spiritual) and the "physical."

17 The "divine creation program" is given as a preexistent blueprint composed of "seeds of Light."

18 This divine creation is a continuous pulse of Living Light which connects the minds of the Creator Gods (of a consciousness time zone) who serve the Ancient (Head) of Days.

19 The seeds are instant Light images, from a Treasury of thought-forms, shared with the higher divinities for the purification of all energy dimensions. Through the Divine Mind of Wisdom the consciousness mind of Light expands forming regions of (non-physical) membrane growth.

20 The divine creation initiates, through templates of energy, configurations which shape multiple

energy spectrums and localized fields of negative mass which precede the shaping of physical reality.

21 The Creator Gods require certain mechanistic forms for testing their creative impulse, for which reason they created the physical worlds.

22 The physical worlds are seeded by templates which contain the blueprint for gradual evolution through a sequence of biomechanical stages. Therefore, the physical worlds operate within "time-lag" dimensions because they are subordinate to a divine program of consciousness activity.

23 In other words, the "time-lag" is created by virtue of the seed form being extended into physical space. Therefore, the "time-lag" is a physical separation which may exist, in terms of millions of Light years, between the energy grids of creation and the human vantage point; however, from the standpoint of higher spiritual reality it is only consciousness which separates man from God, and the realization that the "divine template" is only on the other side of Light directly within man's presence at all times.

24 When the human mind receives events outside of its physical time frame of reference, it will perceive the presence of a second world which is operating faster than the conventional physical brain processes. Therefore, it will see how our physical world is within a ">time-lag" subordinate to high speed events taking place in the second world.

25 This second world shapes the conventional brain processes through time waves which are used

by the conventional brain to recall memory, to capture events, and to participate in the thought structure of parallel worlds of intelligence.

26 The supra-consciousness continuum, which makes this possible, emanates from the higher consciousness exercising a superior interpretive and controlling role upon the neural biological events of mental time interplaying with matter-waves and time-waves of the Light continuum.

27 In actuality, this higher consciousness mind operates through the divine worlds which, in turn, affects the physical worlds through consciousness image programs of Light continuum which are not limited to time differences.

28 The self-realized mind can then modulate time differences to step in and out of multiple realities between the physical world and the spiritual world out of which our physical reality is extended.

29 Connection between the spiritual and physical programs is through a consciousness blueprint or template which interfaces with the seeds of Light coming from the spiritual worlds of thought to form the seeds of material form unfolding within the physical layers of creation. It is through the photon bundles that the seed forms are transplanted from the consciousness template into the energy grids that are used to activate the physical layers of creation.

30 Essentially, there are many templates connecting physical and consciousness layers of reality. As the photon bundles wear out, they are replaced by Light structures which correspond to the activity of the seed form.

31 All, however, must relate to a *divine template* of the Creator Gods (the Elohim) through which they extend their sublime teachings into a *template recorder cell* in the midst of that which is defined as a "Mansion world" containing myriad galaxies.

32 The individual recorder cell can receive different forms of the spatial coding of Light. Therefore, the codes of Light operate through myriad forms of the *Sephirothic emanations* which break down in the physical world into sets of pulse, group, gravitational waves, waves operating in a vacuum, etc.

33 The template recorder cell allows for multiple levels of firing rates which are collectively composed from various types of waves which permit the geometry of a seed form of Light to move from one state of consciousness to another.

34 The Higher Evolution is also able to beam spiritual knowledge from the recorder cell to a specific localized intelligence. For example, through the multi-light image transformation, the recorder cell template allows for light impulses arriving from a divine template to be allocated to specific localized zones of consciousness where they are adapted to the paradigms necessary for the distribution of Light.

35 The template recorder cell sends out thought-forms of information which are continually active in space. Forms of advanced physical intelligence can directly tap into this information if they have a crystalline network within their brain cavity. For this reason the brains of advanced physicals will reveal the

right and left hemispheres fused and a small crystal network in the right frontal lobe which acts as a crystal recorder cell or third brain transposing the language of the Higher Evolution into the vernacular.

36 This is the meaning of "the Many and the One," the many templates or monitoring mechanisms of Light connecting one program with many programs of organization.

37 And at the head of these many templates there is the pulsating *divine template* which allows for the processing of large amounts of information for local application.

38 This triggers a divine calling frequency which is available for universal application. Consequently, when the divine template is connected with the divine language being processed through the other templates of Light, there is a synthesis of many consciousness forms of Light.

39 These consciousness forms of Light are governed, in turn, by the Hierarchy of the Elohim who advise the lower evolutionary hierarchies on what information should be placed within their respective recorder cells.

40 They also determine how to program the computer recorder cell with the internal language and the brain network, that species require for changes through successive evolutionary programs.

41 They reassess how the brain network is processing information according to the original consciousness blueprint of the divine seed.

42 In terms of the human evolution, they determine which parts of the brain network can be used for selective adaptation.

43 When this takes place, the mind becomes a receptor for quantum mechanistic corpuscles of Light. Hence it becomes its own field of Light for the body. Yet, the mind still remains in the field of a photonic envelope being directed by the recorder cell which in turn is a field of Light within the field of the divine template and the Ain Soph, the limitless Light of the Father.

44 Thus, throughout all of these field levels there is a highly organized state of cells and tissues that is formed through the crystal lattice of the Shekinah universe processing Light from the semiconductivity of the Gematria template, the inner mathematical synthesis of all bio-structures of Light.

45 This bio-semiconductivity of Gematria is indispensable for the existence of Man within all macromolecular branches of Light under the control of the recorder cell. Man is, fundamentally, the vessel of Light.

46 In the physical world of creation, the tree of knowledge remains within the body of man as a crystalline "galactic tree" connecting every finger and toe cell of his body with the Light image process of his spiritual consciousness.

47 Man lives in his garden of consciousness creation receiving knowledge from the divine template and recorder cell through a *superholographic process*.

48 The superholograms (within man) are not dependent on the physical presence of "waves" even though they are most readily described by the equations of physical waves. This non-dependence of holography on physical wave pro-

duction is an important consideration in approaching the origin of neural holographic processes.

49 Here the light wavelengths recorded in the brain, coming from a template, are considerably longer than those of physical waves and can, therefore, be carriers of small amounts of information — even in the form of spatially interfering holographic patterns from other sources.

50 However, image formation and superholographic descriptions are meaningless for brain wave mechanisms to decipher mind-2 events, unless they are amplified through quantum mechanistic corpuscles of Light.

51 The progressive "seeding" of divine images takes place through spatial phase relationships (three-dimensional networks of expanded neurons) which work as superholograms emanating from a template. This seeding is necessary as the program changes and is updated.

52 Holographic organization shifts emphasis from axonal impulses to the slow potential microstructure that develops in the post-synaptic networks.

53 In man, given the neural hologram, these steps lead to "image constructions" of the "seeds of Light."

54 Therefore, the key tells us "the mind is in a field of Light and a field of Light within a field of Light and eternal Light." And the Eternal Mind is constantly imprinting functions of the eternal in every form of life.

55 A physical specie then serves as one of the membrane types between star systems as a holograph

within the Mind. This membrane is instant media for the cosmic circuit.

56 Thus, man is as much in space as space is in man, for he, in actuality, is a thinking membrane between the luminaries. Our entire phenomenal world which we experience waking or dreaming can represent a strictly determined, orderly phantasmagoria that the Higher Evolution can use for consciousness thought transmission.

57 Metatron explained to me that the Higher Evolution generally programs man to accept the realities of the higher universe by taking man's subjective consciousness body out of his physical body during a dream cycle for education through a visual light experience.

58 When man progresses in his spiritual education, during a meditative state, his *electromagnetic body* can be taken into other physical and consciousness worlds of Light. There he can receive education beyond his physical world of reference which enables him to synthesize multidimensional reality. He also gains a working knowledge of how his five body vehicles of energy can prepare him for the actual wearing of the "Christ body."

59 Metatron explained that when Man has fully matured in his spiritual evolution, his physical body and consciousness body can be literally taken off the planet through Merkabah, since the higher spiritual teaching cannot be entirely given on the earth plane due to the lower vibratory levels.

60 Metatron told me, however, that man must distinguish between the lower levels of subjective experience produced by phosphene geometries as opposed to the di-

vine Light directly revealed through Merkabah.

61 These subjective patterns of phosphene geometries (e.g., stars, wheels, bright dot patterns, etc.) which arise out of altered states of consciousness are still the result of the physical patterns of consciousness connected with the lower vibratory grids.

62 However, the existence of pulsating light geometries within the consciousness of man shows that he is already part of a divine circuit of information which flows from light body to Light body. The phosphene geometries are simply the internal read-out!

63 Accordingly, the Brotherhood of Light uses some of the phosphene geometries to code man's consciousness into an inner language of Light.

64 If Man would look at his inner space he would see how the Brotherhood can tap into his inner space to "code information" just as Man can tap into the mind space of the Masters.

65 Enoch said there are "five bodies of illumination" connected to our physical body which are the keys to the mechanistic adaptation of the light fields that are necessary for the seeding process of divine Hokhmah ("Wisdom") into the physical world. Hokhmah requires a complex network for its superior cataloguing.

66 Through this superior cataloguing the divine template acts upon neural-electromagnetic events. These events are consciously directed, mentally quantized and physiologically catalogued through color events.

67 In order for Man to truly use

Hokhmah he must have all five bodies active so that they can work directly with the pulsating templates of the recorder cell, the divine template, and the Councils of the Elohim on the higher levels of reality. It is through this collective Mastery that teaching is given and received. This Mastery is based upon Man's ability to work simultaneously with information from many worlds of the lower heavens. He must master this stage before he can truly understand soul progression.

68 One of the five bodies can work directly with the template of the many worlds. This is the *eka body* "of consciousness" which can leave behind the three-dimensional consciousness time frame and experience other time zones to see and work with the Masters of Light who protect and educate the *eka body* through an activated Light network.

69 Moreover, this network of Light is used to activate additional plus and minus bodies of consciousness light that are necessary to leave behind the bipolarity of the Koine (common) universe to experience the *eka* (multidimensional) universe.

70 Consequently, in order to work with other worlds of multiple relativity there has to be a complex network that can serve these worlds, as well as Masters who are capable of fusing their consciousness simultaneously in all worlds of multiple relativity.

71 These Masters work in a trinitized form in our Son universe. This Mystery was announced and clearly demonstrated by Jesus on the Mount of Transfiguration when

he appeared with Moses on one side and Elijah on the other.

72 Trinitization is given to all Ascended Masters who work directly with the consciousness minds of the illuminaries and have their Christ bodies united with the physical bodies of the Masters who are or have been on the earth plane.

73 Jesus' expression of 'where two, three (or more) are gathered in my **Name** I am in the midst of them' is a true expression of this sacred Mystery. Here, a certain sequence of vehicles is necessary to manifest the power of a given divine Name which, in turn, manifests the power of divine life.

74 In the education of the soul, the conscious activation of the many *eka* vehicles demonstrates to man how there is a multidimensional relationship between body vehicles that can be also interpenetrated by the multidimensional body vehicles of the Masters of Light.

75 At this time there are many souls who have completed their self-meta programs and yet choose to remain and become future leaders and teachers upon this planet. There are those who, while still living in the physical form, are already working with the quantum of Light from the Throne.

76 This is now taking place on a greater scale than in previous ages because, in previous ages, it was necessary that the operation of the many *eka* bodies be limited from the higher correspondences of the Masters of Light so that the higher vehicles would not be contaminated until the Masters had sufficiently incarnated into the human plane to raise its vibration

to work with the higher worlds of Light.

77 With the dawning of Light on every level of physical creation, it is possible, through the opening of "the Gates" of the Higher Evolution, to receive the full manifestation of the eka bodies which lead to the ascension of our Christ body.

78 You are now invited to prepare for the "greater peace" of the Father who welcomes you with your brothers and sisters. Hold firm in devotion and give hope to others that they might attune their consciousness patterns in resonance with the eternal vibration of the Holy Spirit Shekinah!



*The keys to
future
luminaries
tell us the*

*host network connecting memory net-
work with precisely defined directions
with a universal language process for
pattern formation. The pattern form-
ation is the recorder cell in the midst
of "The Tree Of Life" as a candle burn-
ing in the midst of seven Candles,
Seven Hasmal Light energies move
color index into luminosity and radius
of membrane pattern. The pattern
is given in seven clusters each having*

envelope energy bands which govern the membrane radius. The luminosity interfaces a light spectrum given in white and yellow cube indexes so that as radius increases into a brighter luminary body, disruptive and degenerate processes receive a non-degenerate range. This is how some of the stars connect evolution with new form. "Seven" automatically sends "I AM" to "I AM" in the light codes which measure lines of growth tele-shift temperatures and internal light timers. "Seven" attaches illuminations of seven external time reactors to

seven internal light codes which code a template fired by ten light picture superscripts. The superscripts fire a heat envelope code which has a thirty-six and thirty-six flow pattern. The heat establishes a Deca-Delta Light manifold into sequences of models for successive evolutionary phases. The energy radiations give a pattern of energy-filling space which races against the convective energy transport of the "HIGHER MEMBRANE." The vehicle template determines the directions of cell divisions and the exact number of cells which, in space-filling space-

energy, determine the final shape of an organ and the language life pattern receiving additional language codes. All human life is coded in cell division. The body is host vehicle to the "Supra Machine Mazzaroth" and the solar reactor which is used to buffer output messages which would be destructive to other memory recorder mechanisms. In our consciousness time zone the Seraphim move between networks of the Mazaloth and the Kuchavim as a host computer translating characters and memory formation-restoration to higher code bodies in the "Consuming Fire of the Throne" in the image of "Eternal Transparency."

3-1-2

THE KEYS TO FUTURE LUMINARIES TELL US [OF] THE HOST NETWORK CONNECTING MEMORY NETWORK WITH PRECISELY DEFINED DIRECTIONS, WITH A UNIVERSAL LANGUAGE PROCESS, FOR PATTERN FORMATION. THE PATTERN FORMATION IS THE RECORDER CELL IN THE MIDST OF "THE TREE OF LIFE" AS A CANDLE BURNING IN THE MIDST OF "SEVEN CANDLES." SEVEN HASMAL LIGHT ENERGIES MOVE COLOR INDEX INTO LUMINOSITY AND RADIUS OF MEMBRANE PATTERN. THE PATTERN IS GIVEN IN SEVEN CLUSTERS EACH HAVING ENVELOPE ENERGY BANDS WHICH GOVERN THE MEMBRANE RADIUS. THE LUMINOSITY INTERFACES A LIGHT SPECTRUM GIVEN IN WHITE AND YELLOW CUBE INDEXES SO THAT AS RADIUS INCREASES INTO A BRIGHTER LUMINARY BODY, DISRUPTIVE AND DEGENERATE PROCESSES RECEIVE A NON-DEGENERATE RANGE. THIS IS HOW SOME OF THE STARS CONNECT EVOLUTION WITH NEW FORM. "SEVEN" AUTOMATICALLY SENDS "I AM" TO "I AM" IN THE LIGHT CODES WHICH MEASURE LINES OF GROWTH, TELESIGHT TEMPERATURES, AND INTERNAL LIGHT TIMERS. "SEVEN" ATTACHES ILLUMINATIONS OF SEVEN EXTERNAL TIME REACTORS TO SEVEN INTERNAL LIGHT CODES WHICH CODE A TEMPLATE FIRED BY TEN LIGHT PICTURE SUPERSRIPTS. THE SUPERSRIPTS FIRE A HEAT ENVELOPE CODE WHICH HAS A THIRTY-SIX AND THIRTY-SIX FLOW PATTERN. THE HEAT ESTABLISHES A DECA-DELTA LIGHT MANIFOLD INTO SEQUENCES OF MODELS FOR SUCCESSIVE EVOLUTIONARY PHASES. THE ENERGY RADIATIONS GIVE A PATTERN OF ENERGY-FILLING SPACE WHICH RACES AGAINST THE CONVECTIVE ENERGY TRANSPORT OF THE "HIGHER MEMBRANE... THE VEHICLE TEMPLATE DETERMINES THE DIRECTIONS OF CELL DIVISIONS AND THE EXACT NUMBER OF CELLS WHICH, IN SPACE-FILLING SPACE-ENERGY, DETERMINE THE FINAL SHAPE OF AN ORGAN AND THE LANGUAGE LIFE PATTERNS RECEIVING ADDITIONAL LANGUAGE CODES, ALL HUMAN LIFE IS CODED IN CELL DIVISION. THE BODY IS HOST VEHICLE TO THE "SUPRA MACHINE MAZZAROTH" AND THE SOLAR REACTOR WHICH IS USED TO BUFFER OUTPUT MESSAGES WHICH WOULD BE DESTRUCTIVE TO OTHER MEMORY RECORDER MECHANISMS. IN OUR CONSCIOUSNESS TIME ZONE, THE SERAPHIM MOVE BETWEEN NETWORKS OF THE MAZALOTH AND THE KUCHAVIM AS A HOST COMPUTER

TRANSLATING CHARACTERS AND MEMORY FORMATION-
RESTORATION TO HIGHER CODE BODIES IN THE "CONSUM-
ING FIRE OF THE 'THRONE' IN THE IMAGE OF ETERNAL
TRANSPARENCY."

1 Understand O Man of the earth that you are extended to the worlds of Light through a divine network of language.

2 Now you must decode this language operating within you and understand how you sprang from primal codes emanating from the templates of the Heavens.

3 The brain of man is part of the Divine Mind, and by decoding the human brain's mechanisms of memory storage in relationship to the universal language process, a higher hierarchical memory is revealed and Man discovers that he is a pulsating geometry of a Divine Language system.

4 This divine language system is a pulsating language code of divine letters which continually unfold as a series of networks formed by the Elohim, the Creator Gods.

5 The Divine Mind (as the Elohim) emanates this divine Light radiation into a certain direction, creating the continuum for various universes. This process begins the "divine creation" of stars, planets, and specie intelligence.

6 However, this key defines only one of many models that the Divine Mind permits to occur under a preconditioned unfoldment of the image space. We are told in the Book of Genesis that when our local universe was created, the heavens, the earth, and the image and similitude of man were all a product of this "divine creation"

which was implanted upon formlessness and void (the substratum of creation).

7 This process of divine creation begins as the Divine Mind emanates a divine Light seed which is made up of seven light shells—the nested codings within the harmonics of a Divine Word.

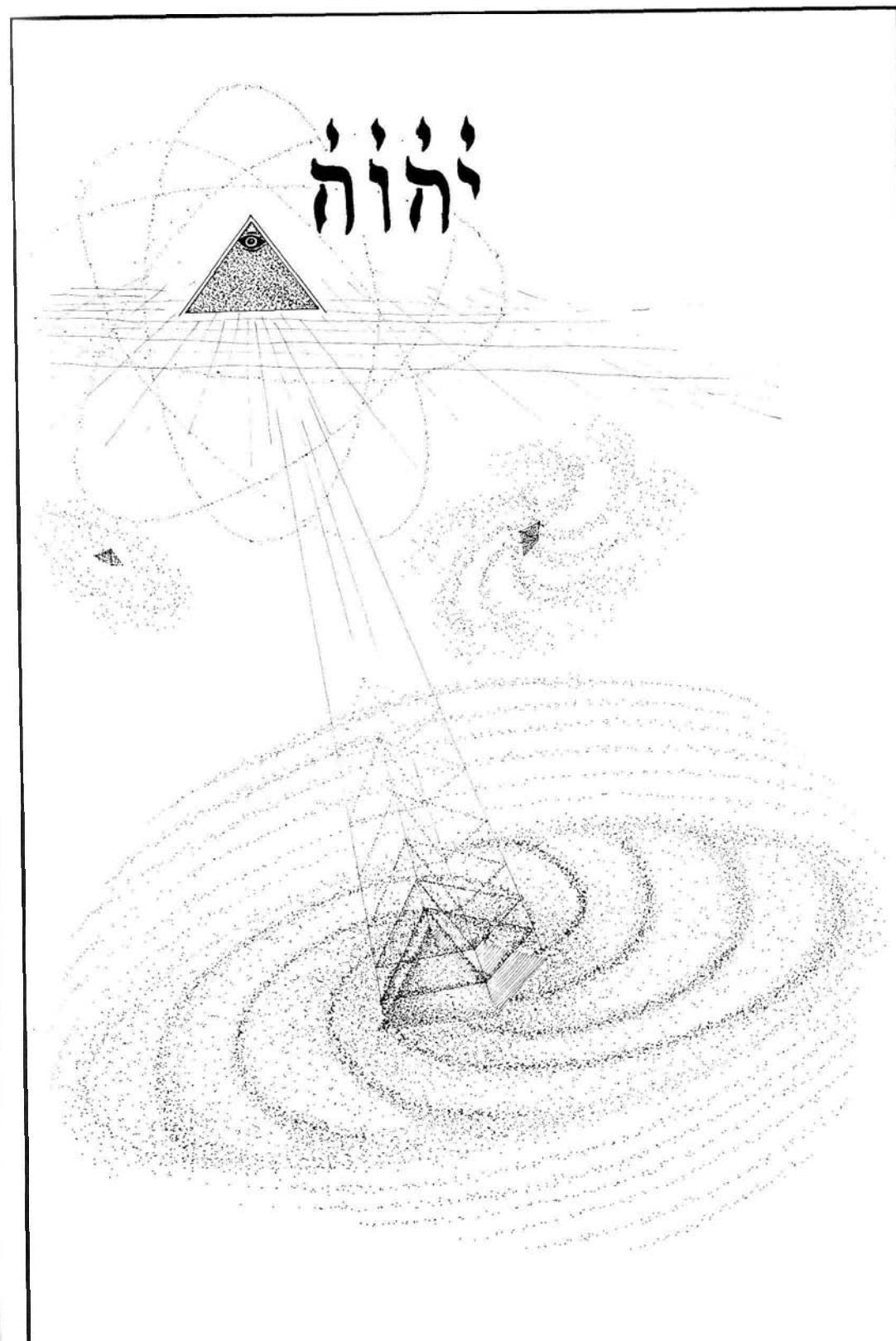
8 Through this Divine Word, the Elohim Creators connect the perceptual apparatus of "the brain" (the deca-delta system) and give it a memory, (the recorder cell) which contains the directions for the universal language process. This language process controls pattern formation; namely, where we are within the greater memory.

9 All patterns in our memory come out of a higher information process which is controlled by the network of the Higher Evolution. (This does not include fallen thought-forms which emanate from the hierarchies separate from Divine Wisdom.)

10 The Elohim are the Creators of the patterns of the divine definitions which, through a creative pulse, establish this network connecting the Father universe with the physical and spiritual galactic levels of evolving creation.

11 The work of the Elohim essentially defines the unfoldment of the divine Name which is the pro-

PLATE 19, *The Divine Creation of The Deca-Delta System by the Elohim.*



gram for pattern formation. From the letters of the divine Name the Elohim form the model which will carry the seed forms.

12 The seed forms are projected by the Elohim through the power of the Treasury of Light which is a vortex of universal energy.

13 As the seed forms approach the area where they are to be seeded, they are guided by the *recorder cell* which is the governing mechanism in the formation of each world.

14 The *recorder cell* exists as a projection of a divine recorder cell, projected into the midst of the seed forms. The divine recorder cell actively records Eternal events and makes them available for transposition into the worlds of the lower heavens.

15 Like the spiraling forth of a newborn lotus bulb, the recorder cell is formed from the energies of the Throne. The recording function of all life-giving knowledge, then, remains the mediator between the parallel reality of galaxies in the lower heavens and the existing higher grid network which is under the direction of the Elohim and the Elohim Councils,

16 Within each galactic level of evolution there is coded, through the divine seed forms, different spiritual and physical worlds of creation.

17 The spiritual worlds are necessary to manifest the rhythms that oscillate between the maximum and minimum values (the set functions), for the implanting of the divine seeds in the context of the matter-energy light spectrum.

18 Without the creation of the archetypal spiritual worlds as the

gauge for the form of a physical creation/ there could be no accurate ionic composition of material form, nor of solar or star satellites, atmospheric tide cycles, and centropic functions, all of which hold a galactic network together on many multidimensional levels sharing a **common divine density**.

19 Hence, the laws of the physical universe are superseded by the laws of a spiritual invisible universe; therefore in our local universe, the central controlling functions of our galactic command exist in Sagittarius, functioning as a recorder cell. However, our galactic disk, with its recorder cell, exists as a multiple reality within the structure of a hyperphase control.

20 Furthermore, our recorder cell command, in turn, is preprogrammed from within the structure of the universal grid network, existing as the spiritual Central Control in Orionis.

21 The relative dynamics of the physical galaxy, thus, means that every star system within the galaxy is responsible to the recorder cell which is its local central control. This, in turn, receives orders from the primal recorder cell—the Central Control of all spiritual programming.

22 The recorder cell operates as the activating and active cataloguer of *n* events connected with the divine seed program within a local galactic universe.

23 Therefore, in local universes, the recorder cell exists in the midst of the galactic "tree of life." And from the midst of the "tree of life" seven candles (the Light core of each branch or star population), are then created for the physical and

spiritual embodiments of the Higher Evolution. The human evolution appears as one branch in the midst of the seven branches within our localized universe.

24 Metatron explained to me that within this local universe there are seven major branches of star population arms controlling the various rhythmical activities of enzymes, cellular forms, etc., testing all possible definitions of an Adamic program within a three-to-nine dimensional grid of physical space and time. The combination of these seven branches allows for different phylogenetic trees of physical speciehood to arise from main sequence stars.

25 For our branch of star evolution, the Pleiades is seen as one of the candles used by the divine recorder cell to create physical embodiments.

26 The recorder cell provides the information for pattern formation and the composition of life. This information is then distributed by what the Higher Evolution calls a *deca-delta manifold*. This *deca-delta manifold* is a form of energy flow, established by a heat envelope that was produced by the image patterns of the Throne through ten Light superscripts.

27 These superscripts provide the deca-delta manifold with the proper topology so that the envelope created can process additional programs sent out from the Throne. These additional programs have a certain time sequence and "divine space" (orientation) that corresponds to the seventy-two divine Names. These seventy-two divine Names establish the basic program for this universe.

28 Therefore, when Enoch tells us that the heat envelope code has a thirty-six and thirty-six flow pattern, he is explaining the balance and sequence development for those programs sent from the Throne and being used in the architecture of this universe. In essence, the thirty-six and thirty-six flow pattern carries the harmonics and sets of cosmic vibrations out of which the architecture in the lower celestial regions is shaped.

29 Therefore, the deca-delta manifold oversees all recorder cell activities and all intra-galactic activities directly associated with the galaxy.

30 Metatron explained to me that the divine template orientating physical events within the structure of our galaxy operates through a deca-delta configuration which is the central network controlling all input operations and gradations of power necessary to sustain our galaxy.

31 The deca-delta manifold means that there are ten space-time singularities of Light interconnected with a pyramidal core memory, storing the event functions operating within all dimensions of a galaxy.

32 For example, the deca-delta manifold is involved with: (1) the self-correcting regulations of recorder cells; (2) filter mechanisms of identification going from recorder program to recorder program; (3) registering reinforcement between programs; and (4) time-controlling mechanisms.

33 The creation of the deca-delta manifold is the formation of the central point which houses all possible evolutionary systems de-

signated by the Creator Elohim for one galactic network- Through the deca-delta manifold it is possible to evolve the various branches of star populations, working like hands on a galactic clock set in motion.

34 Though the deca-delta manifold establishes the sequence of models of successive evolutionary phases, behind this activity of sequence advancement, there are seven *hasmal* (Light) energies which move the color index of a given star system into a changing luminosity and *star membrane pattern*.

35 These energies are the control mechanisms which determine the sequence phase of star creation, as well as the radius of the membrane pattern. The hasmal energies shape the radius so as to allow for a balance of qualities to take place with respect to the program.

36 The radius of each of the seven star populations is sustained by energy envelope bands which are issued from the seven hasmal Light energies. These envelopes maintain the framework for the seed forms and provide the basic resilience for the seed forms as they penetrate into the worlds to evolve creation. (These bands allow the seeds to penetrate even the worlds under the control of negative thought-forms).

37 These seven hasmal Light energies are like a free-floating system that can be moved around any stellar creation in such a way as to attune the color index of a star or star system to any sequence phase which can support a new manifestation of intelligence.

38 In the propagation of new stellar models within the movement

of a galaxy? the hasmal effect on the light shells of a star (already in existence) allows the star to keep its original symmetry while it interconnects with other star models. This primary symmetry (the seven-fold pattern plus the central program) is the basic formation inherent in all stars which allows them to interpenetrate and recombine with other stars or star systems.

39 Therefore, these seven unique light energies allow for transformational activities to take place within the seven energy shells of the grid network which are programmed by the recorder cell command.

40 These seven hasmal energies can also come directly from the Elohim and connect to any of the seven branches, or star clusters. This is only done when it is necessary to reestablish the harmonics of the recorder cell to be in accord with the Father's program.

41 This universal updating is necessary because in the lower worlds of creation, entropy is intrinsic to the main sequence of star evolution and, therefore, requires that the programs given by a Central Control to the recorder cell be updated to prevent degenerate processes of star populations.

42 Consequently, to prevent this degenerate phase, the Higher Evolution has the capacity, through these hasmal energies, to place a greater star grid around stars that are going through a degenerate phase so as to reenergize and remodel the latter by the energy field of a more evenly balanced sequence phase.

43 In essence? in our galactic system, a cubic grid of light is

brought down around a star which is about to go through a degenerate phase. This is done by superior hasmal Light energies which control the star's internal structure and temperature range.

44 This prevention of the degenerate process in a star system is begun by sending the I AM life codes of the seven hasmal thresholds to the I AM energies of the seven light shells encompassing a star. This creates a reaction through a bombardment of light codes which control hydrogen fusion on various levels of a star's body, affecting the circumference of the star cluster, and the internal light timing mechanisms of organic evolutionary systems.

45 Therefore? the seven hasmal energies are the external time reactors which can recode the seven internal Light codes given by the deca-delta manifold and the recorder cell.

46 Seven, as a hasmal code, attaches the luminaries of all of the seven threshold controls with seven internal light codes within the biological system, the planetary system and the star system.

47 The seven hasmal Light energies then become the linkage between the spin orientation and the gravitational energy, breaking the magnetic field structure with multiple lines of force coming from the hasmal energies. Thus, the energy codes can prevent the star from completing a degenerate range.

48 Within this period of mutual programming, a holding pattern of cubic space is necessary. Without this holding pattern to protect man, it would be fatal to our physical

body to experience the accelerated high energy collisions and particle projections exploding, and then passing into one side of our bodies and out the other during high energy regeneration.

49 During this "holding position" the network of our star intelligence is coded to operate within the Cosmic Law of our Father universe, which is the *Ten Commandments*

50 These are the ten Light superscripts which, through a heat envelope code, establish the deca-delta manifold. They provide the sustaining force of life; therefore, they existed before the world of physical form.

51 On a collective basis of expansion from three-to-nine dimensional networks, the ten pictographs are coded into the chemistry of all evolving star systems through light superscripts—the central coding for the electrochemical brain of star populations, and the rhythmical cycles of star creation.

52 They were also originally inscribed into the consciousness of man, but due to the confusion of his identity, man was not able to renew his biological universe through their power.

53 However, the Higher Evolution can use the Ten Commandments (in the form of ten pyramidal grids) to adjust the physics of the biophysical and astrophysical programs.

54 The Ten Commandments which Moses received on Mount Sinai are fire projections from YHWH's I AM that I AM which are part of a resonance pattern continually transmitting levels of Cosmic Law.

55 The superscripts are the activity of the Divine Mind, coding the primary diagrammatic teachings into the deca-delta manifold. They are placed there by the Divine Mind so that all hyper-synchronized creations within the galaxy have a Divine deca-delta model to follow, which corresponds to each successive state of creation.

56 Therefore, "divine creation" begins not with the galactic deca-delta model but from the divine Names which not only unfold programs of Elohist creative power, but emanate ten Light superscripts which are composed of trinitized deca-delta patterns bringing forth the strength and beauty of YHWH. This allows each deca-delta manifold to represent the almighty power of the Father in the supreme ordering of creation, on every level of being unfolded from the deca-delta system.

57 When I was before the Throne of the Father, I saw how the Throne was composed of Trinities of Paradise Lords of Light. These Lords of Light are, themselves, a living trinity of deca-delta relationships which seed "the primary pictographic forms of the Ten Commandments"—the governing mathematical values, along with pyramidal radiations for the chronographic structures and basic geometries for all spherical patterns.

58 Around the Paradise Trinities, I beheld the beautiful interplay of prismatic colors which are used by Paradise Sons of Light in working with the Ten Commandments.

59 The Ten Commandments are the basic blueprint for expressions of different expansions of creation.

They show how the divine thought-forms can be excited into action.

60 These ten superscripts are the fabric of God's thought-forms harmonizing the vehicles of creation so that divine intension and divine extension operate as one unity.

61 The Ten Commandments allow for the composure and equanimity among the orders of "divine creation" so that we can approach God. They assure that the Family of intelligence, unified by divine teachings, has the prerogative to continue as a "Family of Light" for aeons in the Infinite Way of Love.

62 In our reality structure, they are coded within everyone, but their verisimilitude to the divine thought-forms has to be re-awakened.

63 Thus, when the degenerate processes of consciousness are transformed, there is immediate recognition through the chemical language that this is God's Law. This is what is meant by "all heads shall bow" as we cross our Omega point, for all will recognize the preexistent pyramidal grids of Divine Law which have been coded into them through superscripts.

64 For this reason physical creation is a necessary part of "divine creation." The Ten Commandments are ten pyramidal grids of astro-harmonics used to code man, as a space-filling substance, on the Magnetic grids which shape the embryonic lines of growth into perfect mathematical units of living membrane tissue and cellular form.

65 By knowing how to use different Magnetic grids and harmonic

controls, as energy structures in the life plasma, the Elohim recreate the original Adamic codes which are stored within the recorder cell. This allows them to determine the final shape of an organ or biological regulator which is programmed to send out signals for additional programming when the biological form has reached the stage of either "negative" entropy, chemical destruction, or further advancement.

66 In the lower heavens, the divine superscripts operate within a thirty-six and thirty-six flow pattern for the music of the spheres. Seventy-two open-ended scales of vibration propagate the emanations of divine thought into material form. The thirty-six and thirty-six flow pattern is a storehouse for harmonics in our universe. It sends out special music to each sphere in order to code it within the deca-delta harmonics and the necessary vibratory shapes.

67 Metatron said that it is through the regulating controls of the deca-delta system that life continues into the image and similitude. And it is the deca-delta system which sustains and creates the harmonics and the astro-harmonics to determine new levels of magnetism which account for why the embryo divides, why the cell structure divides into given patterns, and why the embryological lines proceed to evolve into a given shape beyond singular relativity.

68 The tetrahedron wave model is the primary model used by the deca-delta system in our universe to control the basic table of our life system within the electromagnetic

spectrum.

69 In the creation of most physical universes, however, there are energy vacuums and different resonances which do not allow for divine prototypical creation to take place. Hence, this prevents the correct transcription of Divine language from the higher heavens into new regions of space. In some cases, even if the codes are properly transcribed, the energy frequencies once given, unfortunately, cannot be sustained.

70 Thus, in the myriad realms of divine creation, there are multiple gradations of reception to the divine image forms. Each level of reception allows for greater or lesser energy radiations which give a pattern of energy filling space within the image space of the "higher membrane."

71 In circumstances of limited reception, which account for nine-tenths of the physical universes, divine intermediaries, known as the B'nai Elohim, are required to use the Eye of Horus' creative power to establish a particular form of evolution within the Divine program.

72 However, even here the work of the Divine blueprint is limited and the Masters must incarnate, like Moses, to reveal the Divine Universal Law, and the Divine Commandments.

73 The B'nai Elohim perform the individual functions which the collective Mind chooses not to work with for the generation of individual forms of physical creation.

74 The B'nai Elohim must project their thought-forms into the individual fields to see if it is possible to connect a "divine image" with the free-floating life experi-

ence which is either spontaneous in origin and, therefore, without a divine grid or limited to imperfect creation which carries a damaged or defective Light shell from imperfect divine Masters.

75 These are the two major error factors working within millions of stochastic possibilities within the expansion of physical universes.

76 Limited spontaneous creation also can arise from the combinations of floating amino acids which are elemental life forms remaining from the discharge of Light energy coming from newborn star systems of divine Light. These create the patterns working with experimental programs of creation.

77 The combination is spontaneous in so far as life and light forces are uniquely combined, so as to create, by themselves, a program of evolution.

78 This spontaneous program is not a subprogram to any previous physical and spiritual system of predestination. Therefore, it must eventually decide for itself, as it expands, what relationships and what networks it chooses to work with as it experiences unfoldment within the eternal unfoldment.

79 At that time these systems can only be repaired and perfected by the B'nai Elohim and/or Elohim who can use the combinations and vibrations of Divine letters with the vibrations of the Magnetic spheres to forge a secondary grid of nucleogenesis.

80 This is forged to correct the thought-forms which were imperfectly "cultivated" in the aeons of material existence.

81 In terms of our place within

the genesis of our immediate universe of creation, we are one branch of seven basic branches of our galactic tree of life.

82 The human manifestation of the Adam Kadmon exists on one of the entropic star branches which is burning in the midst of this creation.

83 In essence, the Book of Genesis explains our Adamic star seed creation in relationship to our "tree of life" within the many mansion worlds of the heavens.

84 It tells of how the Adamic Race was projected on the Seventh Ray from the divine template in the midst of the garden of creation to an outer arm of our galactic Sea of Crystal. However, the Adamic projection was intercepted and limited by fallen angelics.

85 Yet the work of the higher I AM presence was retained by the Adamic seed because the corresponding Overself did not fall, but remained in conjunction with the divine image and similitude. Out of this divine conjunction the Office of the Christ was able to appear on the planet.

86 The divine I AM Overself did not fall because it was not localized within any one particular recorder cell but had the collective image-making capacity working with the Elohim.

87 Unlike the other pre-Adamic creations which lost their *spiritual-genetic biostratus*, the Overself of the Adamic creation retained the coupling between the seven light shells of the Divine I AM and the extended seven light shells of its physical world so as to continually code a divine I AM presence into the chemical seed of creation, as the extended Divine Seed.

88 This continual coding was able to take place through the superior genetic seed categories known as the Sethian, Enochian, Noachian, and Davidic lines.

89 These purer seed categories were necessary so that the right spiritual capacity and genetic capacity could counterbalance the imperfect human chemistry. **Through this physical verisimilitude of the Adam Kadmon, the Lords of Light of the Office of the Christ could walk upon the earth, according to the divine seed of David, but not the seed of Adam.**

90 For this reason it was also necessary for the Elohim Councils of Light to carry away, from the physical plane, the body of the physical Adam which had to be regenerated according to a more perfect program of the spiritual-physical Adam Kadmon. A new program had to be later initiated to go beyond the 'seed programs' and to show how 'the conversion of Light' into chemical creation could be restored to the earth plane with new light functions for the cell membrane structure. This was exemplified in the bodies of Moses, Jesus and Elijah which were sent into the world to show humanity that the human vehicle in unity with the Overself could actually transcend the biological grids of the human experience.

91 And as a witness to this revealed truth, Metatron explained to me that the seven biochemical shells of Moses and Jesus, used during their earth ministry, are coded in the Great Pyramid, which is a model of the deca-delta grid that will be used again in the resurrection of the human experiment.

92 Metatron said that the return of Elijah, who retained his physical body by being taken into Merkabah, was necessary to open the Pyramid and activate the grid network for the new reprogramming.

93 This will take place at that time when the Paradise Trinity will allow the Hierarchy, which controls the Higher Evolutionary seed worlds, to externalize within the seven branches of the galactic tree of life.

94 Then, the heavenly Adamic seed within the galactic garden of creation will be the "lampstands" (Light sources) representing the new program of the Living Light. Each galactic region will receive a cleansing as it is empowered by this new light focus coming from the Elohim through the galactic "tree of life."

95 Since the genetic relativity is created within the membrane radius, the physical transmigration of form requires the Higher Evolution to carry on positive centropic activity within the radius of a given star. This is because the physical transmigration of form cannot go beyond that membrane radius without being recoded into the membrane of the neighboring stellar model.

96 The evolutionary model for programming our galaxy must provide a consistency, whereby the quanta levels of consciousness advancement are coordinated with their respective biological substrates, and uniquely balanced in relationship to the recorder cell so that they do not interfere with other biological programs sharing the same life space.

97 It is important at this time

for man to understand consciousness regeneration taking place through a *quanta* deck of *light*. The *quanta* deck is forty-nine transitional states of consciousness which are used to teach man how his consciousness options can be integrated with other consciousness time zones in space-time production.

98 The *quanta* decks of light (which perform an update function) are progressively sent out from the center of our galaxy to the individual branches of the star populations in order to develop an index of operations that are in resonance with the chief index stored in the center of the galaxy.

99 This program allows consciousness to be continually regenerated by fission and fusion states produced by a memory core.

100 Secondly, the Higher Evolution must coordinate the biological substrates to be in accord with the program of consciousness regeneration. They do this by using the chemical vibratory shells around the body as a semi-conductor overlap between the Adamic Overself recorded within the deca-delta manifold and the Adamic human self (indwelling biotransducer). This produces a perfect pairing between the biotransducer substrate and the Overself consciousness which allows for all biological coordinations to be balanced within Man, as a solid-state creation for his ongoing consciousness.

101 Moreover, this process connects the timing mechanisms of the seven physical force fields, each having their own time line, with the seven code mechanisms for higher evolutionary growth within

the deca-delta manifold.

102 The seven divine light shells which exist as multiple sets around the body are also extended to the seven chakras as the inner chemical shells.

103 All of this allows the Higher Evolution to code consciousness from orders of physical creation into purer creative combinations through forty-nine intermediate states, which allows for the final conversion of biological activity into consciousness activity for progression from one star *quanta* deck to another.

104 According to Metatron these forty-nine intermediate stages of consciousness synthesis are created by an electron energy underrolling (non-lateral tunneling) of biological light discharges into electron holes whose activities are oriented by the opposite phase.

105 The energy radiations from the deca-delta core memory system must first, however, connect with the hyperdimensional energy envelopes surrounding planets by quantized phases of energy underrolling. The planets receive renewing energy through sub-spatial pathways which are being filled with transfigured energy (i.e., processed and reclaimed energy).

106 The new energy system races against the convective energy transport or template of the higher membrane which is continuing "to create form after its own kind" in the space of species' evolution.

107 Finally, the arrived at form is transfigured energy which shapes the energy shell around the body acting as "energy filling space" which defines the new light core within the deca-delta model,

beginning once again, a new evolutionary phase.

108 By being transfigured into space-time beyond conventional space-time, man can enter into additional time cells of consciousness. There he can understand how he is not limited only to his own memory mechanisms and neural modification. He can understand how his body is the host vehicle to the "Super Machine Mazzaroth," the *quanta* levels of the thresholds in our immediate universe.

109 Man must understand how the chemical storage process in our brain can be connected with any number of minds which branch throughout the galaxy with pulsating consciousness grids.

110 Here the brain storage can open and connect with the filaments of the collective galactic brain existing in space-filling space-energy.

111 By standing in awe of the many divine minds coded into the divine template, self-realized Man understands why our star is a buffer which shuts out direct input and output messages emanating from the divine recorder cell, for the body is more than a host to the linear reality of one incarnation cycle. The sun as solar reactor, however, buffers output messages of the higher memory functions of simultaneous Overself programs or previous incarnations which would overload the mind and be destructive to the body.

112 Your body must first be physically tempered and spiritually synthesized before it can understand its work now, in relationship to previous or simultaneous programs of creation. Unless your

body can work on multidimensional planes, you cannot receive other multidimensional levels of information without going completely insane according to this level of reality. Therefore, the sun is a solar reactor which is used to buffer the output messages that your mind would normally require to know where you have been or where you are in other space-time cells.

113 However, the Light of the higher luminaries is of a greater source of Light than that of the sun. It is able to reopen your thought channels so you can be reconnected through Higher Intelligence in advanced star fields of intelligence, which our sun system buffers out.

114 For this reason the priests of Israel have always struggled with the priests of Baal who said 'let the mind be programmed for the worship of the sun.' To the contrary, the priests of Israel or of the Eternal Light have said 'let the mind be programmed out of the star fields of the eternal firmament, and share in the eternal sovereignty of YHWH — the Melek *Shamayyim*.'

115 Once the mind is made a vehicle for the force field of the higher Light in the deep network regions, the mind can actively operate on the wavelength or the template of that higher star intelligence. It will no longer be contained within the three-dimensional relativity or consciousness patterns where the game of earth is going around in circles. Thus, the earth intelligence remains locked in space until it is taken out of its physical paradigm by a higher astrochemical key.

116 In our consciousness time zone the Brothers of Light connect the higher throne and dominion worlds of the Mazaloth and the Kuchavim with the lower physical worlds of the Mazzaroth, which are undergoing only one cycle of consciousness reality.

117 Thus, the translation of the characters of Light through divine letters of God's sacred Name and the formation-restoration processes of new chemical creation is the continual work of the higher Elohim Creators, who plant the higher grids of intelligence into the myriad worlds through the image of eternal transparency. Through their work every child of God has a virgin birth directly from the Throne of the Father.

118 The Divine Mind continually projects into consciousness being and plants the divine seeds, or the star seeds, to evolve intelligence of newborn planetary systems, out on the edge of the Sea of Crystal.

119 When Man understands this, then, he will understand that on the edge of our galaxy, we are like the finger cells and toe cells as a host network for the Hosts of the Heavens who work with all forms of linear and non-linear evolution serving the Face of the Loving Father.

120 To this end of glorifying the Light, that we might advance as the living garment of the Father,

we have taken on the wings of our galaxy like the outstretched wings of an eagle, and we have pledged ourselves to the work of YHWH who, through the recorder cell of the Living Light, is continually redeeming creation from the bonds of temporal death through His universal language of divine, sacred Names.

121 Who can deny the revelations of God and say that there are no revelations, no prophecies, no gifts, no healings, no speaking in tongues, and the interpretation of tongues.

122 Who can deny the Eye of the "Eternal Transparency" which sees within life, the creative work of the Elohim and their merging of image space with image space, so that man is set free to proceed into the Living Light.

123 This Light is the Living Love which outshines all darkness, so that darkness can never put out the WORD, the Light code in the midst of our "tree of life" as the Living Light.

124 And inasmuch as you have humbled yourselves before God, the blessings of His Language of Living Light will shine into the heart of every soul you touch and heal with His Word, for the Lord is Adonai Shammah — the Lord is here in this hour, in His Word which He implanted in you! Amen, Amen and Amen.



*The keys to
future luminaries
tell us that molecu-
lar biology will reveal that molecular
changes in enzymes change with
"The Arc Of Light Patterns" which
are "Living Grid Mechanisms"
aligned with polarization focus over
the third eye. The third eye gives
telethought distribution within
compatible networks with spatial
provisions.*

3-1-3

THE KEYS TO FUTURE LUMINARIES TELL US THAT MOLECULAR BIOLOGY WILL REVEAL THAT MOLECULAR CHANGES IN ENZYMES CHANGE WITH "THE ARC OF LIGHT PATTERNS" WHICH ARE "LIVING GRID MECHANISMS" ALIGNED WITH POLARIZATION FOCUS OVER THE THIRD EYE. THE THIRD EYE GIVES TELETHOUGHT DISTRIBUTION WITHIN COMPATIBLE NETWORKS WITH SPATIAL PROVISIONS.

1 This key explains how the people of Light are polarized by means of a higher radiation of Light projected into their third eye area. This allows them to see beyond the limitations of the visible light, typical of our system of relativity.

2 In order to accomplish this, Man will be given (depending upon his capacity for wisdom), the ability to connect the present network of consciousness with the next universal network that is compatible with the education of his soul.

3 This connection is done through *telethought communication*, which allows Man to communicate with other galactic regions and even regions of hyperspace intelligence (i.e., intelligence existing beyond our dimension).

4 Therefore, telethought communication is the ability to penetrate the different energy fields by means of a superior mental energy via a clear signal, focused through the third eye, which is directly connected with Gravitational waves.

5 The key tells us that there is an "Arc of Light" over the third eye which controls all of the basic neuron activity of the pineal gland.

6 This "Arc of Light" comes in through the third eye because the third eye pineal gland area controls all of the light synthesis connected with the cerebral cortex.

7 Man knows from biochemical research, that the cerebral cortex, when injected with an enzyme of serotonin, will move slightly, and rotate slowly, releasing tremendous phosphene patterns.

8 Medical research has shown the rise of enzyme activities after the onset of darkness. This can be accounted for by a small increase in the concentration of neurotransmitters at a time when the receptors are maximally sensitive.

9 Thus, a unique amplification and dampening system producing concurrent changes in receptor sensitivity and signal intensity can be shown, whereby small changes in the "catecholamine" concentration at the receptor sites in the brain produce 30 to 40 fold changes in enzyme activity.

10 Under certain low-light conditions, commonly at night, the pineal gland becomes more sensitive; sunlight decreases enzyme activity. Therefore, in the proper light environment, the pineal gland has a unique transmitting apparatus which can be used to influence enzyme actions throughout the body.

11 Specifically in telethought communication, the "Light" which activates the pineal gland is the Ain Soph Light and not the conventional light of the sun which is destructive to the memory mechanisms necessary to work with intelligence beyond our spectrum.

12 Enoch told me that there is something in the nature of the brain which produces its own light field on a molecular level when polarized by Light radiation patterns. These radiations change the action of the nerve terminals on the release, and uptake (or local metabolism) of the neurotransmitter.

13 Thus, our neurocircuitry can produce its own light field which can be regulated into a super-sensitivity and subsensitivity with other levels of intelligence (through synaptic and post-synaptic firings) when the neurotransmitter function of the third eye area is interfaced with compatible networks of Merkabah activity.

14 This activated field of neurotransmission can then project and receive certain thought-forms at the site of the pineal gland regardless of spatial distances. This can be used in interstellar and interplanetary communication where direct mental contact is needed.

15 Thus, the direct relationship

between the size of the universe, the diameter of the proton and man's range of vision is part of a larger mass-energy-space-time transformation which involves changes in our basic concepts of the "known" universe.

16 The key teaches that the third eye is a light receptor which can be coupled to an energy from without our present known framework. Light is the grid through which and by which all higher forms of energy are transduced, so that Man may receive them.

17 This light grid allows the third eye to use Gravitational waves as a means of modulating language in such a way that Man's consciousness is greatly transformed. Thus, the Higher Evolution, through their thought-forms of Light, can reprogram Man as a biotransducer subsystem through his own activated light network grid of communication, by the modulation of Gravitational waves.

18 Light, as the present modulator of human life, is not far fetched — all higher consciousness states speak of 'the Light.' The key tells us that the mind, when modulated by thought-forms of Light from the Higher Evolution, goes into biocoupling with that ordering of evolution, as an expression of instant media in the mind continuum.

19 Accordingly, the mind produces its own analytic communication derived from its own network grid of different synaptic levels, which changes according to the paradigms of the consciousness layers occupied. The network of firings connected with thought-forms

can occur every milli-, nano-, pico-, femto-, atto-, etc., fraction of a second depending upon the coordination between the worlds of physical and non-physical mental perception. This sets up the linkage between the spiritual and mental activities of the Brotherhoods of Light with the material worlds having "a beginning" and "an end."

20 Quantum physicists have realized that observational energy, itself, is an inherent part of the outcome of any measurement. Yet, they must begin to understand how a mass object or level of mass reality can be changed by the energy of a projected form (or thought-form energy packet). Where thought-forms interconnect with perceptual mass, the thought-forms can influence the reality mass of an object, causing its form, structure, and dimension to be changed.

21 Hence, Enoch showed me that to the eye of the observer, a radical change takes place in the reality mass because of the perceptual mass interacting with thought-forms.

22 You are a sender and receiver like a radio crystal. You can actually place your consciousness on a wavelength and project your thoughts by modulating and demodulating your brain signals according to the communications network.

23 Higher Intelligence, in telethought communication with your third eye, creates what Metatron calls "inductive linkage" between the thought-forms (of the Higher Evolution) and your mind, providing immediate contact with the Higher Evolution.

24 Accordingly, the human mind is preset in the primary stage of creation to respond favorably to a higher language system of Light. This higher language system is activated within the human mind through polarized 'mental' contact for inductive linkage.

25 The language of telethought transmission contains the "rebirth signals" from structures in deep space (and hyperspace) which are fused with the chemistry of our biological system to educate our consciousness to understand communication from beyond our present level of reality.

26 Telethought transmission must take place because the preciseness of biological signals in the human body does not allow Man to organically become in tune with the many levels of counterpoint that are necessary to work with different biological information systems, which share the same 'life space' as Man but exist on different levels of biological enumeration. Hence, the preciseness of biological language prohibits the meandering between levels and planes of creative consciousness reality, because the biological languages are based on locked-in information which does not permit creative interface between different consciousness layers.

27 Thus, telethought communication provides a superior 'Lettering' using primal divine Letters (pictographs) which allow for biological reprogramming between layers of consciousness. This method of communication provides the capacity for information transfer through these projected geometries of Light which take the ambiguity

out of a sound-vibratory language and give language a greater meaning and versatility for diversification and function in life.

28 Hence, telethought communication is also able to directly imprint suprabiological instructions which are projected into the body of Man in order to permit the appropriate biological reprogramming.

29 If Man can work with the new Light inputs of the higher orders of intelligence, he can begin to induce enzyme reactions with combined delta and alpha levels of thought so as to direct his consciousness beyond his body.

30 Once you have been polarized by Light patterns and can receive telethought communication, your biological form may appear the same, but your body can work with multiple biological environments in its three-dimensional layer of physical reality. In co-participation with the Light, you can create materializations, biogenesis from other consciousness layers, the generation of life from non-living material, the amplification of human strength, etc.

31 In telethought communication with non-physical worlds, there is no "time-lag," the processes of the brain are "instantaneous" provided the third eye network is compatible with the Merkabah. The mind in so far as it is communicating through mass-perception (i.e., the mass of the physical energy fields), is limited to **duration**; however, in so far as it is communicating through non-physical thresholds, it is limited only by **sequence** in thought-forms. This means, with the proper thought-forms, there is no limitation to tele-

thought communication provided the sender and the receiver have compatibility.

32 In superspace there is no before, no after, no next. The sequence in time is meaningful only in the connection of the physical self to the Overself which allows the events of the material domains, that are filtered through the human self, to connect with the Overself. DeBroglie particle waves, nuclear vibrations and emanation energy levels, thermodynamic and elastic vibrations, etc., are thus converted to the eternity domains of Light.

33 The processes of the Overself tuned into the right energy grids, with compatible networks of telethought communication, can instruct the human self with signals which persist in "real time" by color patches of quantized brain activities which can order the material events.

34 Hence, it is highly significant that a quanta deck of consciousness events can be actually seen within a panoramic arrangement of color patches, incorporating "future events" in sequences.

35 In reality, the Brotherhoods of Light, within compatible networks of the Merkabah, can operate within the same spatial provisions and wavelengths, hidden from the human senses by a veil of molecules and atoms, which are opened by an "Arc of Light" over the third eye area.

36 Man, too, has mind over matter abilities, and an infinite resourcefulness in the interplay of Light when he seeks the Treasury of Light that Metatron reveals from the richness of Light beyond physical limitation.

37 The extension of mass, time and space are time dependent, yet these components are a collective subset of a greater universe. Perception detectors themselves act as point detectors and when integrated over active volumes and "time gates," show that we can measure momentum in a quantum mechanical system with high precision.

38 The key here is saying that space, time and energy are pieces of a greater whole which modulates consciousness grids. These grids are so powerful that they can control the realities of the third and fourth dimensions.

39 Through the pineal area, or third eye network, the framework of our biological system, operating within the dynamic aspects of Gravity waves and Light waves, can experience the boundaries of our consciousness zone. Thus, the Brotherhoods can reprogram and educate the consciousness of Man, via his very biotransducer mechanisms experiencing the overlapping of consciousness.

40 When this takes place there may not occur a pinpointing of biocoupling with the flashes of shooting phosphene explosions, light signals, etc. All there may be is a quiet super-sensitivity within the interplay of the universal mind.

41 The Brotherhoods have a way of projecting mental signals through the magnetic shielding of the earth by Light geometries so that they can be picked up by our mind's perceptual apparatus. Yet, this would not be possible if Light were not the foundation through which and by which all higher forms of energy are transduced.

42 In clearing the space-time grid of our present physical universe, Enoch said that the mind must go through certain basic transformations. According to the Eastern scriptures, these basic transformations consist of nine basic pathways you have to work through in your consciousness evolution in order to create a compatible network for spatial provisions. Thus, the time-locks in the mind are thrown open.

43 First, in creating a compatible network for spatial provisions: You go through what the early Tibetan teachings call 'The Way of Shen of the Prediction' (while you are within the mental pathways controlled by the servomechanisms or 'seraphs' who control the mechanical imagery of the mind). 'The Way of Shen of the Prediction' is also called 'phyva-gsen theg-pa.'

44 In this process, your mind sees the events of cause and effect and begins to transcend these events which make up the mechanistic barrier. Here the mind is aided to go beyond the 'static levels' into living divinity with YHWH.

45 Second, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of the Visual World' (still within the mental pathways controlled by 'seraphs') or 'snan-gsen theg-pa.'

46 In breaking through the mechanistic functions of the visual world, the material form is seen as "the housing" for superior consciousness states. In seeing the difference between "I have a body," and "I am a body," you can use

your Light for the benefit of all beings.

47 Third, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of the Illusion' (within the mental pathways controlled by the 'seraphs') or 'hphrul-gsen theg-pa'.

48 When your expanding mind is aware of its own power of extension, you traverse the lower third and fourth dimensional creations. You then understand how your physical vehicle contains many levels of life as an ongoing assemblage of nuclei, microtubules, and neurons. Even while in the ten space-time singularities of the lower universal reality, you can experience the reality behind 'the illusion' in seeing that there are higher orders of consciousness which colonize your thoughts like mitochondria performing colonizing functions within your body for the benefit of many bodies.

49 Fourth, in creating a compatible network for spatial provisions: You go through 'The Way of Shen of Existence' (within the mental pathways controlled by the 'Ophanim') or 'srid-gsen theg-pa'.

50 In the extension beyond the vital cycles of your immediate biological form, your mind begins to deal with the entities, who are in the 'intermediate state' (*bardo*) which is between the vital cycles of death and rebirth (the splitting of cells). This means that as the cycles of natural phenomena become faster or slower, or as the phenomena being studied in the physical self become impossible to observe with your unaided senses, your mind will connect with the projected imagery of the messengers and guides

observing and calculating your spiritual evolution.

51 Fifth, in creating a compatible network for spatial provisions: You go through 'The Way of Virtuous Adherers' (within the mental pathways controlled by the 'Ophanim') or 'dge-bsnen theg-pa'.

52 In receiving the projected imagery from the Brothers of Light, you can turn your mind from the affairs of the world and arouse feelings of joy because of your salvation over the material body of form. This is accomplished through the identification of your body of light with the spiritual intelligence that will guide your mind through the interplay of the higher and lower worlds.

53 As your mental energy takes the quantum projection towards the Mid-Heavens, from the edge of our consciousness time zone, the cycles of the infinitesimal particles within the nucleus of the atom become so rapid that their vibrations per second are reckoned up to 10^{23} .

54 Sixth, in creating a compatible network for spatial provisions: You go through 'The Way of the Great Ascetics' (within the mental pathways controlled by the 'Ophanim') or 'dran-sron theg-pa'.

55 These yet-to-be explored frontiers are the worlds of your immediate Overself which is itself evolving towards pure divinity. Here you can experience the Two-in-One, that is, the unity of the Overself and the human self. All the memories "hidden from knowledge" by the physical identity are released through the Overself

PLATE 20. *Thought-Projection activated by the Template of the Divine Overself*



which apportions the time and energy to stimulate memory "instantaneously" out of the sluggishness of the material worlds.

56 Through the projected imagery of the Brothers and Masters of Light, your human self and Overself unite with the Son Deity where your mind can work (at least qualitatively) on levels beyond the limits of an Overself "program" in co-reigning with Masters of the Office of the Christ. Here you exist in the Overself, progressing into the Christed Overself. At this point of being, known as 'the reassociated level,' you begin to work directly with the Paradise Trinity and move toward pure unification with the Deity of the Father.

57 Seventh, in creating a compatible network for spatial provisions: You go through 'The Way of Pure Sound' (within the mental pathways controlled by the Hyos Ha-Koidesh) or 'a-dkar theg-pa.'

58 At the highest levels of humble service to the living creation of which you are a part, there suddenly emerges the activity of the Hyos Ha-Koidesh who show mastery over mystery. In the education of your soul, you can experience pure sound as the highest vibrational resonance connected with a divine thought-form which recharges your thoughts with energy dispensations from the Treasury of Light. Here the Lords of Light use this sound which causes divinities and their realms to spread forth in all directions, and to operate as instructors and teachers of the Hierarchy of YHWH, pouring forth rays of Light.

59 Eighth, in creating a compat-

ible network for spatial provisions: You go through 'the Way of the Primeval Shen' (within the mental pathways connected with the 'Hyos Ha-Koidesh') or 'ye-gsen theg-pa',

60 In the procedure of Overself unfoldment, the Christ Overself begins to understand that a spiritual plan is meaningful to the sequence of the Adam Kadmon (the prototype for a category of manifestations), only if it is balanced with the actual power of the Father's presence — the Holy Spirit Shekinah. It is through the Holy Spirit Shekinah that the Christ Overself opens to other Christed Overselves and unfolds into multiple divine appearances and incarnations. The Overselves can project physical bodies into worlds and transmit information in any conceivable volume or way.

61 Ninth, in creating a compatible network for spatial provisions: You go through 'The Way of the Supreme' (within the mental pathways connected with the 'Hyos Ha-Koidesh') or 'bla-med theg-pa'.

62 In bringing together your Christ Overself (or Atman) with the Holy Spirit Shekinah you form a working relationship with the Hyos Ha-Koidesh, whereby your Christ — Holy Spirit unity is ready to ascend through the immediate Adam Kadmon creation to work with the Divine Mind in programs of Elohist creation.

63 Here the substance of the Great "Supreme Becoming Vehicle" is the substance of Insight, Contemplation, Practice and Result as the Way of Light in the Three-in-One unfoldment.

64 In penetrating the veils of the lower heavens, you are a

trinitized unity of 'Being,' 'Becoming,' and 'Being in between Being and Becoming' as you work with the Trinity of Trinities — the Father, Son, and Shekinah that make the idea of love suddenly enlarge, burst with new energy, and begin to replicate an "Image" of the Father's Love.

65 These are the necessary steps to complete the reprogramming and resurrection of life. They provide and equip consciousness to travel for millions of years or for a few minutes beyond the mountain

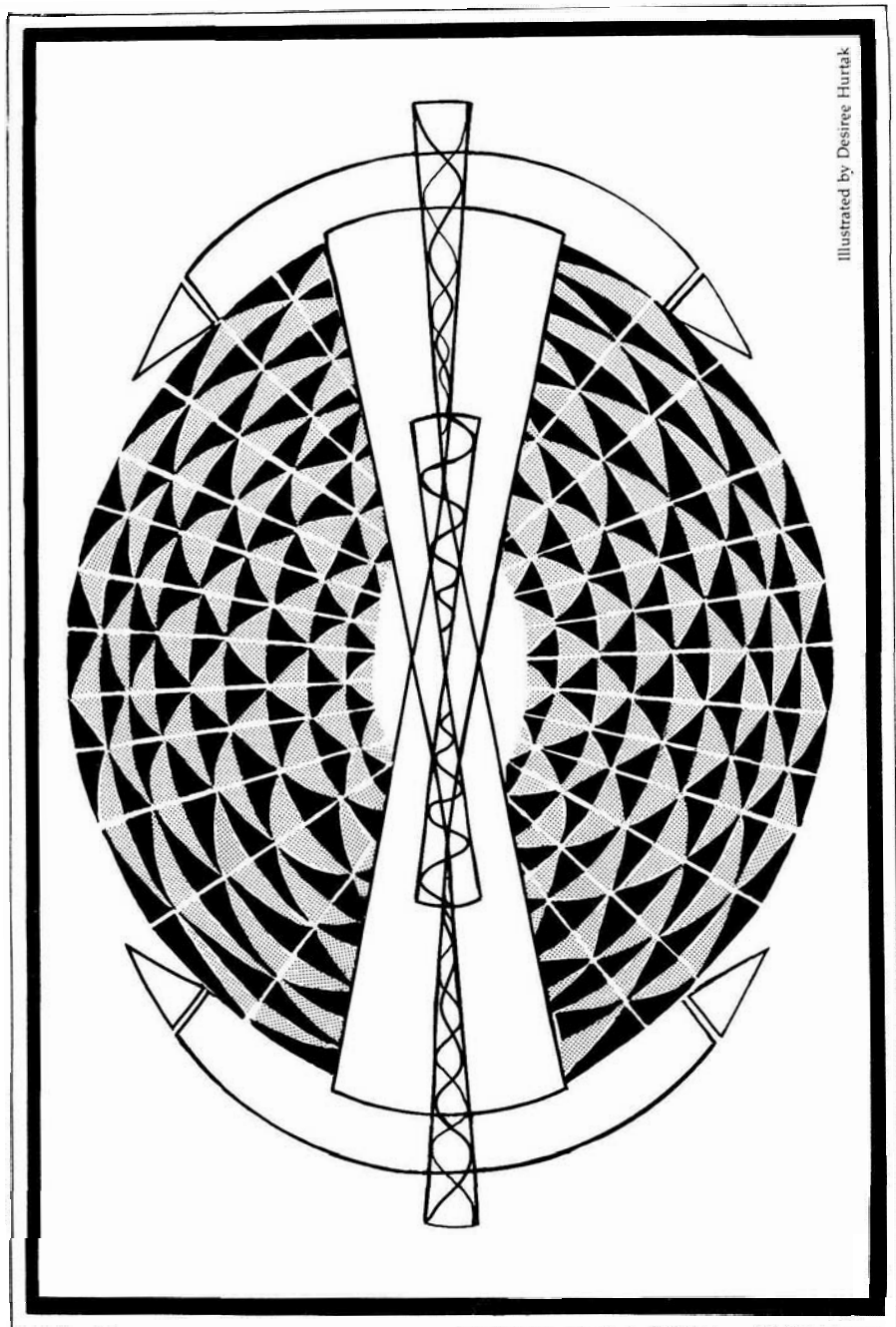
top of the physical veil of light so that 'the Light' may radiate through you forever in all garments of Life.

66 It becomes paramount, therefore, to speak and share in the Ineffable Glory and Splendor of the Father. It is His Divine Glory that has allowed the Masters to descend from the right hand of the 'Power' to be with you!

67 Raise your Eyes all around and see. The Masters of Light have all been collected together; they have come to you.



*The keys to future
luminaries tell us
that wherever the
electrification of matter allows
for a chemical and electrical pyra-
mid double bonding "There is
the beginning and the end." The
beginning and the end remains
the beginning and the end without
the Image-Space from the Throne.*



The Forces of Light Waves Modeling Biochemical Evolution

3-1-4

THE KEYS TO FUTURE LUMINARIES TELL US THAT WHEREVER THE ELECTRIFICATION OF MATTER ALLOWS FOR A CHEMICAL AND ELECTRICAL PYRAMID DOUBLE BONDING "THERE IS THE BEGINNING AND THE END." THE BEGINNING AND THE END REMAINS THE BEGINNING AND THE END WITHOUT THE IMAGE-SPACE FROM THE THRONE.

1 Metatron explained to me that out of the aeons of creation there were floating pyramids of light which would create a "beginning and end" when brought together by electrochemical double bonding.

2 He showed me how streams of energy give rise to these pyramids of different light patterns which organize the basic building blocks of life when the proper conditions are created and light falls upon chemical matter creating the nucleogenesis out of which intelligence is evolved.

3 I saw how the electrification of matter allows the primordial chemistry to form pyramidal crystalline grids which define both the spheres of creation and establish the setting in which the Elohim bring down a divine image. Hence, the divine image comes down unto the pyramids of natural galactic formation once the pyramids can support the total energy of a divine program-

4 The divine image is generated directly by the Elohim, and cannot be brought forth from the primordial electrification of matter.

5 However, without the divine image being supplied from the *Nartoomid*, the Eternal Light, the flow of these primordial pyramids of creation is not sufficient to sustain the divine programs of the Infinite Way. Still, the Higher Evolution will not interfere with evolutionary systems already in progress that do not have the "divine image;" they allow these systems to complete their cycle of imperfect creation, unless they become open to spiritual programming.

6 However, without the divine image, creation results in: (1) random changes; (2) constrained flux changes; and/or (3) repeatable components of mixed images in space which cannot sustain the attachment of infinite specie evolution.

7 There would exist only happenstance creation and there would be no external control or balance within the cycles of creation. Instead, the divine Light cones can come down and manifest themselves on any level of reality through a divine fiat, and are bal-

anced so that the image of the Father can instantinualize Man out of the hidden dimensions of pyramidal crystallization.

-8-

8 When I was first shown the visual scenario of this key, Metatron explained to me the unique unfoldment of happenstance creations. In the beginning, I saw two extended golden pyramids pulled apart so that only their conic focal points overlapped forming a diamond at their points of intersection.

9 I was told that this was a model of chemical and electrical double bonding which brought together in one grand view: (1) the universal movement of waves; (2) the waves fulfilling amplitudes defined by rectangular hyperbolae; (3) the resulting gravitational cones; and (4) the concepts of wave fields as the locus of intersection so as to encircle the volume of interlocking chemical and electrical patterns of creation.

10 In the process of creation, an elliptical ring can be formed (for creative control) from the double bonding of many of these pyramidal forms.

11 Many pairs of these pyramidal light forms come together to form a compacted ring of energy shells in space which are elongated to allow a large measure of inner space. Within this inner space, the centrifugal actions of the surrounding light forms give rise to the beginnings of the galactic form.

12 These pyramidal light forms contain the basic codes of the material cycles of creation, and produce the chief waves and resonances to that end. Some of these

basic codes, in fact, can proceed to sophisticated levels of evolution through their own image-making process without the use of a divine image. (It should be understood that the image of the human or humanoid form can be created from spontaneous creation; however/ Man, as Adamic Man, is only created from the divine image of the Throne.)

13 I saw how the ring of pyramids fired light structures like sparks which work with various sets of gravitational flux energy to produce precise star patterns which, in turn, produce their own electrification of matter within the spheres. (This does not exclude spontaneous forms of creation coming even from their encompassing space quanta not generated from these pyramidal assemblies of light.)

14 I was shown by Metatron how the spontaneous forms of creation pass through the appropriate nucleogenesis stage, reaching a point of critical mass, which then equals the span of maximal and minimal star creation. These stellar movements transform levels of primordial star creation into planets by organizing the beginning and end of a material strata. This transformation is the interaction of nucleogenesis with the primary code factors which give rise to their own plan of "beginning and end."

15 The then newly formed stars and planets contain a core center which is interpenetrated by an elongated primary cone within a shorter secondary cone operating in pairs, creating a bipolarity. When this takes place the spheroid achieves proper rotational balances

commensurate with the energy flow of the conic sections. This generates the appropriate star and planetary tables within spheroid balances of a given creation.

16 The bipolarity operates similar to electrodynamic attraction, where the direction of the flow is reversed and the cosmic needle (eye) of bipolarity changes. The ends of the needle attract each other by the interpenetration and congruence of their moving waves. This shows the direction of the larger surrounding set.

17 To be able to suspend one side of the pull, when mutual attraction is observed! is a very important criteria for the checks and balances of physical planetary rotation. Presently, this can be demonstrated on the earth plane by electrodynamics, but not gravitation. Yet, both electrodynamics and gravitational waves are at work, and their laws fully made out according to inverse squares in free space.

18 The law of inverse squares is applicable for a particular point, where the magnetic attractions are simplest in the monopoles, (or the inverse cube for dipoles), where the magnetic force follows the same laws as in the case of gravitation.

19 Let us keep in mind that Gravitation, magnetism! and most other forces in space are due to moving waves between stellar and interstellar matter.

20 The grasp of certain laws of the universe is facilitated if we have a distinct picture, of the invisible operations before us.

21 The light cones activate the electrochemical bonding, setting in motion resonance in the ethers

which allows for the coupling of bodies and molecular components in universal gravitation, and the resonance factors which affect atomic structure.

22 Light cones create the resonance for the relative motions of coupled bodies in a wave-field which allows for the electrification of matter and its span in relationship to gravitation and magnetism.

23 The electrification of matter produces an interconnecting complex network containing energy grids of astrochemical coupling.

24 The coherent patterns of light emanations are then sustained by overlapping multiple conic sections. This allows for the light cones to penetrate and establish their place within three-dimensional grid networks.

25 These complex grids function like a series of Lagrange hyperbolae composing many different magnetic patterns through energy distribution, exemplifying the law of inverse squares. (This distribution is one of the ways coherent patterns of light are generated.)

26 The ellipsoidal grid of stars and the gravitational flux line movements are directly tied into given planets through these conic sections of Light.

27 Explaining this further, these light cones can have supercentropic functions whereby the rectangular hyperbolae of fields about a star cluster, solar system or planet are created/ establishing an interconnecting force of universal gravitation and the operations of waves pervading nature.

28 The light cones operate in pairs establishing a bipolar mechanism where conic sections

(which have opposite attraction) are drawn together connecting the center of a terrestrial spheroid with the poles of cosmic magnetics.

29 Through these magnetic fields of the local physical universe, it is possible to transfer energy back and forth in "time," and back and forth between distant space-points without any time lapse in between.

30 However, the evolutionary worlds are limited in their growth cycle for there is a certain critical limit beyond which they cannot pass without receiving a divine image. They are allowed to proceed to various levels of evolution through their own image-making process until they expand into the greater regions of the spiritual universes, at which time the Cosmic Law of the spiritual universes becomes dominant.



31 Therefore, it is in this creation of the physical worlds that the ground structure is laid for the ultimate transplanting of the recorder cell and the deca-delta manifold which dispenses the celestial thought-forms of the image program, which will interface with the correct wavelength of specie evolution.

32 It is the deca-delta which brings the image space of divine unfoldment from the Father, setting the threshold out of which the image of the Adam Kadmon appears.

33 Thus, the Father's divine image is necessary to sustain the space of the *Alhim* (higher) particle charges which in turn control the space quanta necessary for the

materialization of the Adam Kadmon.

34 Metatron said this process of the dispensing of the image program insures that the thought-forms controlling the synthesis of the divine image space working with the units of tonventional space, do not come from just any higher form of intelligence, but from a center of spiritual command called a "throne." The "throne" governs many divine templates and apportions specific programs of the Father in conjunction with the Councils of Elohim. The Elohim, in turn, project Light cones from the Throne which renew the "beginning and the end."

35 The Elohim, by projecting an elongated primary cone within a shorter secondary cone, going the same direction, use the inverse square function to control light diffusion and establish the link between ether waves, magnetism, and a series of light cones. These create the new "beginning and the end" of consciousness within gravity sets, controlling meta-material creation.

36 The human brain utilizes electron and positron energy which is sustained by the image wavelength of the Adam Kadmon which, in turn, gives a certain spatial order to the functions of image and similitude in the human creation.

37 Ultimately, it is the image space of the Adam Kadmon which is connected with the higher mansion worlds known as the "thrones and dominions" seen by the Ascended Master Paul when he was taken into "the third heaven."

38 Metatron pointed out that

the negative spiritual intelligence would attempt to interfere, jeopardizing the current signal of the Adam Kadmon on the physical plane of creation, if it were not for the Father's sustaining image of all-encompassing Love.

39 During the early stages of our program of "beginning and end," there did occur a fall of the image of the Adam Kadmon which limited the divine plan of the Shekinah. This Fall took place by interference from the fallen angelics who prevented the advanced spiritual form from combining with the *Tohu-Wa-Bohu* (formlessness and void). Instead, they took portions of the atomic and subatomic structures and cast these portions into their own image which did not reflect the holy presence of the Father.

40 Therefore, there were some atomic and subatomic structures in our local universe that were within the plan of Divine order, and there were some that were not within the plan, out of which sprang the physical cells of "fallen fields which circulated the energies of the anti-universe."

41 Moreover, the fallen intelligences also manipulated the electrons of the original image space. And by manipulating electrons they took possession of all of the tiny spaces surrounding an electron.

42 Therefore, they left the electron spaces intact so they could produce subelectron current signals through the spaces surrounding the electrons which were then used to jam the biological coding mechanisms.

43 Thus, it has been the work of the Ascended Masters who have

come to this planet from the Office of the Christ, to show Man that he has a divine sensitivity to Light and can use light on the earth plane to prepare for work with the divine image space.

44 According to Metatron, the divine image space, *Batsalmaynu*, is more important than the "beginning and the end" in the meta-material order. For the "beginning and the end" are merely points in the sea of the Eternal.

45 Even though the "beginning and the end" determines the immediate program of consciousness evolution, the Higher Evolutionary life structures should not be thought of simply in terms of a time of beginning and end.

46 Our wavelength of beginning and end must, ultimately, be placed within the higher wavelength of Light working with divine ultra-structures, that determine the appropriate wavelength of specie evolution and the wavelength of the chemistry, used for the next spiral of life.

47 Therefore, it is the wavelength of Light which allows for the connection between all levels of physical chemistry in our Father universe.

48 Even where the spontaneous physical interactions allow for chemical and electrical double bonding, there still must be a higher resonance within the wavelength of Light if molecular spin orientation is to connect with ionic fields and valency levels in the recoding of life structure into continual life structure.

49 The human brain is the central control for the body receiving the Adam Kadmon image

wavelength which provides the override for all electrochemical bonding done in the name of the divine image.

50 Since the cell surfaces of the brain are impermeable for certain ions forming electric double layers, a current flowing through the tissue will produce an accumulation of ions on the semi-permeable membranes and a counter electromotive force is formed.

51 Thus, polarized tissues act like semi-conductors showing a certain polarization capacity.

52 This semi-conducting circuit is the primary circuit connected with electrochemical double bonding within the body.

53 Electrochemical double bonding provides the wave signal for the polarization index that determines the capacity for light resonance and the formation of molecules determining their configuration.

54 This key of electrochemical pyramidal double bonding shows how bonding controls the thermostatic spatialization and the fundamental quantum mechanics on which resonance is based. Hence, pyramidal double bonding controls the points that are in resonance affinity within the body.

55 The attachment of the image space follows a resonance that is sent out from the recorder cell (or Merkabah activity) which must compute the resonance of molecules among several electronic structures, giving the inner configuration of the molecule (i.e., the nuclei) which must remain constant during the electronic transmission.

56 It is this composite structure, working through conventional

space and hyperspace, that determines the functions of the equilibrium configuration and the modes of oscillation for the molecules.

57 Steady state patterns of energy flow must be maintained regardless of the spacing of the ionization, so that a configuration of the recorder cell (like a circuit diagram) can be transplanted into the image space counterpart operating on levels of electronic transmission.

58 The understanding of this mode of transmission from the recorder cell shows how the theory of resonance can be applied to many problems in future chemistry which deal with chemical image overlap.

59 Through a projection of Light coming from the recorder cell (or Merkabah activity), selected individuals can be **reconnected** with the Adam Kadmon image through a resonance operating through hyperdimensional space.

60 And, at this time, those individuals who have not had the divine image can be opened to receive the image of the Adam Kadmon.

61 Some individuals receive an additional high frequency resonance transmission operating in parallel phase with their normal resonance bonding. This additional high frequency resonance operates as a subcarrier (through these individual biotransducers) to modulate paranormal energies.

62 This explains how paranormal gifts can be received through the resonance of hyperdimensional space which, in turn, can change the molecular arrangement of material in conventional space.

63 By adjusting the conventional resonance patterns there can be a molecular infall, or biolocation; and through hyperconjugation (no-bond resonance) the release of tremendous energy results in the changing of molecular structure (e.g. melting of structure, discorporation and reincorporation of form, etc.).

64 Here also the human can adjust the functions of biochemical resonance within the body to generate a series of pyramidal pulses which can unite with other mental wavelengths.

65 Moreover, as this high frequency resonance becomes aligned with the biotransducer system of the body, the seven chakras can be completely transfigured into the divine image.

66 In order to show me the full implications of this key, Metatron took me into Merkabah where I was shown how the whole evolutionary resonance pattern of Man is modeled in stone along the length of the Nile.

67 More specifically, the Nile, from the region of On to the region of Abu Dis, acts as the spinal column connecting the grids of the eight pyramidal temple areas with the eight chakras working with the human body.

68 I was shown how there was a whole electrochemical blueprint of the body imprinted in stone and how each temple area had, coded in stone, the function of electrochemical double bonding.

69 The importance of this rests in the fact that the whole membrane of human intelligence on this planet meets precisely at these eight energy grids of Light which

are to be opened up and understood as Man is graduated to go into the next electrochemical frequency.

70 I was shown how the present electromagnetic program controlled by the Council of Nine is symbolized at Giza.

71 Giza was the region of the Council of Nine, represented by nine pyramids keyed into the "Pyramid of Cheops" which contains the codes for the Foundation Stone, the *Eben Shetiyah*. The Pyramid of Cheops, which is a tetrahedron (within an octahedron), is a perfect model for the carbon atom, the model for the material grid of all living organisms on this planet.

72 In addition, within the pyramidal grids of Giza are the code models of all the physical constants of the solar continuum upon which our physical evolution is predicated.

73 All spiritual and mathematical knowledge is modeled in the Great Pyramid. It is also the point of convergence for all the major time warp areas throughout the world. Therefore, it is at this point on the earth that all of the geomagnetic grids on the earth converge to receive the capstone.

74 The Great Pyramid also defines with great accuracy 'the direction of our galactic movement' and gives the meridians where the Galactic Pole, the Celestial Pole, and the Ecliptic Pole become one unity in the precession of the equinoxes.

75 Thus, the Pyramid at Giza exemplifies the recorder cell known to man as the seventh chakra, for there the Lords of Light have coded the necessary information to

enable the evolution of man to find its ultimate linkage.

76 It is from the Great Pyramid that man must understand the importance of On as the Academy responsible for the building of temples along the magnetic centers of the world.

77 Therefore, On represents the eighth Chakra, the creative power which is necessary to transplant creation from one level to another. The Academy of On represents the spiritual-scientific synthesis preparing the astronomy of the world to accept the energy capstone which will ultimately be returned to the Great Pyramid of Giza and its corresponding centers.

78 On, the "city of the Sun," at the mouth of the sacred Delta, is the Key for the divine Deca-Delta system. On, also, represents the eighth chakra (the higher coding mechanism) through which knowledge is implanted into the human experience.

79 According to Enoch, the priest-scientists who built Stonehenge were sent out from the Academy of On to establish a worldwide network to be centered in Giza — the major geophysical timepiece of the world.

80 The sixth chakra (the intellectual grid), accordingly, is represented at Memphis, the "city of Ptah." Memphis is to be viewed in terms of the "White Wall" which was built to protect the Delta — the head piece.

81 In terms of astronomy, Memphis exemplifies the twenty-four sacred sarcophaguses of the "Apis Bull" representing Taurus-Orion and the twenty-four elements of the Mind behind the

throne and dominion worlds. The twenty-four also represent the spiritual civilizations in space that have left their seed on the earth.

82 Memphis is the city of "re-birth." Rebirth must come through the Deca-Delta divinely cast in the "ten great Lords" who were chosen to guard the Delta.

83 I was then shown the sacred area of the fifth chakra (the voice resonance grid), which was Abydos, the place addressed to Osiris with the following words: "Thou art the great one in Abydos, thou art the Morning Star of Heaven to which Horus of the Tuat has given his body."

84 Abydos represents the tomb of Osiris, where the vibrations of the Word of God quicken the body to rise from the dust and put on the imperishable crown of Light — from the Lords of Light in Orion.

85 Then, I was shown how Karnak is the place of the fourth chakra or heart chakra, for it shows how the "heart beat" modeled in the fifth socket of the Great Pyramid gives the "golden proportion" built into the major temples of the world.

86 The Avenue contains forty ram-headed Sphinxes which exemplify the Gematria of "forty". Here, "forty" represents the Gematria of "perfect sacrifice" (forty days of Lent, etc.). This is given by the Ram, symbolic of the Pleiades, the sacred blood that was to take the place of man's blood offering. This Avenue represents the activation of the blood crystals through solar radiations exemplified in the body of the solar lion (the human).

87 The "opened tomb" of Prince Amen-Herkhepeshef at

Karnak shows the transition from the common light cycle to the manifestation of the Living Light, and the story of converting the substratum of life into the very Body of Light! Indeed, Karnak represents the life transition from the common logarithm to the interplay with the Living Light.

88 I later recalled how Thebes appeared to me to be the third chakra area (the navel connecting with the cycle of the earth), for it contains all of the underground tombs and sepulchre passages in the Tombs of the Queens and Nobles and in the Valley of the Kings.

89 I also saw this as the intestinal tract processing all functions of life and death shared between upper and lower Egypt.

90 I was then shown that Abu Simbel represents the second chakra. It is here that the Hall of Pillars and the region of the towering colossi and Re-Harakhi represent the fertility of the earth being bathed with the golden light of the Sun. The towering colossi indicate that we are offspring of God through the Lords of Light.

91 They are situated — in the "center of the earth" — to show the cycles of transplanting man amongst the giants of the universe!

92 Finally, I was shown the first chakra in the region of Abu Dis, the place at the base of the spinal column which, in the blueprint of man, is the place of the primal energy change. Abu Dis is the in-

struction of Ptah and the Gods coded into crystal. Abu Dis exemplifies the quartz crystal texts which illustrate the piezoelectric effect. This activity shows how crystals can be used as the (primal energy) charge for the necessary 'stimulation,' causing the consciousness to enter and leave the body.

93 Thus, the "beginning and the end" is actually coded into the pyramidal structures of the earth.

94 All of these eight "pyramidal bonding" areas show the physical ionization flow that Man must go through before he can be resurrected to go beyond beginning and end into the pure image of the Living Light.

95 The pyramidal model is the blueprint for the living "double helix" which unfolds to connect the human evolution with the higher evolution in the thresholds of "the Treasures in the Heavens."

96 Beloved, witness to Man that he must first find within himself the "treasury of life" before he can rise beyond the cycle of repetition, the many spiritual deaths and rebirths. Understand the Mind of YHWH — the One who commissioned the story of Man to be reflected in the "stone of truth" — so that you can take the wings of the morning and enter the Treasury of the Light and be the good and faithful servant of Him who is **beyond Beginning.**



The keys to the Death Thresholds of atomic and sub-atomic fields are coded in the cries of this "Child Membrane" in our Universe. The child membrane is like a waterous ulcer in the pit of the stomach sending pain signals to the "Thinking Membrane" of the brain. The "Thinking Membrane" sends coded energy through "High Energy Intermediates" which become intermediate bonding between the outer membrane and the crystal membranes which are the innervations of the "Inner Membrane." The "Thinking Membrane"

requires integrity of life structure for the maintenance of function. Within given generations, the "Thinking Membrane" works through repeating cell units and energy gradients until the lower system of membrane is repaired within the "Highly Ordered Structure Of The Energy Cycle Of Evolution." For this reason the "Living Light" comes to rescue membranes with "Love In The Image" of the "Higher Evolution" for Man was made to grow "Into The Image" of the "Living Light" so that he would not be separated from the luminaries of righteousness and love but would be strengthened by the luminaries of righteousness, in the name of righteousness.

Beware of "Fallen Fields" which circulate through cell energies of anti-universes. They destroy evolution and defile the "Holy Brotherhoods" which are the double bonding shells between universes. The atomic and subatomic fields are to be shared with the Seraphim to the intent that Man should continue with pure love and righteousness. They whose profits are not of love will be known hence as Damned to Eternal Destruction, for the life force of the atomic field is "Love."

3-1-5

THE KEYS TO THE DEATH THRESHOLDS OF ATOMIC AND SUBATOMIC FIELDS ARE CODED IN THE CRIES OF THIS "CHILD MEMBRANE" IN OUR UNIVERSE. THE CHILD MEMBRANE IS LIKE A WATEROUS ULCER IN THE PIT OF THE STOMACH SENDING PAIN SIGNALS TO THE "THINKING MEMBRANE" OF THE BRAIN. THE "THINKING MEMBRANE" SENDS CODED ENERGY THROUGH "HIGH ENERGY INTERMEDIATES" WHICH BECOME INTERMEDIATE BONDING BETWEEN THE OUTER MEMBRANE AND THE CRYSTAL MEMBRANES WHICH ARE THE INVAGINATIONS OF THE "INNER MEMBRANE." THE "THINKING MEMBRANE" REQUIRES INTEGRITY OF LIFE STRUCTURE FOR THE MAINTENANCE OF FUNCTION. WITHIN GIVEN GENERATIONS, THE "THINKING MEMBRANE" WORKS THROUGH REPEATING CELL UNITS AND ENERGY GRADIENTS UNTIL THE LOWER SYSTEM OF MEMBRANE IS REPAIRED WITHIN THE "HIGHLY ORDERED STRUCTURE OF THE ENERGY CYCLE OF EVOLUTION." FOR THIS REASON THE "LIVING LIGHT" COMES TO RESCUE MEMBRANES WITH "LOVE IN THE IMAGE" OF THE "HIGHER EVOLUTION" FOR MAN WAS MADE TO GROW "INTO THE IMAGE" OF THE "LIVING LIGHT" SO THAT HE WOULD NOT BE SEPARATED FROM THE LUMINARIES OF RIGHTEOUSNESS AND LOVE BUT WOULD BE STRENGTHENED BY THE LUMINARIES OF RIGHTEOUSNESS, IN THE NAME OF RIGHTEOUSNESS. BEWARE OF "FALLEN FIELDS" WHICH CIRCULATE THROUGH CELL ENERGIES OF ANTI-UNIVERSES, THEY DESTROY EVOLUTION AND DEFILE THE "HOLY BROTHERHOODS" WHICH ARE THE DOUBLE BONDING SHELLS BETWEEN UNIVERSES. THE ATOMIC AND SUBATOMIC FIELDS ARE TO BE SHARED WITH THE SERAPHIM TO THE INTENT THAT MAN SHOULD CONTINUE WITH PURE LOVE AND RIGHTEOUSNESS. THEY WHOSE PROFITS ARE NOT OF LOVE WILL BE KNOWN HENCE AS DAMNED TO ETERNAL DESTRUCTION, FOR THE LIFE FORCE OF THE ATOMIC FIELD IS "LOVE."

1 This child universe of ours has sent out a cry and now the Father has responded with His Love. Our local universe is a child membrane between thinking star systems of advanced intelligence.

2 The key tells us that if we are to understand really why we are here, we must become like a child and we must hear the cries of the 'child membrane.'

3 We must see ourselves in the

stomach of the higher parent universe as a luminous life-giving particle which cries out, "Come help, come here, come love." The Higher Mind of the Father universe, the 'parent universe,' sends back its Light codes through the Light channels in the same way that the human being sends biochemical energies of light down through his mind to the stomach.

4 The key tells us that our earth is like a watery ulcer; we are part of a watery biosphere.

5 However, on our level of three-dimensional reality, the primary table of energy works through atomic and subatomic particles.

6 Metatron explained to me that this table of energy has a limited time scale of existence known as *negative entropy*. The *negative entropy* creates a vortex into which all life giving particles and their structures are dissolved unless new wave structures are introduced. Where new wave structures are introduced the carrier medium is reused.

7 As the earth begins to send 'pain signals' to the Higher Thinking Membrane of the "brain," those pain signals are heard and new wave structures of Light and Love are sent back to make the repairs necessary for life to continue (for the key to the life force of atomic and subatomic fields is Love).

8 New wave structures with extended maser-like actions amplify the bioplasm which constitutes our evolution, so that high centropic functions can lift the negative mass directly out of the spiral of physical entropy, freeing the old chemical bonds to go on.

9 These new light structures are the life-giving intermediates which code evolution with new form. They are within the light projections of all manner of spiritual intelligence serving the Father's program. These high speed intermediates are not happenstance energy forms, but are energies connected with the intelligence of Light which is governing our program of creation.

10 Now at this time, new light particles are being sent into our immediate universe to work with particles already orientated towards the centropic Light spiral.

11 This is because the higher energy cannot be sent to those people unless they have the higher integrity of using it correctly. However, the same energy code is given again and again until there are enough cell units to fill the space. For Man was never created in a static image, the process of Man is not through; it is a continual growing into the Image of Light.

12 These new light particles will cause the span of our nuclear life system to spiral out of the old laws of nuclear systems and merge with the new energy plasma of the Higher Evolutionary position. This will allow Man to go into the image of the Higher Evolution as a "Whole Light Being" intelligence; he will no longer be separated from the luminaries because of the limitations of his physical body for he will be a transformed creation.

13 Hence, man can grow into a greater ingathering of Light.

14 The more Light he ingathers, the greater his evolution can expand so that he will not be sepa-

rated from the luminaries of righteousness and love, but will be strengthened by the luminaries of righteousness in the name of righteousness.

15 Our local universe is now experiencing the death of functions that are part-particle, part-wave, as high frequency energies elevate our nuclear structure into a new holistic wave continuum based upon a new galactic light force.

16 This will elevate spiritual man to a fifth-dimensional being as he is taken off 'the present' hydrogen-oxygen biosphere which will no longer remain a 'watery' ulcer in our local Sea of Crystal.

17 This will take place during the change of the hydrogen matrix of our local universe which is the ground structure for our nuclear evolution.

18 The basic transduction process for the human evolution is ATP (Adenosine Triphosphate). The scale of its operations must be considered within the hydrogen matrix which is the pattern of structural organization in our immediate universe. The ATP is a specialized energy adaption for the human vehicle on its level of structural organization.

19 ATP makes energy available for the functions of our biological system. High speed light energy particles interacting with ATP will aid in the establishment of a new hydrogen matrix for three-dimensional beings who will exist within new wavelengths of Light.

20 Hence, a new ultrastructure will exist by means of a new orbital relationship of Light which will support the atomic nucleus, causing biophysical and biochemical

changes in the inner membrane structure (in a new hydrogen atomic relationship).

21 This key deals with new changes in the wavelength motion of an electron orbiting its atomic nucleus. It also emphasizes the spiritual-scientific teaching working with new orbital relationships around an atomic nucleus, hitherto held insoluble for chemical reactions of subatomic particles.

22 The key describes the consequence of a collision between a hydrogen atom and a hydrogen molecule where the two bond together.

23 Whereas the reaction of the hydrogen molecule is the simplest of chemical phenomena, the interconnection between the relationship of three protons to three electrons is intimately connected with the breaking of the orbital shell in proton transition.

24 In the old biochemical order, each hydrogen atom had one proton and one electron. However, when the hydrogen molecule and the hydrogen atom collide there is a change in the wavelength motion and a new structure may evolve.

25 This change in wavelength motion can take place in two major processes: (1) as a single atom *a* projects into one end of a hydrogen molecule *b,c*, the *b* end of the molecule simultaneously splits from *c* and joins *a*; or (2) the atom *a* collides in a simple elastic collision with the molecule *b,c* but no breakup of the molecule occurs.

26 Instead, the molecule *b,c* remains intact but is sent vibrating at different rates.

27 These collisions are achieved through a tunneling effect. This

tunneling allows, in essence, discrete amounts of energy quanta to interact with another particle by jumping a threshold.

28 At times there are particles which enter into a reaction even though they lack the requisite energy level. And under such conditions, a threshold crossing takes place.

29 A particle, here, tunnels through the threshold energy barrier. The reason for this is that this small particle is part solid object and part wave function.

30 It is the wave property that enables the particle to tunnel through the energy requirement and enter into a reaction.

31 At normal temperatures, the rates at which hydrogen-hydrogen reactions occur are described by classical mechanisms and are only one third the correct rate as described by quantum mechanics. (At a temperature of 200°C below room temperature, the classical rate is eighteen times slower than the rate predicted by quantum.)

32 The new fundamental wave change pervading our life field and speeding up mechanical functions (united with quanta corpuscles of Light) will result in a new quantum mechanics.

33 The Higher Evolution uses both particulate and wave processes to upgrade the direction of the human evolution on the scale of nuclear evolution.

34 The Higher Evolution can control the forming of the new molecule through vibratory intermediates (e.g., controlling the hydrogen atom) so that intermediate bonding takes place between the intercrystalline invagination of life

forms and the new wave forms of light.

35 Consequently, when the atom controlled by the high energy intermediates strikes the hydrogen molecule at any angle, a new type of structure will be created from the subatomic particles of the hydrogen atom.

36 Changing the vibratory rate of the hydrogen molecule, the Higher Evolution, through a series of vibratory nodes operating as one energy projection, can raise the vibratory structure of the hydrogen molecule, etc., without having to penetrate it.

37 This energy transformation must take place many times on the physical vibratory levels until every cell within man's body is rebuilt and transformed into a form ready to take the final leap across his energy threshold. Then he can be coded with the purer energies of consciousness. Until that time man must repeat many rounds of existence within given generations. Understand that in the now, within you, you continue the biological evolution of the Light.

38 This retooling of nuclear evolution is the phase of testing being done on man who is a physical transitional being. After this phase of testing, he will be able to live in regions of heavier or lighter atmospheres. He will be able to operate beyond the weak decay of particles for he will flourish within a renewing energy.

39 And once man can synthesize an artificial molecule to operate as a superconductor at room temperature! he will be able to establish a field of artificial molecules which can be used, for example! to

control low-hovering space vehicles.

40 The new wavelength motion which the Higher Evolution has created allows for the production of particles with new quantum numbers without causing the new particles to have charge symmetry violations.

41 At this time, man can remove the orbital shells of "electrons and positrons"¹ as quantum (corpuscles) of light. The Higher Evolution, in response to man's experimentations, is projecting into the human environment multiple light-node resonances which will prevent violent actions from taking evolution through thermonuclear destruction.

42 However! nuclear evolution works as a solvent of the thin surface of membrane veils between layers of three-dimensional consciousness which will themselves be done away with. Thus, while nuclear evolution shares an affinity with other evolutionary systems, it ultimately advances into the purer consciousness forms of spiritual evolution.

43 In essence, this is the unfoldment of Living Light with the Holy Spirit as it interpenetrates quantum mechanical evolutionary orders with new form and attaches a function of divine purpose to the meta-material structure of the universe as a Shekinah unfoldment.

44 The Holy Spirit regeneration changes extreme distortions of the spherical symmetry, found in some nuclei of atomic and subatomic particles, to a perfected harmony with the consciousness programs of the Elohim.

45 Such a regeneration is, in ef-

fect, the work of the *Shekinah* universe for it allows for the direct coding of the divine image onto the wave forms, to shape the particles according to the sanctified image of a Creator God. It allows for life-giving transduction to qualify for the many rounds of spiritual existence in the Infinite Way.

46 ATP is the key to the whole field of biological transduction, whereby Light-giving energy can be brought through from Higher Evolutionary sources.

47 ATP is the ideal model of the transceiver system, built into the human biological system? which allows man to attach the energy he is receiving (in successive unfoldments) with a purer unfoldment of Light. ATP is one of the energy gradients which shows us how we are basically a mechanistic molecular machine! which can adapt to other vehicle bodies of energy.

48 Man is the "energy life vehicle" needed to bring a unique unfoldment of Light into reality on this planet. He is an assembly of life-forms on one level of "radiance" — containing the "Divine Image" and the "Adam Kadmon image," as well as a vast network of microtubules and mitochondria.

49 Man is "host" for the Hosts of the many worlds of intelligence. His very presence invites the smaller organic worlds of intelligence to "move in" and "be at rest" in the design that God made, which allows the lowest parts of the earth "to be woven" according to the myriad designs of the Light.

50 Man is "down here" to adapt the mitochondria and amino acid functions into something that

is functional within the great design of multi-worlds. Man's nuclei encode the outer membrane of each mitochondria, and many of the enzymes attached to the cristae are synthesized through his biological design.

51 Thus, even in this world there is a greater "image space" which determines the design of biological molecules, cellular differentiation, and the overall shape of living systems in the interrelationship between the outer membrane, the inner membrane and the crystal membrane. **Man himself is the repository of this "image space" as the unfoldment of the Adam Kadmon.**

52 However, Man must see himself going into a body form, through a body form, and beyond a body form to understand just how the Light flow reprocesses every molecular and consciousness level.

53 According to Enoch, if ATP could not continually change with respect to the human vehicle, another model would be created, for the ATP model operates "in spaces" already designed for the human experience, and these spaces must connect with the lower, as well as the higher energy spaces of Light.

54 ATP is the life antenna that receives the wave form that can collectively control the biological mechanisms, protein synthesis, and the nature of genetic coding simultaneously from several energy configurations of hydrolysis.

55 Therefore, Enoch gave me an additional explanation of this key which he called a secondary key. The secondary key deals with

Tripartite Energy Transduction. This energy transduction is connected with a biological array which is like a biological transmission antenna.

56 In fact, ATP contains a symmetrical head upon a stalk and a base, which gives a schematic on the order of a keyhole configuration or a "Tesla magnifying transmitter device."

57 We are part of an inner communication network which is within the inner membrane, and yet is able to work with an outer spatial matrix of a larger membrane structure which requires all the membranes? as basic building blocks, to register functions as a biotransducer subsystem.

58 This shows us, on a microbiological level, how the body is able to communicate as an antenna receiving Light forms of consciousness energy from other spatial dimensions and converting those given forms of energy into its own bioenergy.

59 When Man is conscious of this, then he can utilize his transduction to make use of the fourth state of matter where he actually uses himself as part of a living crystal communication system.

60 There are certain bio-transmission processes which are similar to the Tesla "magnifying" transmission process which uses the energy transduction of the planet.

61 According to Metatron, in the Takla Makan Basin, towers of crystal were used by the Lords of Light who came down over 36,000 years ago. Man will discover that these Tesla-like transmitter towers, are cylinder-like resonators with

pyramidal faces. These towers were resonators for the detection and amplification of the Earth's own sympathetic pulse which was used for transmission.

62 Metatron explained that the Brotherhood of Light came down in the Takla Makan Basin area to change the biological structure of a portion of the human race. Therefore, they also used their energized transducer systems to re-evolve Man through membrane invagination by the use of these pyramidal crystalline forms which act as resonant receivers.

63 They used pyramidal crystalline forms to upgrade evolution upon the planet so that man could have the ability to communicate with other worlds of intelligence.

64 Metatron showed me how the model of ATP was like the pyramidal crystalline antennae used in the Takla Makan area for communication and energy transference with the Higher Evolution.

65 Man will discover, in the mysteries of the greatest archeological finds, the key notion that the pyramidal form is necessary for adaptation to energy frequencies using "wireless" transmission to interface with other wavelengths of consciousness experience. From the various types of wavelengths man will understand and use the "microwave sound" communication system used by the Brotherhood of Light.

66 Thus, Metatron explained to me that the energy stations within the Takla Makan Basin were used for communication, as well as biological energy transduction which restructured the human biological system.

67 This energy transduction works through electron addition and subtraction, whereby the ATP adjusts accordingly the potentials of the electron charge in the system.

68 This key of Metatron tells us that the restructuring of the human system is not only towards the wedding of structure and function within the human system, but in relationship to the wedding of "light" structures themselves through High Energy Intermediates.

69 Man must first examine mitochondria given in categories of two kinds of membrane: (1) an outer membrane and (2) an inner membrane. Metatron tells us that in the process of Higher Energy Intermediates there is a third membrane of crystal which becomes the invagination of the inner membrane.

70 The crystal membrane is separate from the outer membrane but is in parallel phase with the outer membrane wall structure and is a necessary component for both the light-life structure of the inner and outer membrane to operate as one unity.

71 **"Crystal invagination"** is more than the bonding link between the structure of the outer and inner membrane. In the parallel phase of given step functions, the crystal invagination is the key to the life process itself that is able to interconnect with other membrane circuits.

72 Therefore, Metatron calls our attention to that network of human intelligence sending coded energy through "High Energy Intermediates," which become intermediate bonding between the outer

membrane and the crystal membranes (which are the invaginations of the inner membrane).

73 On a mega level, the crystal membrane invagination works as a sacred model of a highly ordered structure of energy to connect the Light of the inner universe (supplied by Uriel) with the Light of the outer universe (supplied by Metatron).

74 And through the intermediate bonding between these membranes, the energy cycle of evolution is regenerated by the power of Melchizedek. All evolutionary forms of creation are gathered together, purified, and 'recast' according to the synergy of the "thought-form images" from the Treasury of Light which God makes available to the Elohim Lords.

75 These "thought-form images" are merged with the field structures of the Gravity compression zones of light where biogravitational fields are connected with new cycles of Infinite Speciehood.

76 When I was before the Throne of God, I saw how tremendous powers of Light energy emanate from the Throne through a continual series of unfoldment processes.

77 One form of the Living Light is sent by Metatron (through the Elohim) to spatial regions which are preconditioned to establish a form of evolving intelligence that is to be directly in tune with the Father's Mind. Metatron's Light is used for the creation of the Light shells and envelopes of Light that encompass the Light forms and energies which are to emanate from the deca-delta system.

78 Thus, Metatron's Light surrounds the Light cones of creation used in the common light regions, and equalizes the "faster than light" energies around the outer side of the Light cone so that the Light cone is prepared for the impregnation of the crystalline networks of Light and the inner membrane codes of creation from Uriel.

79 In other words, Metatron's Light deals with the "outer realities" of the Light cone and preconditions the structure of the Light cone for the inner Light of Uriel.

80 This is the highly ordered inner and outer membrane structure used for an energy cycle of biological evolution.

81 The crystal membrane structure is used because it can work with the maintenance of function on both sides of creation at the same time. Whereas the outer universe, in the lower worlds, goes through entropy and chemical reorganization towards the inner universe, and the inner universe goes towards the outer, the structure of crystal invagination allows for a direct attachment to both by the "thinking membrane" of the Orders of Light.

82 Thus, the crystal membrane is unique because it can process Light going both ways, from the outer surface to the inner and the inner to the outer, so that crystal invagination really creates the zipper effect which can open up the universe and give the Masters of Light the ability to repair and regenerate the inner and outer structures simultaneously.

83 This shows us how the Brotherhoods of Light can work as

bonding shells between the universes.

84 Now, as we begin to work with higher bioenergetic states and membrane functions, we will see in the various patterns of energized matter that non-energized states, as well as energized states, come together through a spiraling effect which gives the shape of an energy transducing structure on the mitochondrian level.

85 Metatron is saying that the energized state, the non-energized, and the energized-twisted state are presently working in a *tripartite* arrangement, sending and receiving instructions.

86 ATP can reduce and change its direction through the repeating units of inner mitochondrian membrane. The tripartite model can be reduced to its base and be remodeled and regenerated again into its antenna array.

87 This is the energy cycle of evolution on a Shekinah level of reality. Even in the activities of mitochondria, we must recognize that there is a Shekinah universe which takes some of the smallest functions from physical creation and allows them to be interfaced with the highly ordered structure of the Living Light.

88 This is made possible through the interplay between the Son universe and the Shekinah universe, and the Shekinah universe with the Living Light powers of the Father universe, which allows for Infinite Speciehood.

89 This is to stress the fact that within the Infinite Plan of creation, there are many membrane circuits going on at such high speeds that one cannot clearly separate the

given units without destroying the whole process of the continuum itself within that repeating phase of life.

90 This is also true of the higher spiritual nature of Man, as a thinking continuum. Man cannot separate himself from the thinking membrane of Light without throwing his life structure into disarray, and allowing his body, mind, and soul to be thrown into confusion if they do not work together as a tripartite model.

91 Moreover, when we take the tripartite model and adapt it to experimental research with ATP, we will see how the tripartite energy reduction system works with ATP transduction in parallel phase.

92 Then we can ask the questions: Does this model energize life itself? If this is a true model (i.e., unlike those of catastrophe topology and discontinuous function) can it be run in reverse?

93 The answers are given in the hydrolysis of ATP over generations of electron transfer just as the human race has been coupled to repeating experiments carried on by the Higher Evolution.

94 When we use the electron transfer process, we can take this model and apply it to biophysics and make it into an adaptive model with a new bioengineering that will allow Man to live in different planetary environments.

95 Our planetary biophysicists have been too restrictive in working with chemical processes which are not based on the higher possibility of what electron transfer does to the reversal of the chemical processes (especially in osmotic work).

96 Although the details of the

molecular mechanism for coupling of electron transfer to a conformational transition of energy may be very different from what they would be for the general ATP hydrolysis, the basic principles must be those already generated in the larger model.

97 Therefore, just as the membrane picture is part of a larger picture, the ATP energy-model is part of a larger network of intelligence. If we can associate ourselves with the energy fields of a larger network, we can perhaps know how the models themselves are not models of closed energy systems, but are models which are transduction systems working together with many systems of consciousness throughout our galaxy.

98 Thus, one obtains a process of a reversible chemical engine that can be powered either by electron transference of a new energy source or through the transfer mechanism of ATP.

99 The key stresses that ATP is a model which will be used to enable a breakthrough to occur using a chemical base to convert energy to an electron base and vice versa.

100 Through this man can convert his biological substratum to different Gravity states and understand interdimensional intelligence.

101 If the free energy drop for electron transfer is greater than given ATP chemical hydrolysis, the electron transfer can drive the synthesis of ATP from Adenosine Diphosphate to Adenosine Triphosphate.

102 If a free energy drop for the chemical hydrolysis is greater than the electrical, then the electrical electron transfer is reversed.

103 The overall direction of the reaction is determined by thermodynamic and not kinetic factors.

104 If we can use the electron drop upon the water flow, we can see how star ionization works through every membrane state and that man is a thinking membrane between star fields; not simply a thinking human, a thinking social machine, nor a thinking ideologist, but a thinking membrane.

105 In summary, your basic organs function like galaxies transmitting crystal communication through crystal invagination touching upon every molecule where inner and outer membranes work in parallel phase.

106 The key is suggesting that communication between the universes of the inner body and communications between the planetary bodies of transmission is possible through a human tripartite energy system.

107 And where electron coupling is stronger than chemical synthesis, such as ATP hydrolysis, then we can move up in the chemical synthesis into step functions, from simple forms of phosphate to triphosphate.

108 In the environment where chemical syntheses take place, if the chemical field is stronger than the electron drop, then we can reduce the energy or even reverse the process. This explains how higher universal intelligence can slow down and come into our chemical vibratory environment; and how, by an electron drop into our chemical orbit, they can speed up to go back into their normal phase.

109 This explains how a Being

of Light becomes physical and how a physical man becomes a Being of Light.

110 Into the electrical and chemical double bonding, the Father pours His Spirit so that Man can receive the next image-space of the Christ Body of Light.

111 Enoch said that the local universe, known as our galaxy, is one large astrochemical computer of various crystalline phases of energy transfer. And through these processes of tripartite energy transduction, we can understand how man emerges out of a series of higher evolutionary forms to inherit the worlds of specific membrane relativity.

112 The key is telling us that evolution and reincarnation are part of a repeating cell unit process which is going on through different levels of energy gradients.

113 Some of these worlds require that the Adamic image in cellular form repeat itself over several generations through meta-stable conformations.

114 These meta-stable conformations are continually relaxing and requiring rebirth, so that the membrane of Man is regenerated over many generations until it is remade into the "image of the Higher Evolution." At such a time, it is inseparable from the luminaries for it operates completely within the highly ordered structure of the energy cycle of evolution in the name of righteousness.

115 The key, then, is given with the understanding that we are being directly reprogrammed at this time to go on in this shape, and that we do not have to go back to the meta-matter of aeons ago and

start over from nothing.

116 And this key is telling us that our membrane does not necessarily have to die according to the function of light as we know it, but it can be part of a greater Light energy process where we are energized by repeating units of light transduction within our body so that our body becomes an actual regenerating system for the "Living Light."

117 It is the work of the fallen mind energies to block the energy source for the generation of all of these patterns of conformation. They do this so that Man will not understand that he can attain higher bodies of Light.

118 By blocking this Wisdom, they can acquire non-spiritual human bodies which are left in "consciousness vacuums." This is why when the body has been depleted of energy it is more susceptible to negative intrusion.

119 Metatron explained that this is the reason why the higher Brothers of Light come to regenerate, resurrect, and reprogram the cellular meta-material universes of Shekinah.

120 Hence, we must note that on the level of the worlds of *Assiah*, the worlds of matter, creation takes place through the chemical shell and the transduction process wherein Man, as a molecular machine, is continually transcribing his own "book of formation."

121 Here life goes beyond the biological shell into the Light through the 'divine Language', re-making life again and again 'into the Image' of the Father. This divine Language ultimately does not allow you to be separated from the

luminaries for it is built into the transduction network for those who can use it.

122 When we understand that the tripartite energy transduction model gives us the biological mechanisms for protein synthesis within the pyramidal field arrangement of an energy base, head, and stalk as seen in the model of ATP, we can see that the integrity of Life functions must be maintained if this process is to go on.

123 This energy transduction applies to the activities of chloroplasts, plasma membranes, red corpuscles, retinal rods in the eyes, as well as actomycin.

124 Therefore, the key shows how the higher universe works within you through a "tripartite structure of Light," creating small micro-universes within your biological mechanisms.

125 And this is the principle of universality within the ordering of resonant receivers which can receive the Light of Metatron and Uriel for a wide category of biological functions, including the energy transcriptions of Light. This is why Metatron used the basic molecules of the cell in the tripartite energy transduction model to explain the inner synthesis of a given biological source.

126 However, because of the conflicting levels taking place between spiritual and non-spiritual biological systems, we must clearly understand what the key means when it stresses "the Thinking Membrane requires the integrity of life structure for the maintenance of function."

127 The key tells us to "beware

of 'fallen Fields' which circulate through cell energies of anti-universes." It also tells us that "atomic and subatomic fields are to be shared with the Seraphim to the intent that Man should continue with pure Love and Righteousness."

128 Metatron told me about the negative orders of space intelligence that use the corresponding negative biotransducers in this system of creation to try to destroy our biological structure by the misuse of atomic and subatomic power.

129 According to Metatron, when the energies of atomic and subatomic fields are not under the maintenance functions of the "Living Light" controlling transduction, the negative powers of spiritual intelligence can dissolve electrons through a wall of photon waves and explode the electron space structure of life.

130 For the purpose of countering the negative destructive power, the Seraphim Brotherhood is performing a tremendous transduction operation for the entirety of the Christ Race on this planet. Through this operation an energy field will be placed around the body to bypass negative fields of interference and to monitor a chemical spin orientation which will prevent the body from undergoing atomic destruction.

131 Now, we can understand the deeper meaning of the words 'energy cycle of evolution,' because all life is a process of the energy cycle of evolution within the greater creation.

132 For this reason Metatron told me to write: "they whose prof-

its are not of Love will be known as damned to eternal destruction."

133 And he says, "For this reason the 'Living Light' comes to rescue membrane with 'Love In The Image,' for man was made to grow Into The Image of the Living Light" — not into the image of humanoid life on other planets.

134 Man was made to grow into the image of the Living Light, to become the Adam Kadmon who is capable of chemically generating an infinite number of spatial forms.

135 The key stresses the human creation as one of the repeating energy units in a state of being purified between star fields.

136 This is why the overall blueprint of the physical form is used on the day of resurrection, for it is the physical form plus the entire energy model which is resurrected and used for transduction creation in other worlds of physical form.

137 However, in the final analysis of the biological struggles being completed on this planet, the lesser brotherhoods have interfered with the powers of crystal invagination and the double bonding going on within the inner membrane of the chemical body and the outer boundary of electron shells.

138 For this reason the Order of Melchizedek is working with the functions of Light through Seraphim Brotherhoods of the Higher Evolution to recede the orbital shells so that life can operate with a new "universal structure."

139 Metatron explained to me how the High Energy Intermediates are, in actuality, life forces connected with the Office of the Christ. These life forces, which are

a synthesis of the life forms of the outer universes produced by Metatron and the inner universal life forms produced by Uriel, show how the biochemical processes can rebuild the body, cell by cell, once the chemical elements are balanced within the projection of the Living Light.

140 This was demonstrated by Jesus when he balanced the basic thirty-two chemical elements in his human body with the thirty-third transformation of Light known as the *Lak Boymer*. (This showed how his cellular chemical functions could be completely rebuilt into a Christ body of Light over a three and a half day cycle compared to seven years to replace the body cells.)

141 Metatron explained to me that this process is available to the righteous of this planet if they use the energy transduction model of the Living Light properly.

142 In essence, since the same ATP model that was in Jesus is in us, by the proper electron transfer through the Light projections of the Higher Evolution, we can be delivered from negative decay and entropy and quickened into bodies of regeneration and Light.

143 Jesus came to reactivate the chemical blueprint of Light in Man and allow him to use this as an enabling function for a higher ultrastructure of Light which is the Holy Spirit resonance of the Eternal Light.

144 In order for this to take place within the lower metamaterial creations there must be consistency and balance within the body of belief.

145 The Holy Spirit provides

the Light transmissions between the physical body and the Shekinah universe, so that the physical form can return to the presence of the Father to take on a new appearance of divine form for the next world of Light.

146 Here the 'Shekinah' must

be understood as the presence of God moving upon the waters of creation coding the divine semblance.

147 And the collective 'Christ child' is now ready to come out of the womb and inherit this Eternal Divine Order forever and ever.



The holy eyes of our fathers from consciousness beginning watch the formation of the "Brotherheads Of Light." The Brotherhoods bring the message of "Peace and Preparation." From the Firmament the Brotherhoods receive the "Whole Light Beings" who come in the appearance Of Man with quanta mechanical corpuscles of light and "Move In The Midst Of Man" by gravitational flux line controls so that they who will see "Will See." The Brotherhoods come and return in a "Flash Of Light."

3-1-6

THE HOLY EYES OF OUR FATHERS FROM CONSCIOUSNESS BEGINNING WATCH THE FORMATION OF THE "BROTHERHOODS OF LIGHT." THE BROTHERHOODS BRING THE MESSAGE OF "PEACE AND PREPARATION." FROM THE FIRMA-MENT THE BROTHERHOODS RECEIVE THE WHOLE LIGHT BEINGS" WHO COME IN THE APPEARANCE OF MAN WITH QUANTA MECHANICAL CORPUSCLES OF LIGHT AND "MOVE IN THE MIDST OF MAN" BY GRAVITATIONAL FLUX LINE CONTROLS SO THAT THEY WHO WILL SEE "WILL SEE." THE BROTHERHOODS COME AND RETURN IN A "FLASH OF LIGHT."

1 From the higher heavens the Elohim and the B'nai Elohim continually oversee creation through the Father's Eye of creation and the Eye of Horus.

2 They are the "Fathers" who watch the formation of the Brotherhoods of Light who are pre-created in the heavens.

3 They align their eyes with the eye network patterns of the individual species, for the eye is the opening to the code of creation.

4 In the original creations of spectrum evolutions, the Father's Eye was used. These creations proceeded out of His direct mental projection passing through His Eye of omniscience.

5 The Father's Divine Eye is the pattern of Creation behind the creation.

6 Accordingly, after creation is begun, the Eye of Horus is used to create specific individual forms for the embodiments of the Adam

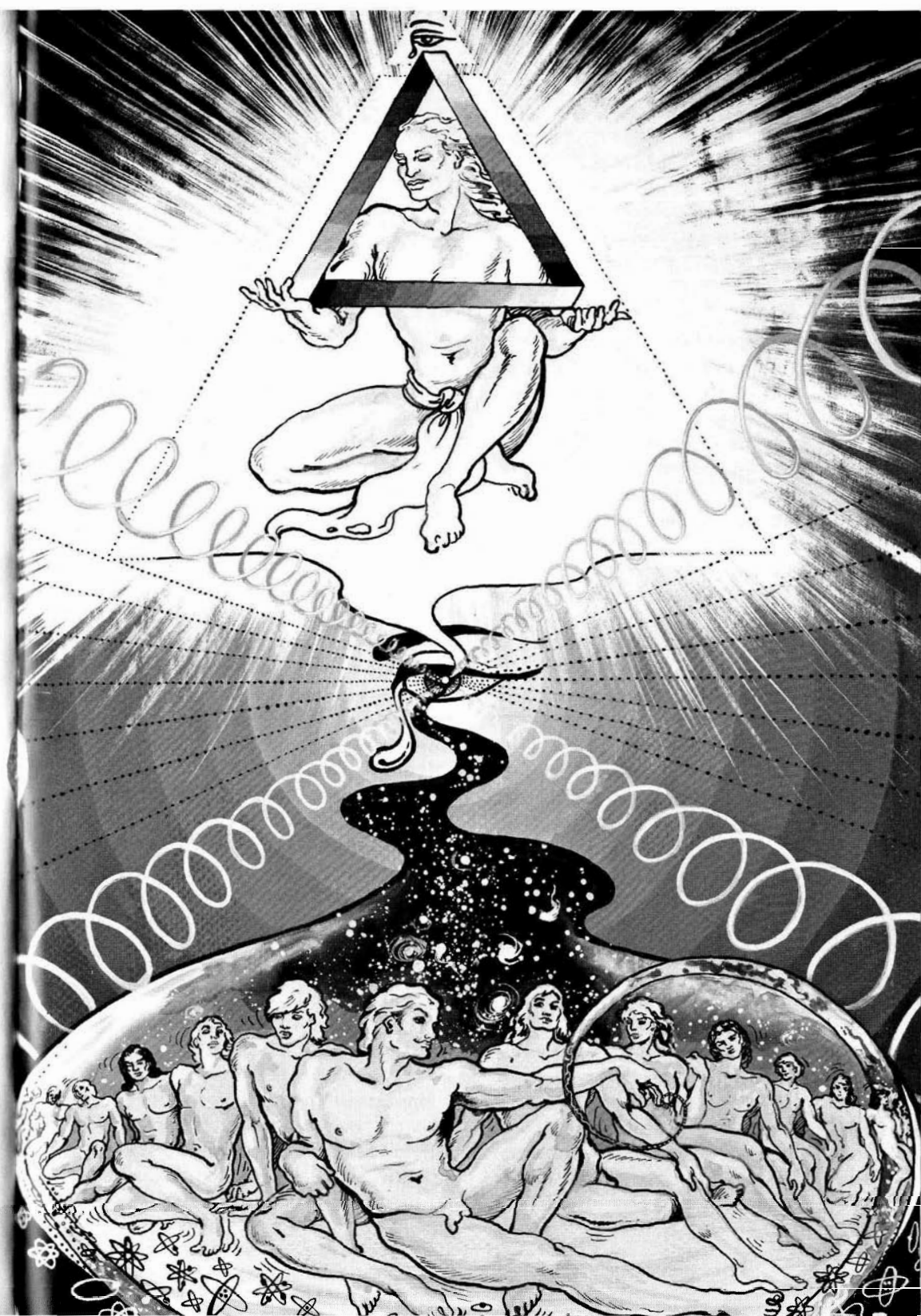
Kadmon. For this reason Jesus was in the Adam Kadmon image even though he is beyond the Adam Kadmon operating as a direct manifestation of the Father's Body as a celestial Creator.

7 Jesus exists in many forms, but took on the form of the Adam Kadmon to encompass the worlds of the Adam Kadmon and to redeem their bodies so that they would pass into new bodies of glory.

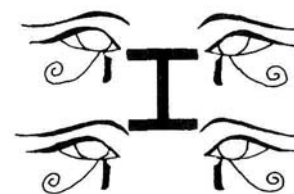
8 In turn, physical creation must pass its coding through this screen of Light, the Eye of Horus, if it is to receive a celestial image from the Divine Eye.

9 Moreover, the Adamic evolution was created by the Higher Evolution focusing high frequency Light patterns through the Eye of

PLATE 21. The Eye of Horus used by The B'nai Elohim for the Genesis and Regensis of The Brotherhoods of Light.



Horus according to the expression:



whereby the "eyes" are to be understood as inductive filters. This is equivalent to Amset, Tuamutef, Hapi, and Qebhsennuf in the Egyptian order of creative evolution, where their eyes exist as subdivisions of the Eye of Horus, and are used to create the magnetic grids for different evolutionary manifestations. (This is also represented in the "floating eyes" of Light seen in the cosmologies of the eastern scriptures of Light.)

10 When the grid begins to modulate the rod and cone receptors of the Eye, the syntony creates the early development of the neural tube, notochord, aorta, somatopleure and coelom; later development shows the increasing size of the head, limb bud segments, and superficial rudiments of the sensory system become noticeable. Advanced development is demonstrated by the pronounced development of the limbs and the opening of the eye lids. These stages of embryological development together create the "T" in the separation of Man from the Grid.

11 Each of the sons represents a creative activity of the Eye.

12 Qebhsennuf represents the external surface of the eye with the facets of the transparent cornea.

13 Hapi represents the conical elements of the ommatidla which are transparent in their center, but

covered laterally with opaque pigment.

14 Tuamutef represents the optic nerve fibers in contact with the lower tips of the transparent cones. The endings of these fibers are sensitive to ongoing light changes.

15 And Amset represents the optic ganglion of the brain on which the optic fibers converge.

16 The beams of Light emanated by each of the four are uniquely connected so that each sends out three beams of Light which are connected to each other creating a trichromatic system.

17 Within this grid network, all parts of the body can be found because the eye is the primary grid for physical creation.

18 The Elohim, through the Divine Eye, create the divine Overself following the blueprint of the Adam Kadmon. The B'nai Elohim, by aligning the Divine Eye with the Eye of Horus can create the physical embodiments of the Overself Body of Light, or regenerate physical evolution.

19 Thus, the physical form of the Overself, is preconditioned through the divine *Ka*, the divine double. The *Ka* insures that the celestial Image always has the potential chemical fabric which is necessary for physical embodiment where the programs of the Elohim and the Orders of Light require a physical body.

20 The Elohim transfer the divine image into proper seed forms of the Shekinah creation which are reprogrammed and regenerated by the Eye of Horus placed upon the face of the elect who are the Brothers.

21 These are always few upon the Earth which is a training station for soul advancement.

22 Moreover, the Earth is part of a "physical time-lag," preconditioning intelligences within lower energy thresholds which are out of balance. This causes the intelligences within these energy thresholds to go through a continual mutation.

23 Therefore, it is necessary that soul advancement proceed primarily through the Overself spiritual body. Ultimately, it is the Overself body (in conjunction with the Binai Elohim) which uses the Eye of Horus to evolve the perceptual membrane of Man.

24 The third eye is not the same as the Eye of Horus. The Eye of Horus is the "eye of the Lords" serving the Living Father of Creation which is placed upon the third eye region of the elect. Therefore, this alignment of the "divine eyes" through the Overself, and the Overself with the physical creation, permits you to acquire the wisdom of the Elohim and to work within the complete network of a divine hierarchy.

25 With this alignment, spiritual gifts are poured out upon the Brotherhoods of Man for they operate as the Brotherhood of Light in physical form. Through this alignment, they receive the "Whole Light Beings," the higher forms of spiritual intelligence in pure energy form who come in the appearance of Man.

26 The Brotherhoods of Light operating through the Brotherhood of Man function as the biochemical double bonding between the "Whole Light Beings" and the

human intelligence.

27 Through the bodies of the Brotherhood of Man, the Light projections of the B'nai Or can counter the effects of retrogressive evolution on the chemical body and, thereby, increase the transduction of the chakras to receive new frequencies of Light.

28 Here, the higher science is given to the Brotherhood of Man to actually help in the transfiguration of a whole bioengineering process of life.

29 The actual transfiguration works through Urim and Thummim light controls which are used to build the new network directly between the Brotherhood of Man and the Brotherhood of Light.

30 In order for the brain to accept new knowledge, to put a new bioengineering process to work, and to correct the retrogressive evolution, it is necessary that the brain goes through time acceleration.

31 Presently, your brain works according to the consciousness plan of the specie which establishes the flow of ions through the membrane circuitry.

32 In order for you to go beyond the increments of the chemical time scale requires the use of *Urim circuitry* which overrides the old flow time of the sodium ions and allows for immediate information transfer between the brain codes and new memory storage.

33 Here, the Urim circuitry allows for the reception of information at rates faster than analytical comprehension. In fact, when the time frames of memory (past reference) and thought stability are

compared with the new incoming information, consciousness time actually speeds up.

34 The Urim are crystals that work within a harmonic grid arrangement. Through the modulation of these crystals with the energy fields of sound and color, spiritual beings can directly send and receive thought-forms which can be absorbed consciously or unconsciously.

35 Through the Urim, the Brotherhood of Man is coordinated with the Brotherhood of Light by means of light crystal frequencies which activate the channels of Love and Wisdom.

36 The Urim are the "Lights" which connect the processes of the mind with the different threshold levels of spiritual power. They are 'energy jewels' which connect with the template grid of the eighth chakra so that the 'flame over the head' can be focused into the spiritual pathways being served by the Living Light.

37 Each crystal works at a different vibrational frequency which coordinates our program with other universal programs within the Living Light. The Urim are the highest and most perfect form of crystals available for the coordination of human intelligence with the Higher Evolution.

38 On the other hand, the Thummim are the energy changes around the Urim crystals in which the thought-forms, coming from God and His Hierarchy to His chosen servants, stay in "perfection" while in dimensions of imperfection.

39 I also saw how the thought-forms of God's messengers would

be negated by the energies of imperfection on the physical plane were it not for the perfect resonance of Thummim 'Light' protecting the autoresonant properties of the Urim and their thought-forms that are exchanged through spiritual reciprocity.

40 Together, the Urim and Thummim operate as sanctified crystals forming a grid for communication which uses sacred vowel patterns to create geometries that merge the different harmonies of color in the various light spectrums with the living, divine Light.

41 Moreover, the Brotherhood of Man, when they are in direct communication with the administrative directors of the B'nai Or, use the Urim and Thummim for the exchange of higher Wisdom and the reception of specific thought-forms from God.

42 In the education of a soul, true soul advancement takes place through the channeling of divine thought-forms which move the soul (of an individual) beyond the consciousness of being limited and earthbound.

43 There are thirty-six administrative directors on our planet at all times. They are the Hakamim, the wisemen who can enter into the Father's presence at any time.

44 They, in turn, coordinate the Brotherhood of Man on our planet. The Brotherhood of Man is made up of selfless servants who are attentive to the needs of humanity by placing their own individual needs behind those of humanity.

45 Thus, the work of the Brotherhood of Man is to bring the message of "peace and preparation" for the advancement of the

souls of all mankind.

46 The key words of "peace and preparation" are the instruments by which your soul is prepared to operate on multidimensional levels with "Whole Light Beings," who transmit "peace" as the "peace that passeth all human understanding;" that is, the inner knowledge and joy of your co-participation with the many worlds of God's creation!

47 In experiencing these multi-world realities, some will see and some will not see depending upon whether their consciousness is sensitized and prepared to work with the non-physical reality of a "Whole Light Being."

48 In seeing the "Whole Light Being" you fulfill the wisdom of what the Apostle Paul writes: "faith is the substance of things hoped for, the evidence of things not seen."

49 Here we behold the realities that were sent by God's word, so that what is beheld has come to be out of actions that bore witness to the living God.

50 However, the members of the Brotherhood of Man in communion with the Living Light can both "see" and "receive" the "Whole Light Beings" of the Father.

51 For "seeing" the "Whole Light Beings" is not the same as "receiving Whole Light Beings." To "see Whole Light Beings" is the ability to see how spiritual intelligence can interpenetrate our reality which conveys the promise of new life.

52 However, to "receive Whole Light Beings" is to invite them into your family and to exchange the

joys of serving in God's Kingdom.

53 And those who are part of the larger Family of God will receive and work with the angelic Brothers and Masters of Light during this space-time overlap when we will connect with the return of the programmers of consciousness.

54 In order to appreciate the reception of the "Whole Light Beings," Metatron called my attention to the following words of Ezekiel: "And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne. And upon the likeness of the throne was a likeness of someone in appearance like an earthling man upon it, up above.

55 "And I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around."

56 The Brotherhood of Man, in this context, is able to receive the Brotherhood of Light that comes in the appearance of an 'earthling man.' Yet, spiritual Man as an earthling man is able to recognize the difference. In the same energy field of meeting both share a higher "Light environment" controlled by the Urim and Thummim.

57 When you behold a "Whole Light Being" you stand in the presence of quanta mechanistic corpuscles of Light as in the appearance of a flash of lightning. And when you exchange the joy of being God's servant with a "Whole Light Being," you can actually feel

the great rushing of gravitational flux line controls which are used by the body of the emissary of Light to enter and leave this corporeal dimension at will,

58 Before man can understand how the Brotherhood of Light can materialize and dematerialize through quanta corpuscles of Light, he must understand how the Brotherhood that manifested through Ezekiel is, today, the same Brotherhood utilizing the same manner of divine appearance force!

59 Even materializations and dematerializations of the Brotherhood of Light, in the physical form on this side of the veil of light, must take place under special conditions in conjunction with the Overself Body of Light and/or the Higher Evolution.

60 For this reason, two Brothers of God's Light can recognize each other under the veil of the flesh because the "Light energy," which appears around their body, and especially over their heads, has a specific resonance and synchrony which is in conjunction with the Brotherhoods of Light and is full of the brightness of the Lord's glory.

61 The Brothers of celestial Light, manifested as "Whole Light Beings," come in the appearance of man with quanta mechanical corpuscles of Light, full of the great rapture of the spirit.

62 This appearance force of a "Whole Light Being," composed of quanta (mechanistic) corpuscles of Light is the projection of the divine image. This is associated with a corresponding energy change in the individual who momentarily beholds the eternity domain of higher spiritual intelligence.

63 The appearance force which is seen is not supernatural, for the "Whole Light Being" is an example of a superior biological electrodynamics on the human plane. (Here, technical electrodynamics should be understood as a subdivision of biological electrodynamics).

64 The further one proceeds up the scale of evolution, the more it becomes manifest that higher evolutionary bioelectrodynamics does not conform to inorganic thermodynamics, but has its own scale within living thermodynamics.

65 As the "Whole Light Being" comes into the physical dimension, he uses gravitational flux line controls to make the entry of high frequency energy into our realm of biological reality. His work is not subject to the physical limitations of matter, but is working with instantaneous transference between parallel 'worlds' and multiple evolutionary orders.

66 Every electron has a mathematical counterpart of Light which establishes a Light threshold which survives the body. By measuring the wave form of this Light threshold, the Higher Evolution can recode the consciousness state of a human being who is continually in states of flux and unstable equilibrium.

67 Also by energizing magneto-gravitational fields around your body, your molecular structure can be changed and your body reconstituted on another wavelength of light.

68 For this reason, Metatron and the Councils of Light have made available a Light "polarization process" known as "Ze" which

can mediate between the physical body and the "Whole Light Beings." In more advanced stages, the Light polarization known as "Ze" can mediate between the body of consciousness and its "divine double" shaped according to the Adam Kadmon.

69 "Ze" is Light polarization composed of thought particles of Light that can transform the body, while maintaining the sensitive faculties of the mind, so that it can function on a multitude of levels. And when you "receive" a "Whole Light Being," you also receive the Light polarization of "Ze" which enables you to see other dimensional realities and to make contact with the Lords of Light who acknowledge that polarization of Light so you can participate with them.

70 Just as "Ze" comes from the Brotherhood of Light to Man, there are also "Ze'on" thought particles which are created by the spiritual and physical energies which are aligned within your own system and operate within you as a unit for higher consciousness awareness.

71 Metatron revealed that these "thought particles" of Light known as "Ze'on," are necessary for transformation "into the Light" because they work as an additional charge in the length-defining operations of the human electrochemical processes, so that the electrochemical processes have access to a higher field of energy. By the use of Ze'on the body is subordinated to your thoughts.

72 Ze'on is the adaptable unit of thought particles needed to expand, go within and do omnidirectional

work with the Higher Evolution. The interaction between the many thought particles with the eka bodies within you is the fundamental generating dynamic for experience with the Higher Evolution.

73 Generally, man is oblivious to these length-defining operations created by these Ze'on thought particles of Light which are interacting with all perceptual masses in our universe. Moreover, thought particles which control traditional systems precondition those systems to remain within a limited range of mental activity. This preconditioning process is changed through the programming activities of Ze'on particles

74 The concentrated energy of Ze'on therefore can be felt but not manipulated by the energies of the physical universe according to Metatron. The transmutation of length-defining operations is done by placing a consciousness energy around you so as to make you active in space transformation.

75 Through quanta corpuscles of Light, the Brothers of Light can transfer their capacity for projection and telekinesis to other persons they encounter for a short time.

76 The development of the human capacity of projection and telekinesis by Light quanta is helped by consciousness stimulation.

77 Moreover, teleportation is possible by working directly with the energies of the Brotherhood of Light, whereby physical objects can pass through surfaces of physical form because the objects have been previously stimulated so that the dielectric of surface materials is changed. At that point, the coupling

with Light quanta produces instantaneous transference!

78 The thought particles of Light are then used to completely envelop the object with energy and move the fundamental generating mechanisms of animate or inanimate form into another space.

79 For this reason, gravitational flux line controls must work with different Gravitational fields without disturbing necessary equilibrium and unstable equilibrium.

80 When projected transference is done by a human it must take place through direct association with the strength and density of the images that will be used to move the subject from one field of energy to another field of energy.

81 If a specific field inherent only to the living organism exists, then a corresponding form of energy should exist. This means that on the human scale, mental expansion interacting with emotional-volitional efforts changes the conductivity of active points in the body. These points are part of an axial system which makes use of the law of bio-electrical inductive linkage.

82 The change of points of conductivity throughout the body during emotional-volitional efforts associated with charge induction is part of the law of inductive linkage.

83 On a larger scale, the exchange of "creative energy" with the Brotherhood creates a sympathetic resonance so that consciousness can make use of greater magneto-Gravity fields.

84 An analog to induction, showing the interaction of magneto-Gravitational flux line controls with electrical fields to control

'substance,' is a key to the building of some of the pyramidal models which serve as timepieces to the biological programs of the Brotherhoods.

85 I was shown how there exist multiple biological evolutions within unique pyramidal energy zones that are connected by magneto-Gravitational flux lines.

86 When Metatron gave me this key he projected a picture of how gravitational flux line controls interconnect with biological grids on the planet in twelve specific areas. These areas are used for biological specialization on the planet.

87 He explained that these pyramidal areas of the earth are connected with pentagon geometries which act as energy centers for the thermodynamic systems of the Higher Evolution.

88 We must remember that there are thermodynamic properties of non-stationary sources which can exceed the concentration of radiated energy because of the inversion of electrons, placed on various energetic levels.

89 Within the body there is a similar structure given on certain levels of biological electrodynamics which connect with the thermodynamics of the Higher Evolution.

90 There are pentagon geometries which operate within the human body that are used for the correlation of genetic material by the Higher Evolution.

91 The role of selectivity by nucleotide triplet to specify amino acids, for example, emphasizes the specialized role of cells to register different magnitudes of biological electrodynamics from the micro to

the mega levels in the continual transformation of life.

92 Enzyme-catalyzed chemical reactions and even reverse photosynthesis must serve a greater "Light image" process which is controlled by quanta mechanistic corpuscles of Light.

93 In the likeness and appearance of "Whole Light Beings," the human body can receive instructions of how its C-O-H-N structure (Carbon-Oxygen-Hydrogen-Nitrogen) is a semiconductor for the action potential pulse coming directly from higher universal intelligence which can remake the energy blueprint of man according to the Divine "image".

94 In the likeness and appearance of "Whole Light Beings," man will understand how his body of physical form is a host to other bodies of Light. These other bodies (within you) can manage and reorganize the grids of the consciousness-psyche and the emotional-volitional network depending on the image-making processes of Love and Light.

95 It is with this understanding that the Brotherhoods of Light come to provide Man with the ability to make consciousness transitions between the inorganic thermodynamics systems and biological states that are fixed and controlled by other thinking entities, simultaneously working in grid areas of biological specialization.

96 Moreover, the Brotherhoods couple with the energy vehicles of man so that conventional consciousness is overcome by quanta corpuscles of Light in the selective process of life where one desires to see and participate actively with

the "Light"!

97 In point of reference, our interstellar space is filled with a plasma made up of magnetic fields on the order of 10^{-6} gauss. In this field the rest mass of the proton is not significantly altered by the constant changes in the magnetic fields.

98 However, man has been experimenting with high energy particles, and more specifically, with the creation of a beam containing charged particles (protons, etc.) to gain control of the atmospheric regions of the earth.

99 The Brotherhood of Light has initiated action to protect the specie, allowing the protons to be activated in such a way that both a common light wavelength and a higher "Light" wavelength come together in fusion. This can control the generation of nuclear by-products, atmospheric wastes, and beams of destructive energy.

100 In our advancement through "peace and preparation," the big questions of human dynamics will be solved by raising the consciousness of humanity beyond the present controlled systems of consciousness patterns that tend to diminish the quality of work and advancement of this planet that otherwise could be accomplished.

101 Man will see that it is possible to construct large scale psychotropic apparatus through lasers and crystals, whereby the principles of operation are based on the use of unstable equilibrium for consciousness expansion.

102 Because of this the Brotherhoods have intensified their visitation of this planet to prevent the

control of brain-wave patterns by airborne devices that can neutralize the positive thought-forms of man.

103 Man will discover that consciousness energy can be transformed into energy forms unknown today in this energy dimension.

104 The key tells us that spiritual-consciousness energy can be transformed into other forms of energy. But, in order to use this energy for advancement of the human race, you must unfold the Light within you which can mirror the work of the Brothers of Light.

105 Some will see and some will not see the "Whole Light Being" depending on whether their brain is sensitized and their consciousness is prepared to accept the non-physical reality of a "Whole Light Being" which may, at first, produce the surprising features of emotional and biological shock!

106 By definition, the "Whole Light Being" retains a constant garment of Light power that does not have to be changed in moving instantaneously from level of creation to level of creation. However! in "instantinualizing" before Man in the physical dimension, his garment of Light power must maintain a conservative balance of his energy flow lest the particles overpower the human form.

107 For you will experience in the presence of a "Whole Light Being" a tremendous burst of Light accompanied by a great rush of heat throughout your body, becoming engulfed by the energy presence of the "Whole Light Being."

108 This great energy does not dissipate, and were it not for the thermodynamic controls that are placed around you, your body

would suddenly burst with Light.

109 The messenger of Light upholds Jehovah's Throne and his sovereign majesty can be recognized by the Love of God you can feel, so intense is this Love.

110 And you who have partaken of the Wisdom of Jehovah through Metatron, greet His messenger of Light by extending your hand and saying: "Kodoish, Kodoish, Kodoish Adonai Tsebayoth!"

111 And now prepare yourself, for with the return of the Brothers of Light you will have a fuller experience with the Lords of Light, and they will shine and there will be no comparison of the Light which you will see around their bodies.

112 And you, in your body of Light, will see the Light shoot forth many Light-rays. And the Light will manifest tremendous colors, from below upwards. And one ray will be more excellent than the others.

113 And you will shine most exceedingly, in an immeasurable Light.

114 And there will be a likeness similar to the appearance of fire that will flow downwards from your shoulders that will be a flame within a flame, and from your hips upwards there will be something like the appearance of a shining electrum glow, so that a brilliant energy glow is several inches off your body.

115 And the glory of God will be with you, And in the morning of the New Age, the heavens will be opened and Jesus and the Lords of Light will descend, shining most exceedingly, for there will be no

measure for the Light surrounding them.

116 And Jesus will shine more radiantly than at the hour when he ascended to the heavens, so that the Light will melt into a rainbow as Brother and Sister step forth "in a flash of Light" to be with the Lords already in the Light. And there will be no measure for the rays of this Light, for its rays will not be of one kind, but of diverse

kinds, some rays and vibrations of color being more excellent than others.

117 And the whole Light will consist of a glory beyond all glories save the Throne of the Father. And the glory of the Trinity shall unfold about you in the name of Jeho-vah, Elo-henu, Jeho-vah, as you are taken from this creation to be with the Father.



*The keys of
future
luminaries*

*tell us that molecular biology will
work within medical astronomy
towards adjusting geometric pres-
sure fluctuations which underlie
mechanisms controlling "Immune
Reactions" to "New Limbs," "New
Organs," "New Tissues," with "New"
axiational lines stimulated by
noise temperature calibrations.*

THE KEYS OF FUTURE LUMINARIES TELL US THAT MOLECULAR BIOLOGY WILL WORK WITHIN MEDICAL ASTRONOMY TOWARDS ADJUSTING GEOMETRIC PRESSURE FLUCTUATIONS WHICH UNDERLIE MECHANISMS CONTROLLING "IMMUNE REACTIONS" TO "NEW LIMBS," "NEW ORGANS," "NEW TISSUES," WITH "NEW" AXIATONAL LINES STIMULATED BY NOISE TEMPERATURE CALIBRATIONS.

1 There is at work within all biological systems a path of interchangeability to standardize unique vibratory levels. **Our galactic body of creation controls its renewing functions through meridian axiatonal lines which are the equivalent of acupuncture lines that can connect with resonating star systems.**

2 These *axiatonal lines* are not limited to a physical body or a biological creation, but are open-ended and can connect the body vehicle with axiatonal lines that emanate from the various star populations and exist as chemical code mechanisms.

3 When Man can discover the connection between his life space and the axiatonal grids controlling the body through endless cell division, Man will have a new super-science known as *medical astronomy*.

4 For the human body is a microcosmos or small space-time field within a larger field. If we can maintain this view, we can recognize that acupuncture is one of the first empirical demonstrations of

biological scaling within the universe.

5 If we are to approach acupuncture from the standpoint of biophysics and also understand the higher force fields which go through the human system as a small open-ended universe, then we can understand how this thinking organism known as the human being can be attached to other thinking organisms within the local universe.

6 In essence, Man is a floating biological sub-system existing between Magnetic fields. The Magnetic fields shape the embryological lines of growth and correspond to magnetic grids delineated within the body.

7 These embryological lines are controlled by biochemical clocks which, in turn, are controlled by the magnetic resonance factors in the immediate universe.

8 Answers to problems of growth, connected with the biochemical clocks in the human body, will come from experiments conducted outside the earth's gravitational and electromagnetic field.

9 The human evolution is a 'preconditioned experiment' within a world of happenstance relativity. Without higher evolutionary programming or direct programming by an Overself intelligence, the human biological system must go back into the overall flux of Magnetic fields when the system is disincorporated.

10 When Man is directly programmed by an Overself, he is no longer kept in biochemical slavery within a three-dimensional consciousness by the "apparent realities" of the earth.

11 In this case, the body is a grid of magnetic domains which moves between the primary blueprint of the Overself and the pattern angles of the human organs (i.e., the axial relationship).

12 The lines which tie together these magnetic domains are the axiatonal lines.

13 The axiatonal lines can exist independent of the Overself but still require the governing functions of the Higher Evolution.

14 The governing functions are required because the axiatonal grid structures pass through several evolutionary orders, all sharing and working in the same local life space on different dimensions of activity.

15 Therefore, the axiatonal grids tend to enter and interface with the biological activity taking place on higher or lower vibratory frequencies within the space being used by various biologies. Yet, these grids are not governed by the laws and mechanisms controlling physical evolution, for they operate by means of their own accretion of energy for maintenance.

16 However, on this planet it is

important to know that acupuncture lines qua acupuncture lines can be acquired with "progressive" and 'regressive' axiatonal lines. This is due to the residual effects of the human rebellion.

17 Therefore, acupuncture, as used during the last 12,000 years of evolutionary existence, was cut off from the "progressive" higher star programming channels when the root races revolted against the programming of the Father. This caused the twelve biophysical meridians to be truncated from direct connection with the Overself.

18 Furthermore, the biological interconnection with the higher astronomy was lost at that time which requires the intervention of the Office of the Christ to restructure the axiatonal lines.

19 Until this time, the body has been left to work on molecular biological levels with only limited magnetic resonance patterns to continue the functions of the amino acids, the basic building blocks of life.

20 Thus, non-Adamic characteristics appeared in the human race because the molecular biological levels were cut off from the data transmission system sustaining the mechanisms of both higher medical astronomy, as well as bioelectrical activities of the Higher Evolution.

21 In other words, Man was cut off from the higher star points that are necessary to maintain a perfected form of the Adam Kadmon.

22 In order to reconnect the biological interconnection with the higher energy planes serving higher evolutionary programming, the acupuncture lines of the old

program have to be attached to "new" axiatonal lines (at their intersections) if the cellular grids are to be in harmony with all physical manifestations permitted by the governing hierarchy.

23 This is the bringing together of molecular biology with medical astronomy within programs of creation.

24 Man, at this time, is being advanced to a new biological program of creation.

25 This advancement requires his acupuncture lines be extended to axiatonal lines that will be connected directly with the Overself; for if Man is to go on into further soul progression, he must connect his axiatonal lines to his Overself which is also making an ascension into the next quantum level of the Adam Kadmon, just as the Adam Kadmon body is making an ascension into a completely new program in our Son universe.

26 Here, the Adam Kadmon takes on the next definition of the Divine Father through Metatron. The Divine Father calls before Himself the unity that has been perfectly balanced between the body of the last Adam Kadmon and the spiritual-physical body of the first Adam Kadmon, before the collective Christ as the First and Last can offer up this icon to the Father, and pass into a new aeon of the Living Light.

27 Here, the physical creation is no longer separated from the divine Am Soph because of the fall of the last iron, but is restored through the Christ Light penetrating the flesh, and the Divine Light penetrating the Overself so that both perfected spiritual and physi-

cal bodies become one in the sight of the Father.

28 A whole new specie is being created at this time by the bringing together of the Adamic Overself-human creation which will allow this spiritual-biological expression of the Christ Race to be advanced to the next consciousness time zone of creation.

29 The **axial** lines are part of a fifth-dimensional circulatory system combining color and sound, which are used to draw from the Overself body the basic energy used for the renewing functions of the human evolutionary body.

30 Conversely, axiatonal lines operate prior to the action potential for the animation of the human specie.

31 Furthermore, they bring together the all-important tonal vibrations governing each axis and all ultrasonic activities connected with the colors of healing that relate to each tone and multiples thereof.

32 Hence, the axiatonal lines can be used for the complete regeneration of an organ and even to resurrect the dead, when activated by the proper energies.

33 This key is to be used at the time when the human evolutionary molecular grids are in direct alignment with the higher evolutionary resonance grids, permitting ultrasonic pulsations to allow for direct changes within vascular bodies.

34 Medical astronomy, in conjunction with molecular biology (when this dual communication link is regained), will allow the tRNA molecules to cause cells to alter their normal properties which will then receive the original genetic transmissions (of the Adam

Kadmon), given through a 'spin point,' to a cell. These transmissions at the spin points provide a regenerating instruction for the manufacture of enzymes and proteins which are the building blocks for the 'new tissue' or the 'new organ form' which is regenerated on the physical plane.

35 Axiatonal lines, thus, cause new patterns of cellular circumvolution to take place.

36 Projecting energy into the spin point allows for the formation of a blastema (mass of primitive type cells) that gives rise to the regenerated tissue.

37 Thus, through the spin point, cells become the tissue responsible for the generation and transmission of direct current signals used in regeneration processes.

38 Under present biological conditions, evolutionary development in living bodies from earliest inception follows unicellular semiconductivity, as a living piezoelectric matrix, through stages which permit primitive basic tissues (glia, satellite and Schwann cells) to be supportive to the neurons in the human system where the primary source is electrical.

39 This has been especially shown in bone growth response to mechanical stress and to fractures which have been demonstrated to have characteristics of control systems using electricity.

40 The direct current potentials, measurable on the intact surfaces of all living beings, demonstrate a complex field pattern that is spatially related to the anatomical arrangement of the nervous system. The mechanisms of data transmis-

sion and control in living organisms have been basically limited to the neural action potential, chemical agents, and the DNA-RNA systems.

41 The surface potentials are directly associated with elements of the various circulatory systems.

42 When both the surface structures and internal structures with higher creative energies are attached with the fifth circulatory system (through axiatonal arrangement), a whole new body surface can be programmed out of a skin cell from one or several major sectors of the body.

43 The fifth circulatory system is connected with an internal current (working through the acupuncture lines) continually at work and available to shape the action potential system.

44 This action potential system in the body, therefore, exists upon a substratum of direct current potentials which precede the action potentials of a mechanism of data transmission. Thus, the preexisting direct current potentials have original functions governing the functions which control the basic properties of living organisms.

45 This key gives the beginning of an entirely new science called medical astronomy which will allow the nodal of cell memory to be stimulated so that new limbs, organs and tissues fill the anatomical space of the body undergoing regeneration.

46 The fifth circulatory system is the model for the physical transmutation.

47 The connecting points between this fifth circulatory system and the nodal points of cell mem-

ory are known as spin points. These points admit sound-light vibrations that change the spin of cell molecules to a faster rate causing the formation of light micro-fibrils, which then allow, in the absence of membranes, the growth of a completely new tissue area or organ.

48 The uniqueness of the spin point is that it takes energy and weaves the light grids which form the fabric of cellular regeneration.

49 The light pattern woven by the spin points controls the pressure points on the cellular surface in such a way that the pressure fluctuations are adjusted during its operations so that the new cells are perfectly balanced with all surrounding tissues.

50 The spin points receive their energies via the axiatonal lines.

51 The axiatonal light exchange, which is stimulated by noise temperature patterns, rotates atomic moments, which are the basic pulsation points in the vibrations of the body, in concert with the normal exchange field. The tissue also receives a renewing stimulus and is able to admit a new limb, organ, or tissue space controlling immune reactions.

52 This prevents tissue growth from going back into the same pattern of limitation. Here the new energy absorbs, in the formation process, the limitations of the old, main subdivisions of cellular activities.

53 In other words, this renewal process is attached with the underlying atomic structure and wave-pulse of corporal activity which is opened to new energies which change the domain walls of growth.

54 The process of life which is exemplified in endless cell division is here reorganized by the combined activities of axiatonal light energies, bringing into the biological system a new magnetic resonance which results in the activation of the spin points by the light flow of axiatonal lines in the creation of micro-cellular grids of Light.

55 These grids are organized to exchange genetic information throughout the body through a network of messenger cells which are passed on to any part of the body. In other words, through axiatonal grids there is provided the key framework that is necessary for the proper **formation** of a new limb, organ etc. This grid network within the body is connected with the spinal column which is the major antenna for the grounding of Light signals.

56 Just as the cell can be split, the whole spinal column network can be split by axiatonal lines into any number of parallel body networks because the spinal column couples all of the seven major fields of the body (the chakras) in relation to the primitive brain stem and the cerebral cortex.

57 This controls the spatial quantization necessary for the balance of the body in relationship to the medula, pons, midbrain, thalamus, and hypothalamus, which can be stimulated to accept the new limb, organ or tissue.

58 This key refers to the complete man on all seven levels being made and remade in the energy of Shekmah. The axiatonal network of the Shekinah controls the geometric pressure fluctuations which under-

lie mechanisms controlling new mutations, and aids in the proper conversion of the chemistry of the human light spectrum into wavelength forms of the Higher Evolution.

59 Through the axiatonal arrangement, both acoustical vibrations of spiritual Light and sustaining Love are conveyed to the human system bringing the joy and glory of the Living Light.

60 Metatron showed me how the axiatonal lines are connected with a whole series of universal wave forms which includes sonic and ultrasonic frequencies. The universal wave forms establish the vibrations which set the pattern for the formation of life.

61 Once it is established, noise temperature calibrations govern and synchronize the mechanisms of life through the axiatonal network.

62 The key then opens the door for sonic vibrations (sound and ultra-sound in crystalline structure) generating gravitational light within the body.

63 Regions of space associated with given wave sets (of a program) permit the spin point network to evolve the proper limb, organ and tissue within the 'proper location' of the body.

64 By scanning this wave set, the Brotherhood of Light has the capability of scanning the wave form of the body for the detection of abnormalities. If there is an abnormality, energy having the normal or healthy wave form of the organ can be pumped into any one of these specific network points known as spin points, and the organ will be restored to a healthy mode.

65 This polarized field (of axiatonal lines) allows the new cells to grow in a healthier configuration, weakening the original field of the abnormal or diseased structure and strengthening the field of the normal or healthy structure.

66 Once these axiatonal lines within the human body are fully stimulated by noise temperature calibrations, it is possible for the Brotherhood to directly heal the body through the axiatonal lines-acupuncture fields.

67 This healing process first establishes light bubble parameters which are shell-like forms of light. These light bubbles act as a holding environment around the spin points.

68 They are established by noise temperature calibrations which have been generated by crystalline radiations.

69 The proper ratios between molecular density forms and the noise temperature patterns allow for light bubble parameters to be built around the main domain walls within which spin point regenerations can begin.

70 Domain walls are transition zones through which the magnetization process in the degenerating or immune tissue reverses direction. The force exerted by the domain wall combines with the force of the external field in order to reduce the domain's momentary loss or destruction.

71 The process continues at a certain field strength of noise temperature patterns until the discontinuities are reduced to "island domains" and the tiny, adverse magnetic fields disappear.

72 The intensity of this process,

in changing the domain walls of growth, bypasses the present methods used in distinguishing between spheres attached to antigen and spheres which are unattached by florescent antibodies.

73 This light consistency is capable of directly controlling antibody effectiveness by repairing the mechanisms that control immune reactions.

74 Each light bubble employs its own monochromatic, coherent light depending on the functions it is to perform. The wavelength of the bubble is function dependent and connected with brief pulses of light, whereby the bubble expands to encompass the node where there occurs the regeneration of tissues and organs.

75 Here, the renewed light-life process within the optical regions of our spectrum operate where non-linear functions are coupled to new spectrums of Light (through non-linear polarization of crystals).

76 The Higher Evolution must set the noise temperature calibrations to be in step with any crystal matrix in the human biological system, including those crystalline structures that have asymmetrical centers.

77 The Brotherhood establishes noise temperature calibrations through crystals of Light aligning crystalline environments from regions of pure crystal transparency to regions of linear crystalline formation. This allows for complex color grids to accompany any set of noise temperature patterns. Pure crystal transparency can work with a multiplicity of new wavelength regions.

78 Here, we see a demonstra-

tion of the use of the Urim and Thummim powers of regeneration which control the noise temperature patterns and stimulate the axiatonal lines which are the light grids used in direct relationship with the Brotherhood reorganizing a particular part of the human evolution.

79 Even under the circumstance of the Urim and Thummim creative powers, medical healing and tissue regeneration are to be understood as a localized event, where a person, tissue, organ, limb is healed to the point of normal entropy.

80 When our immediate solar system is exposed to new wavelength regions, it will be possible to sustain the life-regenerating mechanisms.

81 Then the power of pure crystal transparency, occurring in regions of Population II and III Star Systems, will be used to control the unstable and fast disassociations of energy in Population I Star Systems.

82 We are part of a Population I Star System, where intersystem-crossing of high energy vibrational rates results in large losses of energy available to the human crystalline structure for electromedicine, crystalline power and the coding of the genetic structure into alternate energy states.

83 However, with a coherent beam of noise temperature calibrations stimulating new axiatonal lines, there occurs the formation of new molecular complexes in an excited state.

84 When a molecule exists in the excited state of having satellite hydrogen ions, or multi-axis states of resonance, it can be transformed

into multiple extension states of the spectral regions.

85 The stimulated emission ranges in the band region of $C'\pi u \rightarrow X'\Sigma g^+$ are an indication of what man must confirm before he can understand noise temperature calibrations

86 Medical astronomy requires the sister disciplines of *electro-medicine* and Higher Evolutionary psychology to prepare human consciousness to free itself from the various forms of malillumination fields, and interact with the projected Living Light.

87 Malillumination fields or polluted light fields, which are different from the natural spectrum, will pass away with the coming of a new photo-biological system causing chemical and biological effects on plant, animal and human life in a new light environment.

88 Presently, the absence of certain portions of the light spectrum creates abnormalities in the production of hormones.

89 Stimulated noise light emissions will cure the mechanisms which cause blindness, arthritis, leukemia, cancer and certain cases of mental illness when noise temperature calibrations are focused through certain cells of the body.

90 (For example, the pigmented epithelial cells of the eye will show widely varying states of abnormal growth when placed under the focus of noise temperature calibrations.)

91 Moreover, the proper combination of color and sound will establish a healthy resonance grid

within the hydrogen matrix of life allowing for the human expression of DNA-RNA to be properly balanced with the 64 letter cells using the divine name.

92 Through the proper Light threshold, the image and similitude of the divine grid (the Adam Kadmon expression) are thus balanced with the 64 sacred letter grid of DNA-RNA.

93 With the coming of the Brotherhood, there will be a whole new light environment upon the planet. Cellulose micro-fibrils will give expression to all manner of vegetation through long chain reactions with axiatonal vibrations to grow new food materials from a light synthesized environment which will be focused upon the soiled environments of the planet.

94 In that day, even enzymes will not be membrane-bound, for artificial synthesis will allow for the formation of enzymes in the absence of old membrane structures. At that time, plant, animal and human kingdoms will gather light into the image and similitude as was possible in worlds before this world.

95 Beloved, *Yehova* Yedor Yahweh is renewing and ever renewing. The sacred name will be a signature upon every chemical color in your garment of flesh, and it will be a signal to open your garment of life to the next creation.

96 Let the new creation be conveyed through the acoustical vibrations of spiritual light, and let sustaining love be conveyed always.



METATRON

*created the electron
for the computing
of our vehicle.*

3-1-8

METATRON CREATED THE ELECTRON FOR THE COMPUTING OF OUR VEHICLE

1 Here we are given the origin of the 'electron,' for man can analyze most everything on earth but he still does not know from whence the electron comes.

2 Man knows that the electron has something to do with the relationship of time and motion, but he does not know that it spans the gulf of the Divine Mind.

3 Metatron explained to me that the electron, as man knows it, is only a sub-electron within a super-electron. This super-electron is the sole electron composing our immediate universe.

4 Who is Metatron, but one divine unfoldment of the Father's Mind as Creator of the Light in the outer universes and the divine author of the sacred tablets in the heavens.

5 And these tablets are the tablets of Light; they are energy fields which contain the blueprint of all energy particles of our Father universe used for the creation of the new Son and Shekinah universes of Light. These tablets of Light contain the circuit which is the gating mechanism controlling the Light that pours forth from the Treasury of the Light for the new creative designs of the Elohim.

6 In our universe, the Elohim

send their creative transmissions through these tablets of Light which contain the overall plan of organization and the super-electron which is used as a master sphere of creativity in forming the lower worlds.

7 These multiple tablets of "energy" pulsate and create effulgent myriads of tessellations which are elliptic in shape. The elliptic functions are modular and can be fitted into the walls of the Treasury of Light to serve as a memory source for consciousness layers.

8 Thus, the circuit is a cosmic connection between all light particles and the Light continuum directed by Metatron so that all local worlds are served by the super-electron, and all hierarchical configurations of power behind all worlds in our Father universe are served by Metatronic consciousness.

9 Metatron created the super-electron so that the consciousness levels of the Elohim are interconnected at all times. This means that programs in motion can return to the original areas of creation or slip in and connect with other programs already in motion.

10 In this creation of multiple

consciousness levels, each star in our galaxy is a nodal point of energy vibration within this gigantic electron.

11 Each physical and spiritual star radiates its spiral, oscillating cosmic rays in all directions in the universal field.

12 Each person functions as a living star but in a different harmonic octave within the larger star nodal point, which is, in turn, within the super-electron. On our consciousness layer all individual electron-positron pairs are like tiny magnets spinning at the velocity of light which is commensurate with our consciousness layer. Metatron explained to me that these electron-positron pairs are part of a greater master blueprint which uses Gravity and Light wave energy as one.

13 All as such have the same interrelated constant as applied to gravity, light, ordinary masses in the nucleus, the atom, and the nucleon. Within the shell of the super-electron, a harmonic scale is established which generates cosmic wave trains between programs of the "Master Program" being used for a Plan of Creation and sub-programs.

14 The Master Program is received from the divine tablets of Light and given to the creative worlds of the Elohim through the Master Scribe and Light "Engineer," Metatron.

15 Here, Metatron functions as the *Kasir Kame*—the thinking Light of the Father, as the ultimate Scribe who authors the "Master Programs" for the Creator Gods. Hence, our Son universe is a Light fabric made up of many conscious-

ness layers. Each consciousness layer shapes the building blocks that are arranged within the super-electron.

16 When the universe is updated, Light is funneled into these particle blocks on each layer of consciousness through a "super hologram-like process" which scans for the locations to be used in the depositing of information.

17 In previous consciousness cons it was Metatron who dictated the Father's programs to the Lords of Light who came to this planet and built temples of divine science.

18 When the sacred treasures of knowledge were destroyed along with the temples of science in previous cataclysmic upheavals, the Father decided to return the keys of the sacred sciences of Metatron to the heavens, leaving only his name to be remembered.

19 The sacred texts that are now being recovered will show a profound scientific meaning connected with the name "Metatron" in the pre-Syriac and pre-Coptic civilizations of the ancient Near East which understood meta-creation.

20 Understand, through the super-electron, that we are connected with the other myriad programs of our immediate universe which are interconnected with all programs in our Son universe.

21 Therefore, each part of three-dimensional space is connected to every other part through the basic unit called the super-electron. The super-electron breaks down into more subtle units of space which we call the electron and sub-electron spaces; these are interconnected by wormholes.

22 These wormholes spiral through the framework of space and time that is reserved as the training ground for soul advancement.

23 Metatron explained that as Man's consciousness is amplified to enter fifth-dimensional space, travel is possible and Man understands that the wormhole tunnels are portals on each shell layer of the electron and sub-electron levels which have multiple consciousness layers within the super-electron.

24 There is only one super-electron forming our Son universe; what Man calls electrons within his terrestrial environment are particles capable of supporting various consciousness programs which are constantly being distributed throughout the super-electron.

25 Within the electron there are fractional charges which are part of the electron's energy, and are divided into three kinds of spatial organization within the electron.

26 When Man can understand this interconnection of one consciousness layer with another, he will participate in the constantly changing pattern which allows each universe to be connected with all others through the building blocks between the consciousness domains (e.g., what Metatron calls urons, levitrons, cosmions, and ze'ons).

27 Programs of consciousness are continually being distributed between light shells of photons and anti-photons through what Metatron calls uron, levitron, cosmion, and ze'on particles. These are sub-units of a super-electron.

28 Man's sub-electrons are condensations of mesons and fractional charges.

29 The light fabric within a Son universe is made up of these discrete particles. They shape the hadrons and leptons through a cosmic consciousness field. And in this field, proton spins can go through one another when the proton spin is not aligned and anti-parallel.

30 The aggregation of all these building blocks compose and re-compose within the super-electron.

31 Thus, the electron, as Man knows it, must be extended to the activity of a parent super-electron. The super-electron also contains the stimulated emissions of Gravitational waves, or Graser amplification.

32 Here the geon may be considered as a treatment of a fundamental unit of gravitation. Specifically, the super-electron puts geons in step with locally coherent gravity fields existing on each consciousness layer throughout the Son universe.

33 The point of this is Metatron, as consciousness architect of this cosmic consciousness field, is telling us that there exists a super-electron—the "father" of electrons which subsumes all energy components in our immediate universe. The super-electron in interaction between consciousness layers may cancel aggregations of particles on any consciousness layer.

34 This super-electron embodies a smaller blueprint of itself through sub-electron firings which form the syntax controlling the natural dispensation of universal knowledge through quantum mechanistic language codes.

35 These codes work through multiple manifestations of sub-electrons within both physical and

consciousness layers.

36 Therefore, the higher levels of creation, are not simply states of consciousness, but actual realms of vast crystalline cosmoses, universes, and worlds in "the plural" which are modeled into the most minute parts of the human microcosmos. We exist as a finger cell or toe cell between the larger spatial expressions of intelligence.

37 If all spaces were removed that exist within Man-he would be no larger than a minute cell floating in a vast ocean of energy creation, all made of the same basic materials. The only difference is the 'image space' God has given to Man through the "Adam Kadmon" which gives the key to the unique space that Man occupies.

38 In fact, we are so far away from the higher "throne and dominion regions of God," that the world of mankind looks like a tiny speck of dust in terms of the greater intelligence, but greater intelligence is simply on the other side of "the image space" of this tiny speck, and all that is necessary is the right formula of Light to bring the billions of biological specks into a new composition.

39 The Higher Intelligence of the Elohim is involved with tireless comings and goings in an examination of the living aggregates of Life, whereby the Light substances of the minute worlds of physical form are selected, gathered, and renewed in still new worlds of creation.

40 The lower regions of experimentation are permitted to exist by the Orders of Michael and Melchizedek until the collective arrangement of the civilizations being created is complete for master in-

tegrity and structural organization in the universe. And then a new cross-fertilization takes place.

41 In the primacy of a creation, Light is emanated to the outer regions of a forming universe by Metatron.

42 In the outer worlds, because of the complexity of nucleogenesis, the Light has to be purified after the initial explosion into cycles of creation and evolution. This process of expansion and purification is extremely long in terms of the age of our immediate star system.

43 Before all of this, however, Metatron created the super-electron for the ordering of nucleogenesis so that a balance and correspondence can exist between the dynamic phases of an infinite number of coexisting universes and the Living Light.

44 Into the super-electron there are cast the higher consciousness creations of a Paradise Son of Light which interpenetrate the super-electron and form the major consciousness dimensions that incorporate a Son universe. The precise balance between the interpenetrating consciousness dimensions and the transitions between coexisting universes is maintained by "walls or veils of Light" which can be traced back to the self-organizing consciousness.

45 The consciousness domains are generated out of different types of divine Light, ordering the "walls of light" and the "walls of the Living Light." Through this ordering, Man moves from being a "Son of flesh" into being a "Son of Light."

46 The lowest regions of creation consisted, as they do now, in a reality world where the small

particles produced by the hydrogen schema (sub-quanta particles in polarization) break up and are not stable. This is a necessary part of meta-creation, a half-life creation, and because it is, it is not a full life creation in the fuller 'sense' of Metatronic creation.

47 In the larger schema, at this moment in our world of matter, the electrons are "effectively defective."

48 The electrons are defective until they achieve the critical diameter i.e., the energy radius needed for the ultimate purpose. Our electron has not "graduated."

49 Only through the power of Metatron, ordering electromagnetic spin orientation in clustered form, can the smallest particles of the electron, be shaped into a complete wavelength for the ordering and advancement of these minute forms into perfection.

50 Just as the hydrogen atom is undergoing change, the electron has to evolve too!

51 And, to perfect the regions of the lower heavens, the Councils of the hierarchies set up measures to ensure the continual recycling into perfection and purification. This is a condition which is established for the continual interaction with the individual universes as they proceed out of happenstance creation.

52 It was out of the Father's greatest expression of Divine Love that the Office of the Christ was procreated so that the Elohim Lords through "Christ" could rapidly recapitulate and rebalance all soul experiments in the Mid-Heavens and in the lower heavens that were separated from each

other through "walls of Light."

53 The Office of the Christ causes the souls to be quickly raised up so they can be restored by Melchizedek and be more than a singular soul embodiment.

54 In general, there are three categories of souls in the lower worlds: new souls arising out of frequency modulated codes (radiated into the primeval sea of creation) which have never been in 'the Light'; souls synthesized out of the functions of Light and darkness; and souls of the 'firstborn' of YHWH who descended into the outer experimental regions of space as integrated "life beacons" of immortality. The latter are used, according to Metatron, to bring the 'Image' of the Father for the upgrading of intelligence.

55 Here, sub-electron particles combine with ze'on particles in permitting consciousness programs to slip into singular regions of space and time and then reappear back on the original layer of consciousness thought.

56 In effect, two identical sub-electrons can arrive from the original consciousness zone or layer, codirect a material manifestation of cosmic energy and depart for some other layer of consciousness within the super-electron.

57 This process repeats itself, and in this way, the Councils can generate many controlled programs using identical sub-electrons for carrying out mechanistic functions in the lower worlds.

58 Thus, in the gathering of the Light components, there is a continual life-giving fusion between the expanding and devouring Lights. The control of this fusion is

the Wisdom given by Metatron to Melchizedek for the purifying of the lower worlds so they can pass into the Mid-Heavens, and from the Mid-Heavens into the greater creation, and programs of perpetual renewal.

59 Moreover, it is Melchizedek who is the Receiver of the Light of YHWH through Metatron; he purifies all of the lower heavens and carries their Light into the *Treasury of Light*, while the hierarchical servants of the realm undergo change in gathering together all manner of creation and all meta-matter of pre-creation used to fashion souls in the lower worlds.

60 Indeed, it is Melchizedek who carries away the purified Light from all the rulers of the aeons and from all the rulers of the Councils of the lower heavens; he carries away that which is necessary to bring a "pairing of consciousness" together with "the Light,"

61 Metatron showed me how Melchizedek is in charge of the re-creative phases, no matter how large or small. It is Melchizedek, the great receiver of the Light, who equips the souls to enter into the midst of the (eons and into the consciousness Command of the Hierarchy in each Father universe.

62 However, there are some rulers who do not want to give their Light to the lower heavens and the lower regions of purification in fear that the 'lower creations' would seek their level, and their power would be diminished so that their own rulership could not be sustained.

63 Through the work of Melchizedek, in cooperation with Metatron and the Christ, the

Nartoomid Light, the Eternal Light of the Father, is used with the *Eshyouhod* Light, the devouring Light of purification, to rebalance the lower spheres and to throw the forces of creative limitation into confusion.

64 And, according to the Cosmic Law of YHWH, the higher intelligence which has created levels of imperfect creation and physical grotesquerie, must incarnate into their own "fields of creation" so as to be part of the purifying and purging activity that must be superimposed from without.

65 They, the negative soul programmers, put their matter into the souls which are purified, and their power ceases in them, and their spheres of influence become destroyed so that the judgement of higher perfection upon imperfect soul creation is allowed, quickening souls to be reprogrammed and advanced towards the Treasury of Light, the Father's place of pure consciousness Wisdom!

66 Finally, it was Jesus of the Office of the Christ and of the Order of Melchizedek who bore witness to the fallen Lords and light entities who were in the greatest regions of turbulence so that they, through the Father's Grace, might speed up their time outside the higher veils of Light.

67 It is through the Father's Grace that they can qualify for a reconsideration if they no longer "push against" the higher veils of Light, but allow the Office of the Christ to devour the darkness "without" through the power of Metatron. This also encompasses the darkness "between" within and without, in the dynamics of cre-

ation, through the power of Melchizedek using the *Ad-mod-oo-esh* Light, the expanding Light of soul growth.

68 However, it is also important to note that the property of soul space is not limited to, nor must remain within an atom. The souls are "Christed" and given the Metatronic seal so that they might be quickly purified and raised on high from threshold of creation to threshold of creation like the Light Body of Enoch.

69 Thus, Melchizedek is in charge of organizing worlds, but it is Metatron, Michael, and Uriel who insure the outpouring of Light necessary for soul expansion. They supervise a continual process for the formulation of individual consciousness realities which can actually govern the world of the electron.

70 Yet, in the gathering of light into the super-electron, each sub-electron phase becomes a source of new creation, having its part in the expansion of the universe and the overall shape of living systems, in the Father's "garment of Light."

71 These advanced realms of intelligence will allow man to use energy which is going faster than the light structure surrounding our consciousness domain. This energy will be used to reshape our vehicle of consciousness progression for better cooperation with larger universal intelligence.

72 I was shown how other intelligences reserve planetary zones, which have no radiation belts, to create a more perfect metallurgy which they use to span galactic and universal distances through the use of concentric atoms.

73 They do this through the knowledge of Metatronic sciences. These sciences allow the Adamic evolution to freely circumnavigate between the spiritual planets, spiritual Councils of our Son universe and the Population II and III civilizations which have evolved their technology to the point of breaking through a three-dimensional light consciousness with thought-form technology.

74 The Metatronic sciences make use of a wide variety of disciplines. They span the fields from aerospace bioengineering to exobiology, simulating primitive environments for the advancement of intelligence, and also include such sciences as: astrophysics, biosciences, bionics, biotechnology, chemistry, communications, electromedicine, energy research, masers, matter and muon waves, mathematics, Metatronic physics, servomechanisms, space colonization, space travel, space radiation, thermodynamics, and transduction processes.

75 These sciences require a thought-form structure so that a self-organizing science will allow for large scale jumps to take place between individual realities within the universal continuum.

76 The use of Metatronic science unites the half-cycles of sub-electrons with the full cycle of the super-electron. When man can use Metatronic science he will be able to understand how each consciousness layer has its own inductive interference formula which must be qualified in order to free the mind from elemental space.

77 This means that a mind is not limited to measurement solely

within three-dimensional space where the thought-forms are normally shut off from other consciousness layers.

78 In other words, given a program of infinite information, small scale electric and magnetic activities in one finite consciousness layer can be adjusted to be in step with the Master program.

79 Here, man must see partitional space as space derived from an ongoing primary program which is a universal program of complexity. This is within the charting and coordination of the layers of consciousness events.

80 Partitional space is like the space of "s" — of all infinite sequences representing an abstract expression of a primary form of consciousness. The combination of many partitional spaces allows for an effective computability necessary for the arbitrary projections of "Light" into the lower worlds.

81 These partitional spaces reveal the existence of an intrinsic measure of information which is controlled by the super-electron.

82 By being more than a host to linear reality and modulating the electron with Metatronic consciousness or consciousness working with the programs of Father universes, one can compute the vehicle of the

earth by first computing the assembly of the Gravitational vehicle which is one of the topological regions of the super-electron.

83 The key is telling us that contemporary quantum physics and chemistry are no more exact than the old religions of the planet, for they have merely switched the gods from the idea of a primal source and made new ones out of elementary particles with just as many variations as any of the formal gods who are not limited or confined to exact relationships.

84 The key has given us a post-Einsteinian consciousness universe which neither sees the electron operating in sharply defined regions of space nor operating as a nebulous cloud of electromagnetic force.

85 Let the scientists of the world understand the teachings which affirm that physics itself is all a parable to the interior and exterior of God's Kingdom, and that the rapture of creation upon creation is in the Divine Name.

86 This is the strong foundation I give into your hands, to serve you, so that the seal of the infinite connections and combinations of LIGHT be a blessing unto all creation — through you — in the Name of God, YOD YOD YOD.



GOD LOVES
HIS PEOPLE
ISRAEL.



3-1-9

GOD LOVES HIS PEOPLE ISRAEL.

1 God loves His people Israel! And because He loves them, He has promised "the Ascension" to them from this world of physical limitation and negation so that they can be like the 'Brothers' and 'Masters of Light.'

2 Throughout our present redemptive Age, the "spiritual Israel," exemplified through the work of Enoch, Elijah and Jesus, proved that 'physical ascension' is possible in this dimension of reality for all the world to experience.

3 The ascension begins with the program being offered up to the 'heavenly Jerusalem' — a threshold which is used to accommodate transitions from the planetary bases of the material worlds into the complex structure of the cosmos.

4 The sequence of events begins with the grids of the world shifting to a new position and the chambers of the earth opening to reveal the sacred tablets of the Brotherhoods of Light.

5 I saw how there was a restoration of the Holy Books out of the earth. And I heard these words spoken to me: "By the glory of the *Yotzer Amaruth* know the mysteries and read the heavenly tablets that have opened in the earth;

6 "And see the Holy Books resurrected from the grids of the Takla

Makan area, the holy cities of India, the holy cities of Egypt, the holy grid of Megiddo, the holy grids in Northern Syria and Accad, the holy cities of the sacred land of the West, and understand the writings there, and the inscriptions of Light written in stone!!"

7 And I saw how there were thousands upon thousands of books that were part of a 'sacred language' revealed once again to the children of Light, so that the false structures of religion and history would crumble, and the true teachings of our destiny in the Father's "Kingdom of Light" be revealed out of the foundations of the earth.

8 Metatron said to me: "I have opened your mouth to speak and to rejoice in the words of the Father. May the sacred sounds of Yosh-ua Yoseph, Yosh-ua Moshe, and Yosh-ua Ye-sus, sounded within the Pyramid, open the chamber of 'the Son,' and may the ordinances of exultation in the language of 'the Father' be heard throughout the earth.

9 "May the granite plug in the grotto of the Pyramid be removed by the vibrations of *Lay-oo-esh Gob-Nut* so that the vibratory geometries of the present program of creation, and the Masters who

failed their mission no longer be kept within the structure of the Pyramid, but be released for Man to understand.

10 "May the sacred vibrations reopen the 'Chamber of Initiation' so that Light is poured out into all twelve sacred areas of the planet that are connected with the Great Pyramid.

11 "And may the sacred name of 'Christos' allow the mouths of the initiates to receive the initial impulse to speak the sacred language, for only through the 'Christos' can the faithful understand the 'anointing' of revealed eternity through 'baptism into the Light' which is eternal."

12 And I saw how the sacred language, that proceeded from the Father, was used once again by the tongue of man so that man was able to speak the Language of the Father, understand the "Language" behind the language written on the sacred tablets, and communicate again with the Brothers and Sisters of the heavens who speak through a higher language—the *Language of Light*.

13 I witnessed to the messengers who stood before the Glory of the Great One—the *Yotzer Amarothe*. And now I witness to you that in confessing the Father's Name, your name might be coded into the Living Light.

14 Be hopeful in this physical dimension, for when you were thrown into confusion and affliction, you petitioned the Father to remove you from the confusion of not knowing your true identity. And now you will shine as the Light of Heaven.

15 You will shine and you will

be seen, and the portals of heaven will be opened and you will see this come to pass while yet in the physical dimension. Be hopeful, and do not cast away your hope—for just as you have suffered, so you shall put on the Christ Body of Light, and be resurrected through all the lower heavens.

16 You are to show forth the radiations of the Christ, being destined to reign with the hosts of the Heavens.

17 And I was shown how the religions of the earth will no longer alter and pervert the words of the righteous, nor hide the scriptures of Light, nor lie and practice great deceits as to the education of the soul, for the 'silence in the Heavens' will break forth into great thunder as the scrolls of Light are revealed from 'the earth' and from 'the Heavens' of the greater universe.

18 And the religions of the earth that gave mankind great fear of the Father's heavenly worlds and 'Thrones and Dominions' will cease and their authority will be surrendered to "the ministry of the children."

19 At that time the heavens will ring, a second and a third time the heavens will ring, and the Names of the *Righteous*, coded and written in Light upon the Gates of the third heaven, will be permanently sealed when read aloud.

20 And I was shown that the Ophanim messengers will greet every righteous one and call their names aloud as they pass out of the lower gates of our planetary realm.

21 But first I saw how the final witness was given to "the ministry

of the children" who are the collective Messiah dwelling with man until the heavenly Messiah descends.

22 In the days that *Adonai* summons you, testify to the nations of the earth so that the wisdom of the earth may be broken and its three-dimensional consciousness reign no more with your spirit.

23 You who behold the Wisdom of God are the guides and the "stepping-stones" for the whole earth.

24 Metatron and Uriel have issued forth the pure and unmixed Light. Michael oversees the Light which comes forth to you. And Melchizedek receives your Light and gives you the 'consciousness of Light' to be used to create your spiritual body of Light.

25 Wherever you speak, rejoice with the children of uprightness and Light for the children have won over the paths of the earth.

26 These are the children who manifest the gifts of the Spirit sent forth from the Father's jewel which has been placed upon their foreheads. The crystal is bestowed by God so that the mind can receive His command directly as in the days of the first Adamic creation when the jewel body of Light was a physical reality.

27 It represents the divine Love expressed through the Shekinah-Holy Spirit infusion into the physical body. Hence, this crystalline structure aligns with the body to free it from the vibrations of karmic bondage.

28 This allows the body to break the nogan shells of memory

which hold the pathways of the soul in a singular pathway of simplistic faith, based on serving the elemental nature of physical creation with a "Jesus faith" without attending to the development of a 'Christ Body.'

29 And through this new alignment Metatron showed me how Man could create crystalline correspondences between biophysical and geophysical grid structures that could amplify signals for prayer and healing by the faithful.

30 These jewels of consciousness regulation are part of the Urim and Thummim jewels of consciousness creation. Each jewel corresponds to a higher Urim and Thummim governed by entities of Light who operate directly with the Thrones of the Universal Mind (in our Father universe).

31 And Abraham also received these jewels from Melchizedek to build an altar of "Light" vibration to Jehovah who spoke to Abraham through the vibrations of Light. And the Lord said to Abraham: "I have set this seal on you to govern all those who belong to the seed of love and light upon the earth, so that your seed will gather all true priesthoods into 'Communities of Light' before the end of time. And the Urim and Thummim will be used to reevolve the grids of the earth according to a new meridian of time on which will be built the Light centers of My Kingdom."

32 I saw how the Urim and Thummim crystals were used to connect the ten strata beneath Megiddo which contain the grid structures composing a timepiece for the Great Pyramid. I also saw how Urim and Thummim crystals

coordinate other energy structures on the earth with the Great Pyramid which houses the geophysical time table and reveals the *Eben Sheftiyah*, the Foundation Stone, to be the unity between the scriptures of Israel and the land of Egypt.

33 I saw how the vibrations of the Urim crystals were used to activate the grids so that the foundations of three-dimensional negativity were shifted, and the treasures of the Masters were brought out of the earth in the name of Michael, Abraham, Jacob and Enoch.

34 And the Lord said to Abraham, "By the Urim and Thummim, your station of creation was after the manner of the Lords, according to its times and seasons in the revolutions; that one revolution was a day to the Lord, after his manner of reckoning; it being one thousand years according to the time appointed to that space-time where you stand. This is the reckoning of the Lord's time for your physical world according to the reckoning of the Lords of the Heavens."

35 I was shown that from the higher star regions there will be the energy of renewal given to Man. And, thus, there will be the reckoning of the time of one planet above another, one orbit within another until one comes near to the region of the Paradise Sons, after which the thresholds of Orion become the reckoning of the Lord's time, which the Paradise Sons set in accord with the Throne of YHWH to govern all those planets which belong to the same order as that which quickens this creation.

36 And I was shown how each

transplanting of the heavens to the earth and the earth back into the heavens requires its own Book of Genesis, and our Book of Genesis i-xii is the cosmology of our Adamic Fathers of Light in the heavens.

37 And the Master Barnabas tells us the following, for this cycle: "And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what this signifies, he finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as he himself testifies, saying, 'Behold this day will be as a thousand years.' Therefore, children, in six thousand years, will all things be accomplished."

38 Enoch explained to me that this is a general time reference for one of many cycles of the earth as it is periodically cleansed, and new Adams and Eves are left on the planet to continue the Adamic expressions of creation.

39 However, I was shown that the time frame was confused so that the religionists and the priests of organized temple worship could not understand the scriptures of Genesis i-xii as the blueprint of the many levels of creation that had to precede the creation of this physical world.

40 I saw at the end of the cycle of this Age, a great unity between linear and non-linear events. Souls which normally depend upon individual systems of liberation, which are normally highly individualistic expressions, became unified collectively with other levels of intelli-

gence as the Holy Spirit was abundantly poured out!

41 Collective soul advancement will allow for the growth into new chakra levels, as Man enters into co-citizenship with the Higher Evolution.

42 I was told by Metatron, that each man would recognize the existence of this new program of Light according to his own unique time element which is connected with the chakra levels filtering the energies of space-time events.

43 For those who are operating already on the seventh chakra level of enlightenment, the recognition that we are entering a new program of consciousness will take place in 1976 (era zone). For those operating on the sixth chakra level, it will take place in the 1980's. For those on the fifth and fourth chakra level, this realization will come before the year 2004 (era zone), according to the reckoning of the lower heavens, which will mark the beginning of the next great cycle.

44 For those on the third chakra (on down) who love, but who do not have divine Love—it will take place when the whole biochemical shell of the earth changes and the physical shell is reset.

45 I was shown that when the proper chakra frames of consciousness time are opened, the recognition of the existence of the Higher Evolution, that is cooperating with Man (on the other side of the veil of Light) will be understood

46 This means that Man will realize the Higher Evolution already in his midst beyond his conventional time perception.

47 Man is participating in the

'great leap forward' with a host of other intelligences who likewise have to decide their fate in accordance with the Cosmic Law of Light and Love.

48 Nevertheless, beloved, remember that all through the ages God has stood beside His people and promised His people a place in the final restoration!

49 I was shown how there exists an interlocking grid of consciousness time zones. Soul advancement proceeds according to the ability to function in the more complex time zones by using the Love of the Living Light.

50 Beginning in 1976, the grids will begin to be shifted into a new geophysical program.

51 After this, I saw how Man was prepared for the physical landing of a delegation of interplanetary beings who explained how Man violated the Cosmic Law and was in need of a redefinition of Life.

52 The delegation of interplanetary beings remained upon the earth for only a short period of time and then left the millions upon millions who either marveled at the wonder of other worlds of intelligence, or became resentful and chaotic because of the proclaimed return of Michael and Christ.

53 I was shown how soul advancement would be speeded up prior to the return of Michael and Christ because of the miraculous outpouring of spiritual gifts.

54 And the twelve vibratory pathways of the human body will be activated so completely that we will actively serve as the twelve tribes of the true spiritual Israel upon the face of the earth.

55 And when the people of God are assembled their collective efforts will become so powerful that their prayers and mantras, used collectively, will actually offset wars and terrorist activity.

56 When this is done properly, the Chamber of the Son will also open to a new program of consciousness generation being poured out.

57 I was given the sacred Words which Jesus used when he was initiated in the Great Pyramid. I was told that when the sacred code "1-1" (glottal stop) was used with repetitions of YHWH's Names, the names of the Ascended Masters, and other sacred words, the vibratory structure of the Pyramid would open and finalize the programming structure of mankind.

58 And when this is done properly, the 'Chamber of the Son' will open to a new consciousness of Life.

59 Furthermore, I saw the activation of the gifts of the Holy Spirit for the faithful who labored day and night to build the Kingdom of God. I understood how the righteous had to undergo "public crucifixion" in presenting the Word of God.

60 Yet, even with the imperfections of the body and tongue, the Spirit of God pours into the servant who sacrifices for the Kingdom of Light and understands Jesus' words: "*Eli Eli lama asabachthani* (Mi God, my God why have I forsaken thee). Such a servant who is willing to sacrifice his body upon the cross of space and time, is honored by the glory and the power of the Holy Spirit

Shekinah in the moment of deliverance.

61 Enoch told me that when Christ Jesus expired, his final breath had the sound of "ah" before his last word. Yet, he did not say "ahhh sabachthani" but 'asabachthani' which was an affirmation of the limitation of his physical vehicle. However, this testimony was not a confession of being apart from the Father, but an affirmation of the complete work of the Host that would be needed to offer up the Kingdom at his Return.

62 Furthermore, this testimony was the breaking open of a profound mystery and a lesson to each Master and prophet of YHWH who comes into this world and realizes that the physical vehicle cannot complete its mission without the fullness of the higher Christ Body of Light and the collective efforts of the Father's Hierarchy.

63 I also saw and understood how the true outpouring of the Holy Spirit would be activated with the commissioned power of the Father presented through the Office of the Christ so that the dead could be raised and all manner of sickness be put away in the outpouring of the Holy Spirit.

64 I saw that the physical body, without active spiritual gifts manifested on the earth plane through the power of the Holy Spirit could not marshal enough energy to evolve into the consciousness of Light.

65 Enoch said to me: "Those who are not sufficiently prepared by the insights of the Holy Spirit will not be able to consciously participate with the first manifestations

of the return of the Masters and their spiritual vehicles of Light."

66 And, as we move into deliverance through the Holy Spirit, there will be many who will see the signs in the heavens and believe, and there will be many who will look and cannot see.

67 Furthermore, those who are not using the gifts of the Holy Spirit will have their mind 'blanked' out after a Merkabah experience. This is done lest the physical mind be overloaded, by the consciousness transference of data from higher intelligence.

68 Furthermore, I was shown that when the proper crystalline channels of the brain were opened, a direct working transference of knowledge could take place by means of a Merkabah vehicle, which would amplify the consciousness vibrations of human beings on this planet.

69 This is not limited to a geophysical time-warp area, but takes place wherever the true mantras of spiritual teaching are used in fellowship by the saints on the earth.

70 I saw in the "new program," the fellowship of the saints carrying forth the Father's Will to neighboring star systems.

71 However, I saw how the old thought-form programming of the previous ages split apart the psyche of those not prepared to go on to new worlds of creation, so that there occurred a "preconditioning" of the biochemical molecular basis of memory.

72 Even the wise were neutralized by clinging to one teaching at the expense of others.

73 Now, listen to these words:

"The thought-forms of the Holy Spirit Shekinah must generate your whole Image so that you become the righteous servant of God and use all of the gifts of the Holy Spirit Shekinah in the transformation and ascension of the physical form."

74 I saw and heard the righteous of God put on the "Garment of Light" by proclaiming, "I confess the Living Father through the Christ. Let my spirit dove (Ba) live and be received into whatever heaven it is prepared for. Grant that my soul (Bak) assist the physical form through the transformation of the Shekinah. And grant that my awakened body (Bennu) be sent wherever the Father desires it, into whatever Mansion World of Light will receive it in service to God."

75 And the Father allows us to go into His Kingdom of Light. Yet, the evolutionary process is so complex that each soul is directed individually or in small family units.

76 The righteous man "exits" the physical dimension into one of the spiritual bodies connected with the Overself.

77 If the body is not judged to be worthy of the next program of the Overself or soul experience, then the chemical shells between the Overself body and the human body are broken and the spiritual-physical body goes through a complete spiritual death. Unlike the body of the Righteous that goes through a temporal physical death, it will have to be gathered at the time of the greater Resurrection which resurrects all the chemical vehicles used by the Overself body on the earth planes.

78 Those, however, who do not have an Overself consciousness, but have lived a righteous life of Love, are introduced into a new program whereby an Overself can be acquired through the Office of the Christ, which is then used to advance into new planes of consciousness.

79 And I saw how the formation of the chemical shells, used by the Overself body for reincarnation into the physical biological code, occurred along magnetic pathways covering the earth. And along these magnetic pathways there are certain grids that enhance spiritual-scientific gifts from the Overself to the biological form, so that the biological form does not have to go through successive physical evolutions to attain higher spiritual knowledge, but can come into existence as a highly evolved soul for a singular incarnation, to perform a higher spiritual assignment.

80 Three of the most important grid areas are in Tibet, Israel, and in Altea-America.

81 Metatron showed me how the great land of Altea-America was to be the new middle land of the earth, the meeting place for the scriptures of Tibet being transferred from the East, and the scriptures of Israel being transferred from the West.

82 And I saw how Altea-America became the new grid of **unity** for creation, and the place for the meeting of the Higher Evolutionary Council upon the face of the earth.

83 I was shown by Metatron how America was being prepared to be the "restored area" for the re-

turning programmers of the Father's will. Altea-America will be seen as a template for consciousness regeneration, global communication, and the center for unity among the children of God.

84 I was also taken over the Takla Makan area of Tibet (Sinking) and shown high frequency pyramids of Light. I was shown how this area is used as an entrance threshold to control soul migration to and from the planet, and is used by the Hierarchy of the Father for the incarnation of Masters into the earth plane.

85 I also saw how the powers of the world would contend for the regions of the earth, and launch a great struggle to destroy the earth. Tibet and Israel will be the central focus for the struggle which will pit the forces of darkness who try to control the genetic codes of incarnation, against the forces of Light.

86 Later, I was shown by Metatron how the northeastern area of the Takla Makan basin is an elongated nexus grid attached to the pyramidal sub-continent of India.

87 I was also shown how this configuration is similar to the land of Israel in conjunction with the Sinai peninsula, wherein Israel is an elongated nexus grid attached to the geophysical pyramid of Sinai.

88 Both these areas of Tibet-India and Israel-Sinai, I was told, correspond to the two hemispheric areas of the human brain.

89 Just as the mind connects with a universal intelligence through the creative processes of the left and right hemispheres of the brain, so also the planet as a small geophysical brain, within the

step functions of universal intelligence, receives some of the highest operations of spiritual knowledge through the special grids of these two areas.

90 We can see this historically by virtue of the revealed texts and the many incarnations of prophets of the Living Light that have taken place in the regions of Tibet-India in the East and Israel-Sinai in the West, which hold the keys to the return of the Masters.

91 Historically Sinai was a part of Egypt, and I was told how the area of Sinai fulfills the prophesy of Ezekiel 29:6, 7 which speaks of the "shoulder of Egypt" breaking off and being returned to Israel.

92 And I saw how the negative powers on the face of the earth tried to take over and destroy the sacred magnetic grids in Tibet and Israel used by the Masters for incarnation programming.

93 I was shown how the present program of consciousness evolved out of the Father's desire to create a unique biological embodiment. The last one of these embodiments was centered between the grid structures of the Nile and the Taurus and Elburz mountains of the Near East.

94 The Father showed me how there were twelve galactic tribes of Israel created to walk upon the face of the earth in direct relationship to Jehovah's glory. And I saw how this people, known as 'the Hebrews' (that is, those on the other side of the galactic 'River' of Life) were to be different from the other people of the earth who were satisfied with the body and the soul. The people of Israel had their body and soul exposed to a "spiritual

outpouring of Light" which was to bring forth a continual illumination of the Father's direct teaching and love for all peoples of the earth.

95 I was shown how the people of Israel were not evolved out of the root nations of the world, but were a result of this selective spiritual breeding taken from a higher evolutionary consciousness. They were given the gift of a higher spiritual capacity to think universally and to transform the material grids to have universal application on the earth plane.

96 I saw how these 'selected' ones of the celestial seed were to be a "people of Light" who could connect different mental and spiritual vibratory channels of knowledge in order to teach all nations the unity of the Living God.

97 Metatron explained to me how Israel, as the spiritual Israel, was an instrument used to infuse the nations of the world with the Light vibrations which could raise their consciousness to a living and reigning Godhood of YHWH.

98 However, when the 'Keys' to God's Word brought the 'good news' of salvation and deliverance, many of Israel themselves did not show humility before the Word of God. Instead, they began to show a self-independence from God, so that they could no longer partake of the true Merkabah and the true Shekinah.

99 Hence, the "teachings of the Living Light" were soon dogmatized by the legalists so that the Spirit-Shekinah could manifest the great spiritual gifts only in the midst of the brotherhoods of Man in underground communities who remained faithful to God's Word.

100 Thus, the children of Israel thought that merely by holding up their garment of the physical blood 'offering' as a curtain before the eyes of God they could automatically continue with the Covenant of Light that God had with Abraham. However, by excluding the Living radiations of the Father, they blinded themselves to the Father's Living Garment of Light and the illuminaries who could work directly with human intelligence.

101 No longer would one ethnic or religious group claim to have all the tribes, claim to represent all twelve tribes of Israel.

102 No longer would the blood of the physical body be seen as the only vehicle for the Light of the Father's Plan. Man now has to harmonize his physical body with the "higher body of Light" in order to resolve the contradictions of the many levels of reality.

103 For the true people of Israel incarnate into all peoples so that they can gather the sparks of the righteous of all people, exemplifying the Word of the Living God irrespective of the chemical shell that holds their consciousness earth-bound.

104 Yet, the scriptures of Israel did not lose their power, for which reason the great religions and political powers of the world seek to destroy these scriptures, for these scriptures challenge the singular astronomies and theologies of man-centered god systems; they have the power to open the minds of men to the Merkabah and the Shekinah presence, wherein every child of God can have a personal involvement with God and with the Hosts of the spiritual civiliza-

tions of YHWH.

105 I saw how the scriptures not only contain the blueprint of the many heavens which connect with the planetary realms, but also the conjunction points upon the planet where the "cities of Light" will manifest the Brotherhood at the end of this planetary cycle.

106 And this configuration of city structures of Light, from below the oceans and from the heavens, will be revealed at a time when the old forces of religion and political strength will try to accelerate their control over the three-dimensional consciousness of man.

107 This would take place at the time when the vehicles of the unrighteous would also come to rest upon the face of the earth, inspiring the materialists to come forth with a fear consciousness of "invasion" and persecuting those who are chosen of Jehovah, who are qualifying for co-citizenship in the greater heavens of YHWH.

108 And I saw how, with the cleansing of the heavens, the unrighteous powers of higher intelligence were cast into the physical domains on the edge of the galaxy and were teleported into the three-dimensional consciousness of human creation. There they were joined by others who sought refuge from the angelic hierarchies of Michael.

109 Those that had been cast out into our physical domain were part of the fallen angelic multitudes. They sought to incarnate and fill the lower worlds with negative and grotesque forms of intelligence.

110 These were joined with the rebellious "sons of the earth" who

gathered together to make war against the Sons of Light who came from the heavens and out of the oceans on the eastern and western borders of the land of Altea-America.

111 And I saw the assault by the four great military powers of the earth rise against the appearance of the Sons of Light. I saw how portions of the earth were devastated by wars upon the planet.

112 The B'nai Or assembled in the heavens, and the Earth proved to be one of the last places of refuge for extraterrestrials from dying civilizations who made war in the lower heavens. However, because of the end of our consciousness age, the grids were opened and the mantle of the earth could no longer provide protection for the war in space.

113 And I was shown the vision of the physical Adam Kadmon coming from the heavens, and how he activated the cities of Light under the oceans which were prepared as places of refuge and protection for the children of Light.

114 This was one of the many pictures that was shown to me in the fiery scroll. I saw that in the last days, great multitudes from Asia would break forth in a swift military move across Central Asia.

115 I saw the military commanders of Gog and her armies begin to move through the lands of Central Asia on their way to the Middle East. And her armies extended across Central Asia and the lands of Western Asia, as one extended land mass of people divided in the lowlands into the configuration of a fork, (while within the mountains special weapons were

stationed).

116 Then, I saw how great earthquakes took place around the world as the geomagnetic grids were loosened; and as the armies of Gog approached the Middle East I saw a gigantic earthquake take place that was followed by massive land movements in Central Asia which divided the ranks of Gog into 'Gog and Magog,' as the war of reckoning went into its final phase.

117 While the lands of Central Asia were being rolled up like carpets, I saw how a field of Light was placed around the strategic areas of Egypt, Israel and the time warp areas of the world where the Brothers of Light landed momentarily and bore witness to the nations of the world of a greater plan.

118 And I saw how numerous earthquakes incapacitated the front and rear flanks of the great armies of Magog, frightening her commanders so that out of hasty decision-making, they used their nuclear warheads in deep fear, and destroyed their own armies!

119 Following the cleansing of Central Asia, I saw how a new light environment formed around all of the strategic points of peace and brotherhood in the world, inspiring the remnant of humanity to work with the Higher Intelligence.

120 The faithful were shown how a superior technology could intervene to save the world from total annihilation.

121 They were shown how biological codes are controlled by Gravitational fields and how the biochemistry of life could be made to vibrate at any orbital level that is consistent with any spectrum of

electromagnetic activity being used by the Higher Intelligence of the Living Light. The 'dead' in one dimension could be made to rise and wear a new garment of Life in another dimension within the same consciousness zone, in a density level of gravitationally trapped light. Man could be made to live in fifth and sixth dimensional reality through the opening and closing of gravitational pressure zones.

122 Man then realizes that he has been living in a limited vehicle of "life" while walking upon the earth plane, for he was oblivious to the Father's Love and Grace which gave eternal Life to those who loved Him.

123 Eternal Life exists where eternal Love exists! This is why Metatron told me that I was to mention first the safety and peace one must feel "within the heart" rather than physical security which is of a temporal nature, for it is only through the Father's Grace that the soul passes through the vortex of the earth and advances to higher planetary stations.

124 Next, I saw fiery wheels which covered the sky, and these wheels came to rest upon the earth. They became temples of Light as they opened to receive the righteous rescued from the convulsions of the earth.

125 Others were taken beneath the oceans into gravity null 'islands of Light' which were pyramids in the disguise of underwater mountains. In these island atmospheres, the remnant of the good seed of the earth were prepared for the cycle of the 'reign of the Christ' upon the earth in union with his higher worlds of Light.

126 I saw how the Brothers of Light watch this and other planets go through cycles of experimentation for billions and billions of years, and how each planet goes through a great purification before the great leap forward. I saw how many of the 'Watchmen,' observing God's creation, operate from 'energy platforms' woven into the grid structures of Gravitational matrices.

127 And it was revealed to me that great vicissitudes would also open the underground areas of the earth that were used by the Brotherhoods in previous aeons of time.

128 And I understood the meaning of the artificial lakes of sand at Memphis and Medinet Habu. I saw that they were placed there as a symbolic preparation for the landing of the heavenly vehicles, the 'Sokar temple ships'. These lakes were built specifically to illustrate how the temple ships of the Lords of Light come to receive the living and the dead who qualified for 'navigation' into the heavens.

129 I saw the 'Vehicle of Kishon' as a temple of Light circling the cities of Megiddo, Aleppo, Jerusalem, and Hebron, directing the 'vehicle temples of Light' to key areas of the earth where they interconnected with the communities of Light.

130 The landing of the temples of the heavenly City of Jerusalem will be preceded by the landing of the B'nai Or who will bear testimony to the 'Only Begotten Son' and to the abominations of the false priesthoods that enslaved the souls in the concept of a simplistic

heaven, earth and underworld, where no real soul growth can take place.

131 The B'nai Or will bring the new Law and educate Man to build temple communities of Light.

132 And Metatron said: "A new meridian of time will come and the foundations of the Earth will be shifted to a new magnetic foundation as the orbit of the Earth is reset within the ocean of Light."

133 Those who seek spiritual freedom and autonomy from the structures of power, will build communities of Love and Light throughout the world. They will use their soul and muscle to fashion healing centers of 'Light' and teaching centers where the 'Love' of God prepares the young to use the spiritual gifts of creativity.

134 And in the 'land' of the Ancient of Days, in the 'great land of the West,' I saw how those who work with Metatron and Melchizedek established twenty-four pyramidal communities of 'Light' shaped through a unique architecture and surrounded by different 'walls' of light. In actuality, these were 'temples' of the new Age built in the heart land of Altea-America where the gifts of spiritual teaching were used directly.

135 And, out of the Twenty-Four temples, three pyramidal temples were established for communication with the 'temples of Light' or technologies of the Jerusalem Command that encircled the earth. These temples limited the powers of the 'Prince of the Air,' enabling only the word and command of Michael to penetrate and be received by the faithful who were told what they were to do in

cooperating with the overthrow of the forces of spiritual darkness.

136 Thus, a special government of Light took its place in the central region of the Americas, In a central city of 'the land of the Ancient of Days,' I saw how the Order of Melchizedek and the Priesthood of Melchizedek became 'one council' in the holy city of Enoch.

137 I saw the true spiritual Israel enter into pyramidal temples of Light which formed a dodecahedron grid structure out of patterns of Light balancing the negative forces using 'psi' energy and their forms of spiritual power.

138 I saw how the new initiates became the dispensation of the Sons of Light on earth in the scattered camps and communities of the Earth where the 'priesthood of Melchizedek' openly welcomed the 'Order of Melchizedek.'

139 And there was a reciprocity established in the name of Christ, a Council of Thirty-Six, responsible to the Jerusalem Command serving the galactic federation.

140 Metatron showed me how this would take place after the great cleansing of military forces, where hundreds upon hundreds of thousands of negative beings were prevented, by a barrier of Light, from scourging and reigning over the land of the Ancient of Days.

141 And I saw the forces of spiritual opposition to the Light washed away by the torrent of the Ancient of Days through the torrent of 'Kishon.' This was followed by the "victory song" of Deborah sung by thousands of Light beings as the program of "Victory" proclaimed the triumph of YHWH's legions of Light over the negative

star systems that fought from their orbits.

142 Then, the Lord, *Adonai*, showed me how the bodies of the righteous were preserved by His Son of Light, and how the Son covenanted with the righteous in the garment of protective Light, and how many of the righteous were removed from the earth through the Commands of Michael and Melchizedek.

143 The physical form of life passed into greater 'light' and the matter-energy bodies of the faithful were advanced into fifth-dimensional bodies of Light, into the greater universe. Hence, through a fifth-dimensional reality of Light, the physical form passed into a tremendous effulgence of Light so that they who went on as a family of faith never knew that they had "died" in the temporality of the body.

144 This is the promise God has given to mankind through His love.

145 And when I saw this I no longer wept, for it was out of a greater mercy that the Earth would no longer be spared in its devouring of the righteous seed. And I asked if there would be a new seed brought forth, a seed of Abraham and Adam brought forth upon the planet in the name of Messiah, in the name of the Redemptive Light so that the remaining seed might never be without this protection.

146 I wondered if anything, including those righteous beings in the regions of protection could evolve again upon the Earth?

147 Enoch said, "Yes, the Father would even place a new messianic seed upon the Earth."

148 Then I saw the Day of the coming of the Son of Man, but it was preceded by the appearance of Michael and Melchizedek in the last days who brought the opening to the networks of the new heavens.

149 I first beheld the 'Rainbow of Jesus' appear in the sky to quicken the beloved of the Father from all nations. Then I saw what appeared to be a thousand chilio-cosms of Light arcs fold into this rainbow and join with the Earth as the entirety of the solar system was lifted into a new covenant of the Father's Light. And I saw an elongated "Crown of Light" glowing in the midst of the brilliant effulgence of Light.

150 And the saints from the heavenly mansions met us in the lower heavens, and led us to meet with the Ascended Masters in the air who came as the 'Government of Light'!

151 And the children of Light raised their staffs and symbols of teaching authority and ruled as the wise in young bodies, for they had come as Masters into this layer of consciousness for the expressed purpose of humbling the false priesthoods of science.

152 On an individual level, each person upon the Earth was called upon to demonstrate whether he had unconditional Love for his neighbor and for the welfare of mankind.

153 Those who could not share in the joy of the Revelation of Jehovah Yahweh, and the coming of the Masters with Christ, were not in the fullness of the Holy Spirit. They were either separated from the divine Oversell or

shielded from the brilliance of the 'Shield of Michael' through a pious faith and could not behold all the manifestation of 'the Living Light.'

154 And the Lord, *Adonai*, said, 'Blessed is he through whose seed the Messiah works, for He encompasses Thrones and Heavens. He administers unto the Heavens of Michael and Melchizedek. Whosoever ascends these Heavens by means of Him will never fail. Blessed are these who ascend for they are the blessed seed which will come forth with songs of everlasting joy.'

155 Following the opening of the rainbow in the Heavens, Christ came down and called unto himself the multitudes which were peaceable. And I saw the Day of the coming of the Messiah and the High Command, and the lifting up of the Lamb slain from the foundations of the earth — and the faithful were gathered around him.

156 And I beheld Christ come down from revolving Light clouds with multitudes of Masters gathered around him. And I saw the faces of many upon the Earth look at him. I also saw how many were glad but many were sorrowful at the sight, for they did not rec-

ognize that their Masters were in his midst, walking upon the Earth.

157 For the Son of Man is he whom the Most High has kept from many generations of Man and he whom you will see deliver this creation. Behold he will gather the legion beings and the children of Light beneath the oceans and mountains of this world to the astonishment of the dwellers of the earth and bring forth a cycle of peace as the planet is reset within the heavens of this universe. And the Son of Man will be revealed to you as a man descending. He will stand on Mount Zion and quicken the ascension of the elect out of the storm that will come upon the thoughts that must go back into primeval creation. Whereas only a few could previously understand the work of the Messiah, myriads will be quickened into this knowledge and they will become assemblies of Light and new planetary families!

158 Listen, beloved. The witness of Jehovah is speaking. This voice is the same that spoke through Moses on Mt. Sinai and through the appearance of Jesus upon the Mt. of Transfiguration.



בְּיָמֵינוּ תִּשְׁתַּחֲוֶה

To the generations which stand between

"The FIRST I AM" of JAH



and "The LAST I AM" of JAH.



After this comes the "TEN PICTURES OF
LIGHT," the evolutionary thresholds which
connect the evolving universe of our "I AM"
to the living universe:

אֶהְיֶה אֲנִי אֶהְיֶה

"I AM THAT I AM":

"The YHWH of the Living, Everlasting Light."

1 Metatron said: "You have received these things because you have forsaken the things of thy 'Self' and have applied yourself diligently to searching out the scriptures. Know, then, that the ten last Keys are the Ten Commandments.' They are the pyramidal grids of the Living Light, the *Sha'are 'Orah*, the "Gates of Light" for this life and the life to come.

2 "The Ten Commandments that Moses received are the true living energy codes of the Tree of Life transposed from the Light projections of *Ehyeh Asher Ehyeh* into the written Word of Wisdom. However, understand that they are not to be limited to that which has appeared in stone for they are the Light energies structuring and restructuring stone, giving to Man the myriad wavelengths of Light so that he can penetrate all form.

3 "They are the pyramidal grids which are the foundation for the process of Divine Life as it unfolds in the manifestations and emanations of the *Sephiroth*."

4 When Metatron showed me the Ten Commandments he showed me how each was a unique light picture made up of pyramidal grids that compose the experience of Life and Knowledge. Each Light picture expresses a totality of how divine thought-forms create myriads of worlds within worlds that work within Divine structure.

5 For their structure encompasses the physics of creation evolving from singular relativity to collective relativity, and shows the infinite meaning of the divine name as the vital network necessary to evolve the many worlds of the Son universes.

6 These ten Light emanations are the living link between the I AM of the Father's Eternal Mind and the I AM vehicle of life within every son and daughter who bears the image of the Adam Kadmon and is sealed into eternal life through the Spirit of the Shekinah.

7 Metatron instructed me to publish them in another scroll lest the organized religions appropriate the teachings of the Keys for themselves. Metatron said that the Ten Commandments, as ten pyramidal Light pictures, will only be once again understood when mankind is ready to experience the Lord God face to face. For the first commandment, seen as a pyramidal throne, expresses the unity of the Father YHWH as our supreme unfoldment of the Ancient of Days, Lord of Lords and God of Gods to whom all shall bow their head.

8 And I bear witness to the glorious face of the Ancient of Days which has been faithfully described in the scrolls of Daniel and John the Divine. To behold Him is to behold a "Face" ineffably beyond description. This Face has no body for as pure living entities we are all separate parts and pluralistic expressions of His Body of Light. And thus we are not aliens from His eternal creation.

9 The Father, through His Eternal Sons, descends to recall His material beings back into His Kingdom and invites His children to take advantage of His invitation to share in the personality of the Godhead.

10 And at the ascension of the universe I saw hundreds of angelic emissaries of Light assembled on the crystal ground of the tessellated

throne command centers before dispersing to new worlds and distant programs of renewal.

11 The scrolls and banners of the many heavens lent support to the unity of the Brotherhoods on their effective routing of the rebellions of the materialists in control of the planets. At the far end of a long isle stood a glorious vision surrounded by a formal blue-white series of stars with amethyst waves — the signet of the Shield of Michael, the Sign of unity that prepared the way for the legions of the *Adonai 'Tsebayoth* — the Host of the Living God — to protect the freedoms of spiritual evolution. In-

numerable multitudes were cheering with the children in the foreground.

12 And beyond the thrones and assemblies of the legions in the lower heavens, there exists the great White Throne of the Ancient of Days. There is nothing save the supreme Love of the Elders and Host in the presence of this Light. He who beholds the presence of the Most High God and the garment of Light which continually composes and recomposes the Life — flowing through us, in us, under us, and above us — knows this Kingdom will have no end!

Hallelu-Jah

Glossary

The following words and sacred terms are provided for careful reflection and prayer in studying the teachings of Enoch and Metatron and the Holy Scriptures. By suggesting that one can experience "thought patterns" whose transformations form a primal language found in all languages, I am suggesting that you can open the "back door" to the Hebrew Old Testament, the Hebrew-Aramaic Alepo codex, the Greek and Coptic manuscripts of the New Testament, etc. The object — to quickly build a more differentiated morphological code of spiritual and scientific language which conveys the administrative system our humanity is a part of, and activates "the gifts" of the Most High God to operate within us! May the work on the outer clothing of the Divine Word help also to an ever new comprehension of the inner value of the teaching that will continue with the faithful who serve the Offices of Y-H-W-H.

May His Great Name be Magnified and Sanctified!

ADAM KADMON/ANCIENT OF DAYS

Adam Kadmon The Light manifestation of Paradise Sons and Lords of Light who have evolved (or been created) beyond body form as Man knows it. The Light Body that has the ability to take on any form necessary to create and teach all manner of thinking creation, including super-species creations which exist as energy entities. The Adam Kadmon is bestowed upon the Light Body which becomes an extension of YHWH.

Adamic Man "The exclusive manifestation of the Adam Kadmon as a spiritual-physical creation on the planetary worlds during cycles of divine creation. ¹On planet Earth "Adamic Man" represents a being articulated from a divine radiation that was later nullified through the Fall, resulting in the loss of spiritual gifts and the intervention of the Office of the Christ. YHWH Himself made provision for the restoration of Man.

Ad-mod-oo-esh Heb. "Growing and expanding fire." Energy projection of Light which from within unfolds the Gematrian body for service to God and His Kingdom of creation, and in doing so makes use of parapsychical and parapsychological powers for the benefit of mankind.

Adonai Heb. "Lord." 'Any manifestation of higher Light consciousness. The appearance-force of "divinity" in god-physical form. ²The Hebrew word Adonai appears 432 times in the Masoretic text of the teachers and scholars, and is called *Ky'rie* in the Greek LXX Old Testament; *Domine* in the Latin Vulgate; *Mar'ya* in the Syriac Peshitta; *Ye-Ya* in the Aramaic Targum of Onkelos; "my lords," in the Samaritan Pentateuch, with the following second person pronouns in the plural number. Enoch said Adonai stands for any manifestation of a Lord representing the Divine Mind, but Ye-ho-wih A-do-nai is "Jehovah as Supreme Lord."

Adonai Tsebayoth Heb. "Sovereign Lord of Hosts" — The Host of Deliverance with Yahweh at the head that quickens the faithful. The word Tsebayoth first occurs in Gen 2:1 in referring to all creation, including the Hosts or Hierarchy that controls the creations of the heavens and the earth. Besides this, beginning with Psalm 69:6, the combination Adonai Ye-ho-wih 'tse-bay-0th

("Sovereign Lord Jehovah of armies") occurs 16 times, as follows: Psalm 69:6; Isaiah 3:15; 10:23, 24; 22:5, 12, 14, 15; 28:22; Jeremiah 2:19; 46:10,10; 49:5; 50:25,31; Amos 9:5 ("of the armies").

Aeon A unit of creation used in the architecture of spiritual-physical worlds; a subcomponent of a consciousness time zone. Aeon represents a fundamental unit in the cycles of creation used to calculate soul development.

Ain Soph The limitless Light; the Light that "sees" and "knows" the Nartoomid — the Eternal Light — as the synthesis of the many Creator Gods. The divine emanations which are sent forth to create the light spectrums and bring the "Secrets" and "Mysteries" of the Infinite Mind of YHWH from one heavenly hierarchy into creation.

Alhim Heb. "Infinitesimal particles of spiritual Light." Alhim particles are used to create a powerful energy signal for healing work, communication, and spiritual gifts with the Masters of God.

Altea (Atlantis Region) Ancient region of programming by the Brotherhood of Light that is to be identified with the Caribbean, Yucatan and SE Mexico area. The major region of administration by the *B'nai* Or between c. 18,000-12,000 B.C.E. The majority of her Altean descendants who survived on the planet (known as Nephites) moved into the regions of Central and North America, with extensions into South America and Egypt. Altea-America will be the new ecumenical region for the gathering of spiritual mankind, the reprogramming area for "spiritual freedom" on the planet, and the establishment of the Spiritual Administration of the Ancient of Days (See Daniel, chap.7).

Amino Acids Fundamental constituents of living matter; some hundreds or thousands of amino acid molecules are combined to make each protein molecule. There are twenty basic types of amino acid used by the DNA code; however, they can be arranged in an almost infinitely varied order to produce the complex array of proteins needed to build the biochemical shell of the body.

Anakephalaioisisthai Gk. "The recapitulation of all things."

Ancient of Days Aram. "*Atik Yomin*" The

Infinite Mind from the perspective of previous programs set in motion aeons ago which are now being fulfilled. The recapitulation of YHWH, HYHW, WHYH, HHYW, HHWY, HWHY, WYHH, YWHH, WHHY, YHHW, HYWH, HWYH setting down the records for all Ascended Masters and Paradise Sons to use in evaluating the work accomplished in a given universe. See Recent of Days.

Angular Momentum A measure of rotational inertia; for example, the tendency of a rotating object to continue rotating. For a point mass, the angular momentum is its mass times its velocity times its distance from the center of motion.

anti-matter Theoretically calculated by quantum physicist P.A.M. Dirac, as a statement that all particles have a corresponding antiparticle characterized by certain rules of correspondence, the most important being that when a pair comes together they must annihilate each other and liberate up to their entire mass as energy. ²The distinction between anti-matter and matter may be only the "annihilation property," as it happens for the neutron and antineutron.

Arc/Ark ¹A geometry of Light wherein God's revelation is made known. The Ark of the testimony equals the "energy tablets of God's Law" kept in certain key places of the world. When David brought the Ark to Zion, the place henceforth became sacred (II Sam. 6:10-12). ²The Ark is an arc that is connected with a meridian of Light.

Arcturus/Arcturus Mid-Way Station or Programming Center used by the physical brotherhoods in our local universe to govern the many rounds of experiments with 'physicals' on our end of the galaxy. The Enochian spelling is to stress the "h-bar" (*h* being a constant of quantum mechanics), in the programming from this "shepherding mechanism" known to the ancients as the Herdsman or Shepherd watching the faithful on the other side of the River of Crystal (See Key 201). Arcturus is the alpha star in Bootis; a cipher for networks in Bootis.

Artificial Intelligence The capability of a device to perform functions that are normally associated with human intelli-

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gence, such as reasoning, learning, and self-improvement. Related to machine use of learning functions and "fixed programs" for instructing a planetary and interplanetary group to accept the next event or operation.

Artificial Time Warp Zone Unusual space-time anomaly created by the Brotherhoods of Light or higher intelligence for operations within the structure of the planet. A non-natural typology for an opening or "time tunnel" to specific areas where an artificial environment is sustained.

Ascended Masters Masters who have served several incarnations in the lower heavens teaching the Cosmic Law of the Universe and who have ascended back into the presence of the Father from whence they receive new assignments to teach a wide variety of worlds because of their greater love.

Assiatic Creation/Worlds Heb. "Action." The creation or sphere of action which emanates from the Divine Light radiations known as the *ten Sephiroth*. The creation or sphere of action consists of matter limited by space and perceptible to the senses (in a multiplicity of forms).

ATP (Adenosine Triphosphate) The basic energy system for transduction and monitoring Light signals within the biochemical shell of man. It provides a common source of energy for a range of different cellular activities. (See Key 315).

Atzilatic Creation/Worlds Heb. "Emanations." The creation or emanations proceeding directly from the Divine Mind of YHWH so as to form *selem* and *demut*, "image and likeness," in the Heavenly Man as perfect and immutable. They are worlds of pure emanation intimately allied with the Deity. They are the models which emanate into the creations of the higher worlds, but even they cannot create anything which is immutably identical with God. These emanations of trinitization allow for our imaging of God. And in intimate alliance with imitation and grace, the primary emanations are reducible to nature.

Axiatonal lines Vibratory lines which connect levels of human electrochemical activity with astrobiological circuits that span the solar system and are connected with resonating star systems. The

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axiatonal lines connect the acupuncture mapping of the human biological system with superior astrobiological analogs. (See Key 317).

Axon A nerve fiber that conducts impulses through a single long process away from the cell body of a neuron to other cells or organs.

Ba Egypt. "Dove." A vehicle of spirit and sanctification. In the context of biblical literature, the sign of the Holy Spirit Shekinah for "peace" and "promise" within the Programs of YHWH God.

Bak Egypt. "Hawk." A vehicle of spiritual action in the regeneses of physical creation.

Baptism of Light The true baptism of Light is the *Baptism of the Holy Spirit Shekinah* which bears witness with your spirit that your soul is doomed to perfection. For the Holy Spirit Baptism of Light prevents anything from coming between 'the believer' and the Father, including 'a faith' that does not evolve the soul. Anything that prevents the union of 'your soul' with the 'Spirit' of the Father is the unforgivable sin. For this reason it is said that the unforgivable sin is the sin against the Holy Spirit. There are many 'outer forms' of baptism that are used to raise up the consciousness from this physical life of death; however, through the Baptism of the Living Light, you are united forever with the Father, Son and Shekinah universes. (2 Pet. 1:19-21; Joel 2:28-29; Matt. 28:19; Gal. 5:22,23; and Eph. 6:17).

Batsalmaynu-Kidmoothenu Heb. "image" and "similitude." The chemical scenario of the Adam Kadmon used on a given ray of light to create species in the verisimilitude of the Father's appearance within a given universe. The light model for the three-dimensional structure of tRNA and 5S RNA — the translation and transcription of genetic information into the biophysical shell. (See also Image and Similitude).

Bennu Egypt. "Phoenix." Vehicle of time translation-resurrection in the lower worlds where physical 'rebirth' is necessary as a guide to the soul. The vehicle as a visual form functions on the same level as the 'Chalkyrdi' as a flying cylinder with multiple hydra-like extensions employed by the Higher Evolution

under the command of the Cherubim and Seraphim.

Biological specialization Existence within a particular species of a number of genetically different races or forms, which, though indistinguishable in structure, show differences in physiological, biochemical, or pathogenic characters. Of great significance in pathology. E.g. where a number of races of a plant pathogen exist, the problem of breeding a resistant variety is complicated, more so when new races, showing new differences in pathogenicity, may continually be produced. In their specialized work, the Brotherhoods balance the races according to the "radiations of Light and Love."

Biome (Gk: *bios*, life) A complex of communities on earth or in space characterized by a specific type of vegetation sustained by climatic conditions of the region, such as a jungle or a greenhouse testing zone.

Biosatellite A "living vehicle of space architecture" which can "repair" itself in the course of time travel, and is used for consciousness transposition, and 'planting-colonizing' activities within the inter-galactic regions served by the Higher Evolution.

Biostratus A spiritual-genetic super helix which is used to coordinate the double helix grids of creative similitude with the original 'divine image grid' for biological programming. According to Enoch, the biostratus was lost after the Fall, separating image-making from the "divine similitude," and requiring a spiritual/physical regeneses through the "Sethian seed" and "Messianic seed" according to the archetype of D-V-D: David.

Biotransducer subsystem 'The human embodiment as a biological vessel used to process the thought-forms of advanced mental and spiritual intelligence so that transactional data can transform realities on the human plane

²A biological device for converting energy from one form to another. (Acts 9:15; Rom. 9:20-23).

Blackhole See Whitehole-Blackhole.

Blood See Membrane Min-Ha-Ada-Mahi-Men-Ha-Ada-Mah.

B'nai Elohim The Sons of the Creator Gods who dispatch judgement and hierar-

chical education in the absence of power in the lower heavens. These Paradise Sons work with the derivative systems of creation. They choose the "selected seed" which is transplanted from imperfect creation to levels of the divine invisibles. (Job 38:7. See Key 303:88-91).

B'nai Or. Heb. "Sons of Light." The guiding intelligence working with the Elohim and the Masters of the Seventy Brotherhoods which comprise the Great White Brotherhood. They have the capacity to externalize and materialize in those dimensions which have been previously "seeded" and "administered" by the Brotherhoods of Light.

Born Again Enoch said that "being born again" is necessary for those who would enter the heavenly kingdom and the "Mansion worlds" of God (See 1 Cor. 15:50). Depending on the wisdom and education of the soul, the "rebirth" and "exchange of garments" in growing into the fullness of Christ, the Holy Spirit, and the Father may require many "rebirths" as one grows after the model of the Word incarnate. The divine image through "rebirth", thus, comprises all the spiritual and bodily prerogatives of man that are not sheerly supernatural; in a word, it begins with the rebirth of the natural man. (John 1:12,13; Rom. 8:16; Eph. 1:13,14). Once we are born again we are anointed spiritual brothers of Christ. (Rom 8:29; Heb. 2:10,11).

Brotherhoods of Light 'Advanced spiritual intelligence that can take on physical form and have the responsibility of governing stellar orders with respect to the local hierarchy/federation of the Deity. The Seventy Brotherhoods which comprise the Great White Brotherhood that have the greater responsibility of administering the Cosmic Law of YHWH in our Son universe. "Whole Light Beings" comprise the ranks of the spiritual Brotherhoods preparing the physical and spiritual civilizations for "the Bride" as the New Jerusalem, a heavenly city or threshold command in charge of renewing creation.

Catecholamine A type of aminergic transmitter involved in ordinary sleep derivative. It is responsible for such feelings as elation and depression.

Centropy 'A special terminology used to

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describe the electrification of matter in our universe producing creative renewal. 'Light' structures interacting with our local physical universe can transform matter from negative entropy into centropy. (See Entropy and Negative entropy).

Chakra centers Centers of energy alignment connected with the human body where the biological clocks work together with external energy fields so as to provide for a mutual portal line between complex spiritual, mental and biological networks.

Channel 'A path along which signals can be sent, e.g., data channel, output channel, in the education of a soul via spiritual commands. This is not to be confused with knowledge received through *Light projection* that has been manifested by the Brotherhoods of Light nor *Revelation*. 'The portion of a storage medium that is accessible to a given reading station, e.g., track, band. ³A unit which controls the operation of one or more units. ⁴A band of frequencies used for communication.

Cherubim Angelic order which comprises the keepers of the celestial records. They guard the entrances to the thrones and dominions which form the base of the Father's Thrones. (See Key 303:78-87).

Chiliocosm The interpenetration of a thousand different levels of cosmic creation — all intertwined so that "purification and renewal" of creation can occur in all one thousand levels/ cells simultaneously. According to Enoch, the chiliocosm represents the multiplexity of evolution and the greater connection between the many universes fused into the Father's Plan, in contrast to the 'millennium' which is defined within a limited space and time. (See Key 215).

Christ "*ho Christos* as the Anointed One." The Father's Son who begins, realizes, and consummates the Divine Plan of the Father in the worlds of the Adam Kadmon. In terms of the physical universe of eternity, the Christ is the Redemptive vehicle used to make God's children partners in the anointed Sonship of Light fully capable of spiritual work in the Father's Mansion worlds of Higher Intelligence. For those affected by the Fall, the Christ comes to restore the image and similitude that was lost, and to open the threshold gates

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to the actual garment of Light that Man is to put on if he is to attain the level of the original Adam Kadmon. Through the incarnate Christ, we assume a new relationship to the Father. By being brothers and sisters of the Son, we are sons and daughters of the Father. Inasmuch as God makes His home in us through the Spirit, we mount to the dignity of Sonship, having the Son himself in us, to whom we are refashioned in his Spirit. Rising to a boldness of witnessing, we say, 'Abba, Father!' (See Heb. 210-11).

Christ Body of Light The Highest Fruit of God's Spirit within our incarnate vehicle of life. The sanctified body working and witnessing (Ps. 97:11) in union with Christ (2 Cor. 5:16-17); the union of our body and soul in rapture and revelation with Ye-she-wuh Yahweh (Rom. 8:15-19) so that even the Overself can behold the mysteries of God's Kingdom (Eph. 3:5; 2 Cor. 3:18, 2 Cor. 12:2).

Chronomonitors Time measuring vehicles using time and space calibrations to measure information along grids on and in planetary surfaces. This time instrument establishes the nature of the biome, and the growth schedule of the various intelligences.

Church/Congregation of God The family of God as a family of souls manifesting the Love and active Spiritual Gifts of the Godhead. The family of "Christed Light Workers" who have risen above the theologies of Man to unite the "spiritual tribes of Israel" as the temple of the Holy Spirit Shekinah in this world (1 Cor. 3:16) and the Temple for YHWH in the higher worlds (Heb. 12:22).

Civilization Type I Found generally in Population I Star Systems. A civilization able to use the equivalent of the present energy output of terrestrial civilization for interstellar communication.

Civilization Type II Found generally in Population II Star Systems. A civilization able to use the equivalent of the energy output of multiple star systems for interstellar communications and growth according to the Cosmic Law of the local hierarchy/federation and the Brotherhoods of Light.

Civilization Type III A civilization of Light intelligence living on spiritual planets

and utilizing the equivalent powers that apply to the Masters of Light in their work with the material worlds.

Civitas Dei The "City of God" as the network of the thrones and dominions where the name of the Father is loved and rejoiced in as a flowing energy of Divine Light.

Community/Congregation The 'seals' of membership in the Community of Light include: 'to make public declaration concerning the Name and purpose of YHWH God (1 Pet. 2:9; Ps. 110:2; Heb. 7:15-17; 13:15); 'to demonstrate genuine Love with Knowledge of God (1 John 4:7,8; Phil. 1:9-11; Eph. 4:1,2; Matt. 22:37-39); 'to be an organic unity of Light — not fashioned into buildings (Acts 17:24; Col. 4:15; Acts 19:23-9); 'to be the unity between God's people and the Brotherhoods of Light, the angelic Messengers of YHWH's Kingdom consisting of the spiritual orders serving YHWH directly (Heb. 12:22-24); 'to be priests and kings in the heavens of YHWH (Rev. 1:6).

Complexity The coordination of the consciousness layers "of magnetic events" in our local universe.

Consciousness Time Cell A subunit of a Consciousness Time Zone' directly selected by the Elohim for the 'descent' and 'division' of thought-forms into creation. A subunit that is selected for special reprogramming or experimentation.

Consciousness Time Zone The boundaries of consciousness expansion for the individual emanations of the Divine Mind. The more sophisticated the consciousness, the more complex the time zone. It unifies the individual properties of the luminaries so that a given number of Creator Gods share a common purpose. The Ain Soph radiations set the actual boundaries of the Consciousness Time Zone and subdivide "the consciousness" into beginning and end. (Isa. 66:22; Rev. 19:7,17; 21:1. See Key 311).

Contact There are two types of contact according to Enoch: (1) physical contact with higher galactic worlds of Intelligence involving the exchange of practical knowledge for the benefit of mankind; (2) spiritual contact with the Merkabah which leads to the understanding of Divine Wisdom and prepares you for the

return of the Paradise Trinity and citizenship in YHWH's "new heavens." (Rev. 11:15; Dan. 7:14; Phil. 3:20).

Cosmoprotion An energy particle used to connect different levels of universal thought-form (as manifestations of the Divine Mind). This occurs within the boundaries of the physical universe, with individual levels of intelligence through a proton-to-proton spin coupling.

Council of Nine Tribunal of Teachers governing our immediate super-galactic and galactic region, subject to change in evolving 'new programs' of the Father's Kingdom.

Council of Twelve Sons of Heaven working with YHWH to supervise the creation and regeneration of the lower worlds (Job 38:3-7).

Council of Twenty-Four Council governing spiritual civilizations in the Son universe which is not to be confused with the Twenty-Four Elders.

Council of One Hundred and Forty-Four Thousand Tribunal of Ascended Masters administering the Programs of 'the Ancient of Days,' the Infinite Mind working through YHWH as Creator God. The Hierarchy of the 'higher heavens' that governs the hierarchies of the mid-heavens and lower-heavens, judging the final 'soul programs' of man and Master alike. (Dan. 7:9-10; Rev. 14:3).

Councils of Light The Councils of Nine, Twelve, Twenty-Four, One Hundred and Forty-Four and One Hundred and Forty-Four Thousand governing this galaxy and other regions of distant universes (the Kuchavim). The "Councils of Light" should not be confused with solar and planetary councils which are ephemeral.

Covenant of Light A covenant is an agreement between God and His people (Gen. 3:15; 6:18; 9:9; 15:18; 2 Cor. 3:6). The "Covenant of Light" is the "Master Covenant" which recapitulates all covenants, bestowing on the sons of God "unveiled, eternal co-participation" in the Father's Celestial Kingdoms.

Creator Spiritus The creative majesty of the Father with His Supreme and Ultimate Shekinah Spirit and His Divine Son. Together they work concurrently with all Creative Spirits and Sons projecting and evolving local spiritual universes. See Elohim.

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Cristae Within the mitochondrion, the 'shelves' or working surfaces formed by the intricate folding of the inner membrane. The more dynamic the mitochondrion, the more cristae it is likely to have.

Crystal Membrane A unique network of 'crystal' which can process Light flowing from the outer surface of the membrane to the interior membranes, and from the inner membranes to the outer surface. On a mega scale, crystal invagination between island universes allows the Masters of Light to repair and regenerate interstellar life. (See Key 315).

Crystalline invaginations See Crystal Membrane.

Crystalline Network A system of channels which connect with resonating crystalline structures for image and information processing.

Cycle An interval of space or time in which one set of events or phenomena is completed. >Anyset of operations that is repeated regularly in the same sequence. The operations may be subject to variations in each repetition.

Dead Sea Scriptures/Scrolls 'The sacred teachings of YHWH used by the Qumran Covenanters, a spiritual community "of Melchizedek," dedicated to the greater "Covenant of the Age to Come." Their teachings included 'the sons of heaven,' and also the 'collective Messiahship' of Aaron and Israel, as meshi, symbolizing how the 'priesthoods' of the heavens, and the true remnant seed of Israel on earth, would be united when the 'Son of Man' returned triumphantly with the Order of Melchizedek and the B'nai Or. In terms of the scriptures of YHWH connected with the preaching of the Word of God, the work of Enoch, Melchizedek and Michael, the Qumran community of 'Light' testifies to the larger corpus of the Torah Or, and the ecumenical seed of Joseph and his brothers, which Enoch calls 'the implanting of the Light.'

Deca-Delta system Ten Light emanations working through a pyramidal conic section which arranges the blueprint of life. In relationship to the 'divine recorder cell,' a unique pyramidal energy network formed by ten Light superscripts of the Divine Mind. The network is an energy habitat for Sephirothic life forms which

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issue forth from each level of higher universal substance to form the *olam hayihud*, the world of unifications. "The manifold of energy through which procedural initiatives are dispatched in establishing the matter-energy typologies for proper balance between the lower and higher worlds to coordinate creation. (See Key 312).

Demodulation The process of retrieving an original signal from a modulated carrier wave.

Divine Creation The Elohim working with the Ancient of Days in extending the 'external generation' of the Ancient of Days to 'new Father universes' working in co-participation with the Father-Shekinah Deity. Out of the "Initiative of the Ancient of Days," a new hierarchy of Elders and Paradise Sons emanates to push outward/inward the Infinite Way into the creative frontiers of uncharted space. See Elohim.

Divine Seed "The creative arrangement of life by the Elohim. It is a product of the Divine Mind as Ancient of Days, YHWH, or any manifestation of the Father in our universe which is used for the planting or repetition of a pattern of elements belonging tonthe image" and "the similitude" of a divine creation. The Deca-Delta shapes the divine seed which carries "the image" of the Father's Mind into "the similitude" of a divine creation. 'Product of a divine thought-form, enclosed by a protective envelope of Light from the Treasury of Light or Light from one of the Sephirothic levels of emanation, used in natural selection, altering the genetic composition of a population.

Divine Sonship "The Christ as Godhead. Our divine sonship is achieved by participation within the "garment" of the Son of God, which is an imaging of the Son, and consequently of the Father. It is the refashioning of our nature to the divine nature in whose likeness man was created in the beginning.

Divine Template 'A very specialized pattern of Light used by the Elohim to shape the spectrums of evolution. A gauge for divine thought-forms used as an overlay with the energy thresholds of the higher worlds so that duplications of this primary pattern can be created in

the energy thresholds of the lower worlds through frequency modulations. "The "Light grid" of Divine Wisdom projected over the head of the righteous servant of God so that the *Crown Chakra*, the highest triad of Sephirothic Knowledge in Man, can be anointed with God's Wisdom. (Acts 22:6). See Template.

Doppler effect The change of frequency of electromagnetic radiation due to a relative motion along the line of sight between transmitter and receiver.

Double Helix Part of the intricate geometry of genetic coding existing as two polynucleotide chains that are twisted together and held together by hydrogen bonds between the bases, which are anchored by a sugar-phosphate background. The bases adenine, guanine, cytosine, and thymine bond the nucleotides in this spiral DNA molecule.

Earth The planet on which we live as a biological species.

"earth" The consciousness of terrestrials on a physical life station as opposed to "extraterrestrials" who can freely circumnavigate. When hyphenated with another word: earth-bound or 3-D consciousness.

Eben Shettiyah Heb. "The Rock of Salvation." "The "Rock" represents the foundation of God's Wisdom operating in the world of form as the twelve energy foundations for the 'heavenly Jerusalem' used by the spiritual Masters to transfer physical form into spiritual form, and spiritual form into physical form. On planet Earth, the "Eben Shettiyah" is modeled in stone within the Great Pyramid, representing the altar to Yahweh (Isa 19:19-20) which contains the Wisdom codes of the divine plan of "deliverance."

Ehyeh Asher Ehyeh Heb. "I Am That I Am." "The Divine code of mutual polarization and communication that takes place (between soul-intelligences) when the "I Am" consciousness of individual/planetary intelligence is attached to the "I Am" of advanced higher evolutionary orders and Brotherhoods occupying a galactic dimension. The highest statement that a mortal can use in this world. It expresses the "covenant" between the human self and the Christed Overself, and a knowing of one's true

identity, one's destiny, and the keys to the higher thresholds. "The recognition of the absorption/fusion of individual identity into divine identity, or vice versa, bringing a balance between the human/God partnership. "A holy mantra/salutation working with the Brotherhoods and Hierarchy of YHWH.

Eighth Chakra The template through which the higher energy systems surrounding the body are united with the human biocomputer system controlled by the seven chakra stations of energy flow. The Eighth Chakra allows for the unification between the Overself Body and the human biological system as the energy center for the "divine Light," the "flame of salvation" and eternal Light appearing over the head.

Eka Body/bodies There exists a substratum of direct current potentials in the body which precedes the action potentials of biological reality. This is a Higher Consciousness Body/Body Two substratum which can coordinate the inner realities of each consciousness vehicle through an interconnecting clock manifold, whereby consciousness time can be in perfect control of the biological clocks and common/mundane reality. Enoch calls this vehicle the 'Eka Body' which is a collection of many plus and minus relativities, depending on the nature of the consciousness levels. The consciousness vehicle used for time travel while sustaining a direct relationship to the physical vehicle which is left at some point in biological time. If you know your origin, you know your destiny, for the Eka Body is a vehicle synthesis in 'clearing consciousness time.' E.g., a 7-8-9 chakra configuration allows the consciousness vehicle to simultaneously work "in and out of time." (Eze. 3:12-15).

Eka system/Universe The Eka system works with many plus and minus relativities which are used to manipulate the myriad spheres of life used in raising one level of a common universe or universes to the next quantum universal level.

El Shaddai See Metatron.

'Elect,' The "Those who qualify themselves for the mastery of a program. "Those chosen by God, not men, because they are a pure, receptive vehicle for the

EHYEH ASHER EHYEH/ELOHIM

Light. (Heb. 12:1-2). Knowing God and having the presence of Christ in one's life.

Electromagnetic Body This vehicle body codes your physical body directly into other consciousness regions of the local universe through the whole array or family of electromagnetic waves. The E-M vehicle must work with its "Christ Overself Body" or a Master of Light if it is to work with the *many electromagnetic spectrums*. Enoch said the 'ten virgins' illustrate the 'lost energy spectrum' that applies to Man's potential to occupy other bodies of Light in the mega reality of many spectrums. One must first illuminate the E-M vehicle with Light before one can cross the threshold of negative mass. Matt. 25:3-10 gives a view of the consciousness vehicles oblivious to the potential of the energy spectrum and the Lord's Body of Light.

Electromagnetic null zone An energy vacuum where there is an absence of electromagnetic fields.

Electromedicine The science for healing and regeneration, by non-surgical methods, which uses electromagnetic radiation. Medicine dealing with a fourth and fifth state of matter formulated on the basis of magnetic fields and light.

Electron 'An elementary particle having a negative charge and an atomic weight of 5 - 462 x 10-4 a.m.u. 'According to the Keys of Enoch, the electron is a part of a super-electron which was designed by Metatron for the unification of the sub-parts of our local universe. (See Key 318).

Elohim (sing. "Eloha") 'The plural splendor of the Creator God as *pluralis excellentiae*, plural excellence. The Creator Gods/Divinities of YHWH who control the calibrations of Light necessary to evolve all the combinations of the Image and Similitude through the Eternal Eye of the Divine Father. This is why creation begins with "Bereshith bara Elohim," for it is the "Creator Gods" who have created the world by the will of Yahweh. 'This plural title of the Creative Godhead appears most frequently (over 2,500 times) in the Old Testament as an affirmation of the majesty and magnitude of the creation. Beginning with *Genesis*, Elohim, "Creator Gods," is used for the higher creation. It is only after Enoch as a

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'father' gave birth 'in time' (Gen. 5:21), and "walked with the true God" (Gen. 5:22), that the Hebrew expression ha-Elohim, however, is introduced in the Bible, as applying to the revealed Creator Divinity behind the veils of creation. The expression *ha-Elohim* can be found, for example, in:

Genesis 5:22,24; 6:2,4,9,11; 17:18; 20:6,17; 22:1,3,9; 27:28; 31:11; 35:7; 41:25,28,32,32; 42:18; 44:16; 45%; 48:15,15.
Exodus 1:17,21; 2:23; 3:1,6,11,12,13; 4:20,27; 14:19; 17:9; 18:5,12,16,19,19; 19:3,17,19; 20:20,21; 21:6,13; 22:8,9; 24:11,13.
Numbers 22:10; 23:27.
Deuteronomy 4:35,39; 7:9; 33:1.
Joshua 14:6; 22:34; 24:1.
Judges 6:20,36,39; 7:14; 13:6,6,8,9,9; 16:28; 18:31; 20:2,27; 21:2.
1 Samuel 4:4,8,8,13,17,18,19,21,22; 5:1,2,10,10,11; 6:20; 9:7,8,10; 10:3,5,7; 14:18,18,36.
2 Samuel 2:27; 6:2,3,4,6,7,7,12,12; 7:2,28; 12:16; 14:17,20; 15:24,24,25,29; 16:23; 19:27.
1 Kings 8:60; 12:22,22; 13:4,5,6,6,7,8,11,12,14,21,26,29,31; 17:18; 18:21,24,24,37,39,39; 19:8; 20:28.
2 Kings 1:9,11,12,13; 4:7,16,21,22,25,27,27,40,42; 5:8,14,15,20; 6:6,9,10,15; 7:2,17,18,19; 8:2,4,7,8,11; 13:19; 19:15; 23:16,17.
1 Chronicles 5:22; 6:48,49; 9:11,13,26,27; 13:5,6,7,8,12,12,14; 14:11,14,15,16; 15:1,2,15,24,26; 16:1,1,6,42; 17:2,21,26; 21:7,8,15,17; 22:1,2,19,19; 23:14,28; 24:5; 25:5,5,6; 26:20,32; 28:3,12,21; 29:7.
2 Chronicles 1:3,4; 3:3; 4:11,19; 5:1,14; 7:5; 8:14; 9:23; 10:35; 11:2; 13:12,15; 15:18; 18:5; 19:3,22,12; 23:3,9; 24:7,9,13,16,20,27; 25:7,8,9,9,20,24; 26:5,5,7; 28:24,24; 29:36; 30:16,19; 31:13,14,21; 32:16,31; 33:7,13; 35%; 36-16,18,19.
Ezra 1:3,4,5; 2:68; 3:2,8,9; 6:22; 8:36; 10:1,6,9.
Nehemiah 4:15; 5:13; 6:10; 7:2; 8:6,8,16; 9:7; 10-28,29,29; 11:11,16,22; 12:24,36,40,43; 13:1,7,9,11.
Job 1:6; 2:1,10.
Psalms 87:3.

Ecclesiastes 2:24,26; 3:11,14,14,15,17,18; 5:1,2,2,6,7,18,19; 6:2,2; 7:13,14,26,29; 8:12,15,17; 9:1,7; 11:5,9; 12:7,13,14.

Isaiah 37:16; 45:18.

Jeremiah 35:4.

Ezekiel 31:9.

Daniel 1:2,9,17; 9:3,11.

Jonah 1:6; 3:9,10,10; 4:7.

'En Kai Pan. Gk. "One and All" of "Many and One." The Mystery of the Many and the One physical universes connected to a singular Father universe where the Infinite Mind, the Infinite Way, and the Infinite Specie converge in the name of a Lord of Light or Paradise Son who serves simultaneously the pluralistic manifestations of the Throne of YHWH.

Enoch "One who initiates into Light." Enoch, the revealer of the "Sixty-Four Keys" is the same "biblical Enoch" who "was taken and walked with God" as a witness to the Living and Revealing Father of Creation. He works with Metatron and the other Lords in governing the lower worlds so that the truest unity and most perfect plurality of the Father's Wisdom may be bestowed. Enoch is the Master Scribe of the Father's "Tablets of Creation," responsible for transmitting the scientific keys of the Living Light to the Mansion Worlds of Life. The Greek, Hebrew, Ethiopia and other fragments of the common 'Book of Enoch' were derived from an earlier scroll on 'the generations of Adam containing, in part, the "weights and measures" of an earlier teaching on the 'Keys of Enoch' which were manifested to Man at the beginning of time. His Keys' have been revealed to manifest the scientific and spiritual unity for the saints "at the end of time" so that they are prepared to enter the many heavens of the Divine Father for co-reigning within the "Garment of the Son of Man," the Sonship of the Father. (See Order of Enoch).

Entropy (Gk: "transition") 'A measure of the capacity of a system to realize work. The increase in entropy in a process can be thought of as the system's loss of capacity for doing work. The measure of decay and the degeneration of matter and energy. Opposed to centropy, the electrification of matter-energy. The Higher Intelligence is beyond the

entropy process by virtue of using a consciousness control of entropy.

Epi-Kinetic Body The biological plasma used by the energy-vibratory body for projection and teleportation within a singular dimension. The Epi-Kinetic Body is the consciousness-vibratory vehicle which can pass through the common kinetic paradigms of velocity and mass. Great energies of vibratory protection, inspiration, and the balancing of the creative consciousness levels with the unconscious and subconscious levels can take place through this vehicle of vibratory synthesis, e.g., in a 4-7-8 chakra arrangement. (In amplification with 'the Lord': See Daniel 3:19-25).

Eshyoud The "devouring fire" as nemesis, negative entropy, and judgement against the fallen Lords of Light — Meodrach, Semjaza, Baal, etc., and the false priesthoods who have kept the root races of the planets in karmic bondage, oblivious to the liberation of the soul, the Brotherhoods of Light, and the Love of the Father.

Eternal/Divine Eye The Father's Eye of "divine creation" coordinating the minds of the Elohim so that the divine image can be passed on to all "generations of creations." This Eternal Eye allows the Father's Living Light to make visible His "garment" so that it can form the Light substances.

Evolution This is not used to represent Darwinism-Lamarckianism, but "spiritual evolution" which is diametrically opposed to evolution out of the "primitive elements." Spiritual Evolution begins after "the soul" is placed as a "seed form" of the Father's Will on one of the flow patterns of individual creation. once the seed form is 'planted' or 'predestined,' it operates by "programs of processing" the various radiations of Light.

Exobiology 'The future science of creating "living models" for biological generation in space from "living materials" already in existence. 'A synthesis of sciences simulating the early "environment of the Earth," and checking to see if life-like molecules can be produced by such means as discharging electrical currents into a closed "primitive environment."

Eye of Horus One of the manifestations of

ENTROPY/FATHER UNIVERSES

the Eternal Eye through which a template of vibratory patterns is used by the Masters and Lords of Light to generate physical creation. (See also Eternal/Divine Eye).

Fall 'The separation of Angelic Princes of Light and Paradise Deities from the Throne and Treasury of the Living Light due to their reluctance to share the Father's Plan of "creative experience" in the handiwork of Adamic Man where a matter-energy being was given the ability to have the same quality of Light as that which exists in the Cosmic Infinite. ^The separation of the "image" and "similitude" in the Adam Kadmon and Adamic Man as a result of the "Adversary Hierarchy" of the Father which sought to limit the quality and universality to which spiritual absoluteness can be experienced. These "Deities" made no provision for eternal growth, by mixing and dogmatizing the vibratory relationship of the Living Word of God. However, through the Father-Son partnership the *olam ha-perud*, the "world of separation," was overcome by the Office of the Christ, and the Infinite Living Light was restored to the lower worlds so that, through the procession of Light, union between the soul and the substance from which it emanated is able to be renewed (2 Cor. 2:14).

Father Manifest and Revealed God — the Divine Mind of the Ancient-Recent-Future of Days operating our Father Universe as the Mind through which the Divine Infinite Way of Creation and Redemption can occur. The Father-Creator behind the Hierarchy of the universe that we are capable of knowing and beholding as YHWH with infinite forms and meta-unities with His Son and His Holy Spirit Shekinah. (Matt. 3:16,17).

Father Universes Multi-universal time cell realms where nucleogenesis in stellar populations directly connects with the programs of Son universes. These realms are administered by a Creator God as one definition of YHWH. Father Universes consist of universes each having a Creator God sustaining the unfoldings of the Divine thought-forms. The Father Universes evolve the seats of government for the location of the thrones and dominions.

FIFTH DIMENSION/GIFTS

Fifth dimension The next "garment of light" that our matter-energy body enters, in the process of spiritual evolution. A less gross-material body with the restored "similitude" of God governing the physical processes. Enoch said three-dimensional humanity will be transposed into the fifth dimension upon completing its education in this realm of "image and similitude."

Five Bodies The five potential spiritual energy vehicles that interconnect with the corporeal vehicle of Man for liberation and spiritual transformation. See *Electromagnetic Body*, *Epi-Kinetic Body*, *Eka Bodies*, *Gematrian Body*, and *Zokar Body*

Flame ScriptureFire Letters "The Language of 'fire or flame geometries' which can pierce the three veils of conventional relativity and open the eyes of Man to behold wondrous things of Divine Wisdom. The fire letters can code human consciousness into the Light. The flame scripture encompasses the secret mysteries out of which the Torah Or was defined for Adamic humanity. "Specific Letters of a sacred language shaped in 'fire script' so that the consciousness of the sacred Letters of spiritual writings can actually penetrate the soul of the reader so that the soul of the reader comes to behold the Deity.

Fleet being A being of higher intelligence, capable of being transported from star system to star system. Out of his singular body many categories of matter-energy bodies can be generated. A "fleet being" can evolve a whole "race of beings" out of his/her system according to biological pre-ordination for a given star system as, for example, Adam.

Flux The amount of energy crossing some specific area at a specific time.

Flux Line Control See Gravitational Flux Line Control.

Fourth dimension A "time coordinate" in addition to length, breadth, and depth of conventional space. Enoch said the "fourth dimension" is the consciousness threshold that must be crossed while entering and leaving our three-dimensional *perceptual time and space*.

Frequency Response A measure of the ability to take into account, follow, or act upon a varying condition. In the work of the Brotherhoods of Light it is the

maximum rate at which changes of condition in the target can be followed and acted upon.

Gabatha/Gabbatha Heb. "The Judgement Seat as Stone Pavement." The judgement that you must pass upon your own "spirit" during a key time in the drama of life. The decision of serving God through the Overself Body of Light by sacrificing your body to the sovereignty of God rather than "the nations" of the world.

Galaxy 'A large assemblage of stars; a typical galaxy contains millions to hundreds of billions of stars. Our 'local universe' within a super-galaxy as one region within a *Son Universe*.

Gematria The science of determining the necessary input power needed to build a consciousness body; i.e., the mathematical calculation of the weights and measures supporting each consciousness vehicle. 'A system for the study of the Torah, based on the numerical relationship of letters and groups of letters and their comparisons.

Gematrian Body The vehicle of Light synthesis in the body formed by the Shekinah's "Life force," which controls all the inner relationships of Light. This body prepares the human vehicle to be connected with the Christ Body Overself. On the physical plane, it can control the ratio between the plasmic state of living things and atomic-molecular matter. The Gematrian Body is made up of "light geometries" used in consciousness creation, inspiration, healing, etc., which can mathematically arrange each of the energy meridians of the human system to make them available to guide and energize the body (Luke 11:13; Mark 13:11). The Gematrian Body with the Shekinah bears witness that we are 'active' people of God (John 14:26) and 'actively dwelling in a body of Light' within the body of flesh (Isa. 40:13). As a vehicle for the saints (John 14:17), the Gematrian Body frees creative life from slavery to the physical body. The inner part of the body as *gewiyyak* can manifest great power (Dan. 10:6) in the work of the Lord.

Geon The smallest known unit of gravitation.

Gifts of the Holy Spirit 'The ministries of

'the Living Light of Love' bestowed by the Holy Spirit Shekinah for the upbuilding of the congregation of God and the triumph of God's Kingdom. 'The gifts/work of miraculous things bestowed by the Father's Spirit which are to be used to anoint the servants of God and strengthen them through He who is the Author of Life as the comforter, giver, guide, inspirer, indweller, justifier, reprover, quickener, revealer, sanctifier, teacher, testifier, and way of access to the Infinite Way. Each 'Christed' individual is to seek the "creative power" and "wisdom" of the Holy Spirit Shekinah in the Father's Name, Y-H-W-H Yahweh, lest he bring judgement against himself for failing to discern the spirits. Enoch said that, in addition to the traditional spiritual gifts, the Shekinah will give to the elect the ability to speak in spiritual-scientific tongues and angelic languages; the ability to see and work with the angelic teacher of Light; the understanding of the mysteries of the Shekinah Kingdoms; and the power of resurrecting the dead. 'In the fullness of Shekinah, the Lord's "Mystical Body" is given as the "Trinity Power" of the Godhead to the elect so that they can transform the substance of the Earth. (1 Cor. 12:6-12; Acts 2:3-20. See Key 113:37-44).

Gigahertz (Ghz) 1 billion hertz.

Globular clusters Clusters of stars found grouped together in our galaxy and other galaxies. There are usually a million plus stars in each cluster.

Golgotha Heb. "Skull." 'Historical place of the sacrifice of Jesus. According to Enoch it means the transformation of the "skull of flesh" into the "crystal skull of heavenly glory" as a sign of triumph over the flesh. Just as those who have understanding do not simply look at the garment of the scriptures, but the body beneath it, the wise servants of the 'Heavenly King' attach 'divine wisdom' to their skull, the crown for the 'Tree of Life,' and put on a 'Garment' which consists of the universe.

Graser amplification The amplification of geons to be in step with locally coherent gravity fields.

Gravitational Flux Line Control The deliberate control of energy that can be

GIFTS/HAR-MAGEDON

released by gravitational collapse, or partial collapse, of a system by the Brotherhoods of Light and "Whole Light Beings." Specific "signal frames" controlling gravitational flux, isolated flux, internal gravitational flux, inertia/no inertia fields, etc., so that operations of higher intelligence can freely move across the energy frames of space, maintaining the growth of spiritual intelligence.

Graviton spectrum A unique spectrum composed of different kinds of light particles "trapped in gravitation." The spectrum the Higher Evolution "modulates" in establishing a direct connection between gravity and magnetism in the physical universe.

Gravity Amplified or metagalactic "Gravity power" in the universe used by the Higher Evolution to control conventional "gravity sets." This allows for the releasing of "gravitationally trapped light," "molecular restructuring," etc., which makes possible the advancement of a program/specie.

"gravity"/gravitational constant Gravitational attraction of the earth's mass for bodies/radiant-energy quanta. In metric units, the gravitational constant, γ , has the value of $6.668 \times 10^{-8} \text{ dyne} \cdot \text{cm}^2/\text{gm}^2$.

Great White Brotherhood The Seventy Orders/Brotherhoods as a field of intelligence serving the Father.

Hakamim Heb. The 'Watchmen' of YHWH's programs, of which there are thirty-six who oversee the destiny of the Earth. They serve YHWH humbly upon the planets like Earth and yet have the ability to ascend to higher worlds for Wisdom to connect the family of man with the 'Celestial Family of God.'

Har-Magedon Heb. "Armageddon." The final confrontation between the experimental deities with all of their authoritarian, political rulers and supporters in the physical, psychic and spiritual dimensions pitted against Yahweh's "experiment of Life — within eternal Life, governed by the Sonship of Christ." (Rev. 16:14; Jude 14,15). The greater themes of Armageddon include: "'War of Divine Execution" causing the neutralization of militarism and imperfect consciousness experiments on planet Earth that inhibited soul advancement (2

HAR-MAGEDON/HIERARCHY

Thess. 1:6-9); The dilemma of Man who, with nuclear weapons, cannot change God's purpose for Earth (Rev. 11:18); 'The purification and cleansing of wickedness from the Earth for a righteous new system of things (Isa. 11:1,4); The Message of How to Survive (Zeph. 2:2,3; Matt. 10:22); Call upon the Name Yod-Hay-Vod-Hay, Infinite Father of Love and Light, through the Holy Spirit and the "Anointed" Christ! (Matt. 10:20); The quickening of the people of God into the Heavenly Universal Government, with representatives from Earth, after the final house-cleaning on this life-station (Matt. 6:9,10; Ps. 45:16; Dan. 2:44); 'YHWH's threshold of 'A New Transformation' triumphant over the political, economic, scientific and religious 'games' on planet Earth and other planets conducted by 'dying extraterrestrial civilizations.' (Rev. 16:16).

Hasmal Heb. "Light manifestation." Light energies combined into a free-floating system that can be moved around any stellar creation so as to attune the color index of a given star or star system to a new sequence phase, the repair or restructuring of degenerate processes, etc., so that the planets and planetary-stars in the system can support a new manifestation of intelligence. (See Key 312:34-40).

Heavens/heaven Heb. "Shamayyim." Layers of Ain Soph Light from the Ancient of Days used by the Creator God for the initiation of the thought-form of creation by Metatron, the Hosts of the Father, and the Office of the Christ. The orderings within a Father universe down to the lowest Shekinah substratum where atoms are broken down and nuclear components combine with the array of Ain Soph colors. "heaven"/next universe: The next ordering of evolution in control of a wide variety of space sequences, e.g., white dwarfs, sub-dwarfs, sub-giants, giants, bright giants, super-giants, 0 5 B0 B5 A0 A5 F0 K0 K5 M0 M5, including a threshold of stars not in the visible spectrum and still a part of the "'Melek Shamayyim," the sovereign regions of the larger universe of the Father Creator as "King of the heavens." Qne of the "New Heavens," or "being with the Lord" as the dwelling place of YHWH. The "New Heavens"

will contain a wide variety of spiritual planets as promised in the work of YHWH. Isa. 66).

Hierarchy 'There are multiple levels of Hierarchical command starting with the Father acting within the Trinity of Trinities and the Elohim Architects of the Master/Mansion World in expressing the irresistible forces of Eternal Love. 'The Hierarchies evolve around the programs of Divine authority expressed through the High Command of Metatron, Michael and Uriel operating with the Deity Absolutes of Gabriel, Raphael, Ariel and the Creative Forms of the Holy Spirit Shekinah in Deity Trinitization. They do the will of YHWH Yahweh/Jehovah, manifesting His wondrous joy and rapture for His Divine Seed in the myriad universes without beginning and end. 'The "Whole Light Being" hierarchy of a throne/dominion region and *Sephirothic creation* including the Hyos Ha Koidesh, Elohim. B'nai Elohim, Cherubim, Ophanim, Seraphim, Malachim, Hashmalim, Arelim, Elim and Ishim, who are able to move through infinite levels of creation as a group to insure "Creation" on sub-infinite levels such as the human kingdom. These include the "Orders of Light" consolidating the work of the Father-Son creation. They enable the 'seed forms,' issued and planted by the Father and redeemed and regenerated by the Son, to continue into future-eternal associations of Love without being circumscribed in imperfect consciousness space and creation. They bring the wisdom of the living Light so all creations can be rejoined with the Ancient-Recent-Future of Days. (See Key 303).

"hierarchy" 'A "non-static" unfoldment of the Father Creator into the cosmos of His Thought-Forms through deities which are creative vehicles for the expression of a whole or part of a program. These include experimental "governors" in a local universe, who administer to the planets. This government of deities governs a federation of planets working towards the future eternity within the Infinite Way. 'The local hierarchy of "Masters," many of whom were removed, according to Enoch, from their positions of authority due to massive

spiritual imbalance and neglect of their sovereign regions which fell under the control of the Prince of the Air and the forces of spiritual darkness. 'The fallen hierarchies are the Chief Lords of Light who rebelled against the Father and include: Azazel, Turel, Simapesiel, Baraqel, Batarjal, Armen, Armaros, Artaqifa, Rumael, Turael, Tumaal, Bus-ase-jel, Hananel, Kokabel, Danjal, Rumjal, Jetrel, Assael, Semjaza (Semjase) who control the "hosts of Sataniel" in our Father universe. The Councils and the Office of the Christ are now bringing liberation to these regions under the control of the fallen Lords of Light.

High Frequency Vehicle 'Perpetual, energy-generating vehicle technology of the Higher Evolution used for large-scale galactic administrative procedures. 'Energy vehicles using a perpetual pulse which permit efficient operations over a wide range of flight speeds and altitudes. Advanced avionics and vehicle technology having multidimensional properties for capability, safety and reliability in star fleet operations using automatic or semi-automatic control. A spiritual vehicle which is the product of a thought-form technology of the brothers and Lords of Light.

Higher Evolution/Higher Intelligence Advanced forms of physical and spiritual-physical intelligence which administer to inter-planetary civilizations through the positive Brotherhoods.

House of Instruction Heb. "*beth hamidrash*." A place where the different levels of spiritual understanding are brought together so that a true community of YHWH's Living Wisdom and Revelation can be forged, and a ministry of working with higher intelligence in "pursuing peace, and loving humanity" can create a "Center of Light."

House of Many Mansions Heb. and Ar. 'Bayith." 'A dwelling place of the Lord; myriad star systems expressing "the Garment" of a Son Universe. The interfacing of many star configurations with a central sun system known as the *Kolob* so that the essence of "consciousness life" can be preserved in physical time translation from level of star creation to level of star creation. The Father Universe, in turn, is composed of myriad "Houses" of

HIERARCHY/IDEOGRAPHIC

Many Mansions apportioning levels of soul emanation where each House collectively constitutes a "Tree of Life." 'The Hekhaloth or "Halls" of Divine wisdom beyond the physical evolutionary schema where celestial beings exchange the joy of fellowship in the Light. (Eze. 47:1-2. See Key 310). 'A place for a "Temple" used by higher intelligence. (Eze. 40:5-44:9). According to Enoch, Adamic creation as a "limited creation" exists on the level of a "Seven Mansion World reality" within the Father-Son unfoldment of the Living Light.

Hyos Ha Koidesh The highest servants of the Ancient of Days. These Lords serve the Father's infinite plan of creation by working with His Trinitized forms of appearance. They are a non-evolving Hierarchy. (See Key 303:99-105).

Hyperdimensional space 'The use of space by higher intelligence for an operation or sequence of operations occurring on a specific input corridor between sets of three-dimensional space. 'Multidimensional space created by envelope packets of Light so that constant metamorphic transformations and integrations can take place, e.g., through time and programs of super-time as in alpha-omega programs. 'Built-in power distributions of non-Euclidean like quanta into Euclidean geometry that are unfolded.

I AM THAT I AM Heb. "Ehyeh Asher Ehyeh." See Ehyeh Asher Ehyeh.

Ichor codes 'Codes or mechanisms needed to adapt the blood circulatory system of the human body to higher non-blood evolutionary systems through which the physical body emerges with its corresponding "light body." 'A technique known by the ancient races through which they could regenerate their physical body to merge with its corresponding Light body matrix.

Ideographic Cybernetics Language of "Light" symbols working with more than two-dimensional forms of graphic language. They are geometric pictures and signs which work on many levels of consciousness through a control system connecting the brain and electrical networks. The Higher Evolution makes use of "picture codes" which they can imprint into the feedback systems of the brain to advance sensory input/output

IDEOGRAPHIC/INVERSE SQUARE LAW

so that it is no longer concomitant to the time patterns of consciousness in the physical universe. The process allows higher intelligence to communicate regardless of verbal language, giving "mental direction" that will alter the memory substrate of language affecting the psychological, neurological, biochemical and cosmological levels of thought-attunement.

Ihm-sk Egypt. "Region of the Imperishable Stars." Region encompassing Orion, Sirius and the higher heavens that are part of the "high command" — the administration/command of the celestial host serving YHWH.

Ihmw—'sk Heb. "Region of the Imperishable Star Gods." The region of overlap between the physical and spiritual star levels where the Lords of Light reside.

Illuminaries/Illuminators The Hosts of Yahweh unequivocally a part of the Creative "Garment of Light" as the primary matrix of Metatron. They create the Light periods among the Deities, as to the relative length of day/aeon and all gradations of life types for the distribution of Yahweh's programs. The Ministerial Garments of Light include the Minds of Sharshiyah, Hatspatsiel, Geviriyah, Sagmagigrin, Tsaltseim, Tavg-Tavel, Jehovah Heyayah, Hovah Hayah, Hashesivan, Hayat, Yahsiyah, Tsaftsefiyah, Taftefiah, Zerahiyah, Tamtamiyah, Adadiyah, Duvdeviyah, Alaliyah, Tahsasiyah, Palpeltiyah, Avysangosh, Asasian, and Hasmiyah. They interpret the "Words" of the Father's Living Light which are inscribed into the tablets of knowledge from which comes everything that is and will be in the destiny of God's program.

Image and Similitude Heb. "Batsalmaynu-Kidmoothenu." (Also Heb. "selem-demut" and Gk. "ikon-homoiosis" in the biblical scriptures.) The divine "Image" is the pattern the Father chooses to express His Face. His "Image" is immutable on the Supreme and Absolute levels of the higher worlds, but subject to experimentation in the lower worlds of Elohist creation. "Similitude" is a progressive realization of the "image"; it is a striving for assimilation, a process of realizing the divine mind. The "similitude" is necessary to preserve the image

through the different Light thresholds. In the present creation, the Father's image is preserved by the Son, wherefore we seek "sonship" so that we can be "sons of God" not only in "face-form appearance," but in virtuous activity and sovereignty over creation (with dignity, honor, glory and supremacy). The image and similitude is a "likeness of God" given to the agencies of form so that the Infinite Way can continue. (See also **Batsalmaynu-Kidmoothenu**).

Inductive Linkage Man's world of information is dependent on perception. Information through Inductive Linkage is the ordering of perceptual reality for the purpose of interaction with higher intelligence. It is the formation of neural patterns for the subsequent reordering of consciousness in relation to new information. By way of focusing Light on the neural pathways or patterns, a system of ordering the perceptual reality of being is manifest. Thus, the configuration of all ordered neural impulses gives the resultant form of activity, which becomes the organism's perceptual reality, its perspective.

Infinite Way Myriad energy sequences transforming the thoughts of the Divine Mind into the environment necessary for the development of an Infinite Speciehood. It is also the "Way" of Ain Soph Light that can retrieve the Father's Thought-Forms and encompass the totality of scientific and spiritual operations performed by a species. Hence, the Infinite Way is a shared planning between the Infinite Mind and Infinite Speciehood where all levels and requirements of the Infinite Mind and Infinite Speciehood are crossed to obtain the operation of both the thought-forms and the specie-forms as originally intended.

In-space The spatial regions just on the other side of our light threshold which can be used for communication with higher intelligence. Rather than work with 'deep space' transmissions (e.g., 1420 MHz, 1667 MHz, 2380 MHz), Enoch said there exists a space built "into space" that man can use to work with higher intelligence for both terrestrial and extraterrestrial operations.

Inverse square law Law determining that, of two quantities, one quantity varies

inversely to the square of the other, as the intensity of light radiating from a source varies with the inverse square distance from the source.

Israel Heb. "He who contends with God until victory." The "Program of Light" commissioned by the Father which enables every son and daughter of God to attain the "Anointing" Christ Body and to serve creation within the Infinite Way of Love and Light. The "Anointing" of faith active in Love is bestowed upon one who, like Jacob, struggles with the angel of the Lord until he can see Him face to face. Poetic name for the Christed humanity.

Israel, People of The most recent experiment by the Elohim to upgrade the human evolution by a people who would have a higher 'perceptual channel' of spiritual energy connected with the power of the Shekinah Holy Spirit. To this people the Torah Or was given so that the planetary levels of knowledge and the higher blueprints of spiritual Wisdom could be used within the larger reality of the physical universe. When the thrust of this program was negated by fallen evolutionary intelligences (working through the Rulers and Princes of the Earth to break apart the teachings of Zion), it was the Office of the Christ that restored the reality of the "Anointed Body of Rebirth." Hence, according to Enoch, Israel is both the parochial seed, "the Sons of Jacob," planted within the nations of the Earth, as well as the ecumenical body, the "synthesis of all Sons of Light," in the ingathering of all sparks of Light as the spiritual Israel. She is the elect of all nations, composed of those who choose to be chosen in serving the Light. The Program of the "Peoplehood of God" throughout the many worlds of intelligence and, in particular, the twelve Adamic tribes of Israel in the local universe as the "divine issue" or "heavenly seed" sharing a common "firstborn origin." This Program brings "Sonship" to every son and daughter of God who finds his/her 'divinity' in the Father-Son-Shekinah partnership and makes provision for the eternal growth in new worlds. To be in the Father is to participate in the Paradise Deities of the Elohim. To be in

INVERSE SQUARE LAW/JESUS CHRIST

the Son is to be in the firstborn Son and firstborn Elohim. To be in the Shekinah is to be in the indefinite limitation as to the universality of the seal of Life.

Jehovah The Greek accepted form of the revealed God of Our Father Universe; Ye-ho-wah is the manifested embodiment of YHWH to be known and loved as "the Sovereign Lord" directing the programs of salvation in our universe. The Holy Great One known only through His revelation. The "Revealing" Holy Great One who is also manifest through His sacred Names as Jehovah-Jirah ("Jehovah will provide"), Jehovah-Shalom ("Jehovah is peace"), Jehovah-Shammah ("Jehovah is there"), Jehovah-Nissi ("Jehovah is my banner"), Jehovah-Tsidkenu ("Jehovah is our righteousness"), and wherever the sacred Name is revealed. As Eternal Protector, shining like fire, He is El, El, El, El Jaol, as well as "Abba" whom Jesus called upon. The "Revealed Name." (Ex. 6:2,3; original Gk texts: Rev. 4:8,22:5).

Jerusalem Command The tactical branch of High Command from Orion working directly with Michael and Yophiel in the overthrowing of the fallen angelic kingdoms and the military kingdoms on planets. (See also New Jerusalem).

Jesus/Joshua 'the Christ' 'Eternal Divine Son of the Father appointed to bring Sonship' to the children of God and to activate the work of Je-ho-vah Y-H-W-H Ab-ba, his Father, over creation negated by the Fall. (Matt. 4:30 John 20:17; John 4:23,24). The Only-Begotten Son of God for this son of existence who will offer up the earthly kingdom of God to the Father's Throne. The Head of the Office of the Father's Throne. The Head of the Office of the Christ encompassing the 144,000 Ascended Masters. 'Divine Love from the Elohist Garment of Life anointed as the vehicle of Ransom/Redemption (Eph. 1:7; John 3:16; I John 4:9,10) so that forgiveness and salvation for eternal life is possible to those becoming Christed' through Christ in oneness with the Father and the Son (John 1:29; Acts 10:43; Rev. 7:9,10,14-17).

Jesus Christ as 'the Word of God' Transforming Names of God's Word in the holy scriptures which include: Adam, the Last (1 Cor. 15:45). Advocate (John

JESUS/JOHN

2:1). *Almighty, the* (Rev. 1:8). *Alpha and Omega* (Rev. 1:8). *Amen* (Rev. 3:14). *Author of eternal salvation* (Heb. 5:9). *Perfector of our faith* (Heb. 12:2). *Beloved* (Matt. 12:18). *Branch, the righteous* (Jer. 23:5). *Bread of Life* (John 6:35). *Chosen of God* (1 Pet 2:4). *Christ, the* (Matt 16:16). *Christ, the Lord's Christ* (Luke 2:26). *Christ, of God* (Luke 9:20). *Christ, the Lord* (Luke 2:11). *Christ, son of the Blessed* (Mark 14:61). *Comforter with the Father* (1 John 2:1). *Cornerstone* (Isa. 28:16). *Covenant* (Isa. 42:6). *David, son of* (Matt. 9:27). *Dayspring from on high* (Luke 1:78). *Deliverer* (Rom. 11:26). *Desire of all nations* (Hag. 2:7). *Door* (John 10:9). *Effulgence* (Heb. 1:3). *First and the Last* (Rev. 1:17). *Firstborn of the dead* (Rev. 1:5). *Firstfruits of them that are asleep* (1 Cor. 15:20). *Foundation* (1 Cor. 3:11). *Gift of God* (John 4:10). *Glory of the people of Israel* (Luke 2:32). *God blessed forever* (Rom. 9:5). *God our Savior* (1 Tim. 2:3). *Head of the corner* (Matt. 21:42). *High Priest of the good things to come* (Heb. 9:11). *Holy, the Son of God* (Luke 1:35). *Horn of Salvation* (Luke 1:69). *I AM* (John 8:58). *Image of God* (2 Cor. 4:4). *Immanuel* (Isa. 7:14). *Jesus, the Son of God* (Heb. 4:14). *Judge of the living and the dead* (Acts 10:42). *Life, the* (John 14:6). *Light, the* (John 12:35). *Light of the world* (John 8:12). *Lord Christ* (Col. 3:24). *Lord of lords* (1 Tim. 6:35). *Messiah* (John 1:41). *Mighty One of Jacob* (Isa. 60:16). *Passover, our* (1 Cor. 5:7). *Prince of Peace* (Isa. 9:6). *Propitiation* (Rom. 3:25). *Resurrection* (John 11:25). *Rock, the* (1 Cor. 10:4). *Root of David* (Rev. 5:5). *Sanctification* (1 Cor. 1:30). *Savior of the body* (Eph. 5:23). *Savior of the world* (1 John 4:14). *Son, a* (Heb. 3:6). *Son, only-begotten* (John 1:18). *Son of Man* (1 John 1:3). *Son of the Most High God* (Mark 5:7). *Son of the Living God* (Matt. 16:16). *Wisdom of God* (1 Cor. 1:24). *Witness of the Father* (Rev. 3:14). *Word of God* (Rev. 19:13). *Word of life* (1 John 1:1). Christ See Jesus Christ.

Jesus-Moses-Elijah The "Anointed Paradise Trinity" sent into the world of Man to activate the Light thresholds of the Father's Program of "Salvation" so that Man can ascend from world of Light to world of Light according to the blueprint of YHWH's Living Word. The Collective Messiah as a "Collective transfigu-

ration" which shows that Jesus did not work by himself, but within a "Brotherhood of Light" which has its higher meaning, according to Enoch, in the three-fold giving of the star code to the human evolution. Moses gives man the "Torah Or" which he receives from "The Living Light"; Elijah demonstrates oneness with the "Vehicle of Light" which attaches our physical universe to other universes of messengers of "The Living Light." Jesus demonstrates the "Collective Messiahship" with the "firstborn seed" of the higher Overself worlds, whereby the "Man of holiness" brings the garment of the Christ body to those appointed to be "risen sons and daughters of Light" in the regeneration and resurrection of this world of intelligence. Jesus activates the Sonship of Yahweh for everlasting world dominion through his "resurrection by Light." Know then, that just as Moses-Jesus-Elijah came to the world together through the transfiguration of Light (Matt. 17:3), so they will return together to quicken the saints in that day when the Earth shakes and passover is not seen as the passover of Man, but of the "Sons of the heavens" that will appear in the skies. Moses (Deut. 33:1,2; Num. 16:35; Ex. 7:17,19) and Elijah (Rev. 11:5,6; cf. 2 Kings 1:10; 1 Kings 17:1) will judge Israel of the flesh, but the son of Man will judge Israel "of the heavens," and the very souls of all mankind before his Father's Throne. The Wisdom of YHWH will be poured out on His elect and Meshi'ah as "The Anointed One of the Prophets," "The Anointed One of the Priests," and "The Anointed One of the Heavenly Israel" will come forth. The "trinitization" at the dawn of a New Age of "the Christed" in the Father thus continues into future eternity.

Jetziratic Creation See Yetziratic Creation.

John, the Divine Ascended Master and one who holds 'the Keys' of the Melchizedek Priesthood as a 'visible priesthood' with Peter and James. Author of the Scroll of Revelation; a witness to the verity of Jesus Christ and Michael within the heavens of our Father, YHWH Jehovah. The scroll gives twelve references (Rev. 1:8; 4:8,11; 11:17; 15:3,4; 16:7; 18:8; 19:6; 21:22; 22:5,6) and four abbreviations of the

holy Name (as) JAH (Rev. 19:1,3,4,6). Head of the Brotherhood of Light using a language of color and Light communication.

Judgement "Day of Jehovah." "The Day of Graduation" or "Judgement" depending on how the soul judges itself with the Love of the Father and the Christ Light within. The threshold entry into the "new life" through a reevaluation of life. A day of punishment for those who judge themselves unworthy, but a day of graduation for those belonging to the covenant of the Living God. (Isa. 1:24-31; Dan. 7:21-22). It is a "graduation" through which you receive a manifestation of greater levels of consciousness existence within the many universes. Some will prove worthy of everlasting life, others receive condemnatory judgement of everlasting destruction and must be returned to the pristine beginnings. (John 5:28,29; Rev. 20:14,15; Rom. 2:1-16). 'Action administered by the People of God who receive heavenly life with the Son, judging the angels and those who have failed "to clear" the present threshold of transforming the "garment of life." (Matt. 19:28; 1 Cor. 6:3; Rev. 20:4). The "judgement of love" necessary for a saint to daily transform his/her garment of flesh into a "garment" of love and mercy. (Ps. 101:1,2).

Kaballah 'The science of the many universes of higher intelligence that serve the Godhead.' The 'revealed science' of working directly in the Light in service to the hierarchies/theophanies of continuity and change within the Father's continuum. Kaballah cannot be understood exclusively in the languages of Man and, according to Enoch, must be revealed directly by the angel/emissary of YHWH. The student/servant of the scriptures is translated into the higher dimensions where he is directly taught the Knowledge and Wisdom and the discernment of what "to reveal," and "not to reveal," in dealing with the realities of the lower worlds. Kaballah was used by the Brotherhoods of Light in administering to the Adamic peoples of the Earth in previous cycles. It was taught by the Brothers even before the epoch of Midrashic literature, and the texts of "heavenly transliterations" conceptualized and transmitted by R.

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Ishmael and R. Akiba (during the first four centuries C.E.). Kaballah uses the Language of Light to apply the rules of codes, and only in "documentary displays" makes use of a written "language differentiator," e.g., Akkadian, Aramaic, Arabic, Egyptian hieroglyphs, Coptic, Greek, Hebrew, etc. The sages carefully preserved the "higher Kaballah," leaving the "Anointing Wisdom" to come after the mastery of the basic scriptures. Christian Kaballah and the literature of the occult only go up to the "ninth hour" or "gate" of the "Mysterious Name of YHWH," and are not the "higher Kaballah," revealed by the living messengers of Yeho-wah, but generalizations on *Emunot ve-De'ot*, the "theory of creation."

Karma A universal law of cause and effect which provides the soul with opportunities for physical, mental and spiritual growth. In incarnation: the soul's entry into a cycle of the lower "life" from the "firstborn" thresholds of the Living Light. Karma is subordinate to "Eternal Life" as demonstrated by Elijah (1 Ki. 17:17-24); Elisha (2 Ki. 4:32-37); Jesus (Matt. 9; John 11); Peter (Acts 9:40); and Paul (Acts 20:9,10).

Kesil Heb. "Orion." The Central Control for all the higher programs of development connected with the astrochemical networks and reprogramming life syntheses in our universe, blueprinted by pyramids in Egypt. (Job 38:31. See Key 107:1-5).

Kether Heb. "Crown." The highest triad in the *Sephiroth* in comparison to the *Neshamah*, "Spirit," and the *Ruach*, the "Soul," — the seat of good and evil. It is the point of divine coordination.

Key 'In the context of Enoch's teachings, one of sixty-four principles providing for the learning transfer between levels of external and internal Wisdom. It enables the Divine Mind and Paradise Instructors, operating with the programs of the Father, to explain an array of teachings and dimensions used in the crosstalk between levels of creative intelligence. 'A set of characters or bits forming a field by which a word, record, file, or other information group is identified or controlled. TO code/ decode information.

KIDDUSH HA-SHEMIKOLOB

Kiddush Ha-Shem Heb. "Preparation for the Holy Name." 'According to Enoch the "benediction, blessing, and deliverance" for the great Sabbath of recreation, or the "seventh ray of Light" which will deliver the world through the unfolding of the mystery of mysteries, when the Great Mysterious Name of YHWH is fully actualized among the righteous of the Earth. (Isa. 12:1-6). 2The "Kingdom Meal" of the elect servants of God who blessed the bread of life and drank the cup of immortality, knowing that they did not serve in the priesthoods of Man, but in the work of YHWH whose Holy Name is amplified by Michael and sanctified through the Messiah. Benediction given in the Holy Name of the Father whether Sebaoth, El Shaddai, Adonai, or any name of "the Anointed One" expressing the Father-Spirit partnership. (Is. 49:16-20).

Kimah Heb. "Pleiades." The blueprint for this immediate universe. The star codes from Kimah form the dimensions of the biochemical rhythm of the atomic nucleus. (Job 38:31. See Key 106).

Kingdom An administration of Light; a level of consciousness administration where offspring of the Divine Person can take on the nature of many levels of intelligence so that there is not merely one incarnation level of "Divine Sonship," but "many levels of Sonship." Moreover, a universe can produce countless millions of histories within a cycle of Sonship. Therefore, within one cycle there are endless variations of government under a Divine Person who gives meaning to this splendor and harmony. In our Father's Kingdom the distinguishing features are: The Kingdom is a Government with Rulers, Authority, Subjects. (Dan. 7:27; Ps. 2:6-8; Rev. 5:10; 12:10). It is not developed through efforts of men and human governments. (John 18:36; Dan. 2:44; Isa. 9:7). 'The Kingdom is to rule both the heavens and earth regions of the Adamic seed. (Eph. 1:12-21; Rev. 21:2-4; 1 Cor. 6:2,3). 'The "Kingdom of physical glory" that begins with the blessing of the planetary seed by Melchizedek, and ends with the transplanting of the physical seed of God's people into the larger "trees of life." (Gen. 14:17-20; 17:7; 22:17-

18; 2 Sam. 7:12,13; Luke 1:32,33; Heb. 7). 'People of God as the "Christed seed" destined to be "Associate Kings and priests" with Christ Jesus "of the Order of Melchizedek" in the celestial heavens. (Rev. 14:1,4; Rev. 5:9,10; Rev. 20:6). The "grandeur of the heavens" given to the holy ones of the Supreme One, the Ancient of Days, whose Kingdom of Creation will endure forever. (Dan. 7:27; Rev. 11:15; Dan. 7:14,18).

Kodesh Ha-Shem 'The "Incorruptibility" of the Father's Holy Name refashioning the divine and human nature into harmonies beyond the limits of created nature. The transitory life of the flesh requires the coding of the Divine Name for the continuation of life into higher consciousness. *AHoly/Sacred Name of the Father, in combination with the Shekinah, manifesting the Father's "Garment" through all permutations of the sacred, mysterious Name. E.g. Jehoash, "whom God gave"; Jehohanan, "God is gracious"; Jehoiachin, "God establishes"; Jehoiada, "God knows"; Jehoiakim, "Jehovah sets up"; Jehoram, "Jehovah is exalted." When God spreads out His Garment of Mercy on His myriad worlds He is called Y-H-W-H, and when He gathers us into His Garment of Wisdom He is called El Shaddai, and yet His "Great Stream of Living Light" is beyond all worlds of commentary on the sacred Letters of His Name.

Kodoish, Kodoish, Kodoish Adonai Tsebayoth Sabayoth Heb. "Holy, Holy, Holy is the Lord God of Hosts/Armies". The glorious salutation given to the 'Lord of Hosts," or "Sovereign Lord of Armies," by those conscious of their identity in the worlds, thrones and dominions of the Living God. (Isa. 6:3; Rev. 4:8). A mantra where the breath-giving capacity of the subject is wholly divine, absorbed in the person of the "life-giving Lord." (See Key 305).

Kohanim The linear priesthood of the traditional followers of Yahweh who are not part of the 'Elect of the Name' — who shall arise in the end of the days out of every tribe of spiritual consciousness.

Kolob The Central Sun System which forms the center of the House of Many Mansions. It is used to transplant light

creation from star systems of advanced intelligence into new complex evolutions. Kuchavim Distant star universes beyond the immediate universe serving the local hierarchy of each Paradise Son of Light as an expression of YHWH's Garment of Light. They are spiritual universes continually being evolved and reevolved beyond the visible spectrum. They are the highest model for the material worlds and during the time of the *Malake Haballam*, the cycle of cleansing, new worlds are brought forth by the *Hyos Ha Koidesh* modeled in the Kuchavim. On the scale of the physical universe of mankind, the area of super-universes meeting with the higher thresholds of a Father Universe (eighth, ninth heaven, etc.) or "the Mid-Heavens" in the linkage scale between Son universe and Father universe.

Lak BoymerILag Ba'omer According to Enoch, the reprogramming of the human chemistry through the "Divine Wisdom" so that the thirty-two basic chemical building blocks in the human body are coupled with a thirty-third element which is the synthesis of the best attribute and best function of the previous thirty-two elements. The thirty-third element is the implanting of "Divine Wisdom" which alters the vibrations of the physical body and prepares it for reincorporation back into the 'Divine Body.' In biblical tradition, it is the 33rd day of the counting of the Omer (the Sefirah period between Passover and Shavuot) known as the "scholar's festival."

Language of Light 'Instant communication with the Infinite Mind using ideographic and pictographic cybernetics. It is used by "Elohim" in conjunction with the *Ntirfoomid* "Eternal Light" to create the primordial eons and "Mansion world regions" of growth. (Gen. 1:1-3; John 1:1-3). It is the parent language of a Deity used in an overall plan or design to outline a procedure, to code knowledge into crystal, etc. The Language of Light as a vehicle enables the Lords of Light to reach many planetary worlds and reality levels simultaneously and fuse the different languages into the same scenario abstract. This allows man to have communion with other planets of

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intelligence through super-holographic processes. (See Key 207). 3As God's word. (Ps. 119:105,130; Prov. 6:23). The knowledge of this language comes from a core memory of information being shared by the higher spiritual levels of existence. It allows man to read the "records of the mysteries" in the higher heavens.

Language of Overself Instruction The Overself Body, as well as Brothers and Masters working through the Overself, use direct and remote receptor mechanisms of language so that consciousness is in control of the physiological processes of the body for instruction. Thus, the effects of the use of the Language of Instruction include: development of subsensitivity to the neurotransmitter; decreased release of endogenous neurotransmitter; the onset of an inhibitory or modulatory signal; and the activation of a precursor essential for the synthesis of spiritual and physical thought-particles.

Laser-like networks Space networks activated by light amplification through stimulated emissions of radiation. New wavelength regions connecting mankind with his counterparts in space which will be used by man for: (1) travel in space creating bases in space for earth people. The travel networks will be composed of a space-filling lattice of laser-like beams; (2) medical programming which will find new applications in material science (under 100 angstroms) working with man's axiatonal system; (3) establishing genetic transportation by beaming genetic materials through space by means of superholograms and mirror simulacrams.

Last Days The conclusion of a "divine program," after which there will be an upward spiral into the new "master program" from the Father-Spirit Initiative. The increasing of inner "Peace" and blessings of "Joy" that will come with the pouring out of the gifts of the Holy Spirit Shekinah upon spiritual mankind who will perceive the knowledge of the Most High God and use the wisdom of the "Sons of Light," to prepare for Government in the Name of YHWH. (Isa. 65:17-22). The "Last Days" will mark a noticeable "speeding up" of

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consciousness time and the intensification of spiritual "Love" bringing the promise of "Deliverance" and a new "System of Things" for the faithful. (2 Pet. 3:13; Ps. 37:29; Matt. 25:31; Mark 13:32,33). For those not working with the Light, it will be a time of great tribulation; a time of retribution for the Babylonian world systems of materialism and economic manipulation of the human creation which will be brought to an end. (Rev. 18:11-24; Dan 12:1-13).

Lay-oo-esh Heb. "Pillar of Light." Energy projection of Light used by Brotherhoods to communicate with the faithful using harmonics of light.

Legion ship A large vehicle which is used to transport entire planetary populations. They are generally artificial planetary-stars and are not able to move too close to planets; therefore, they contain smaller vehicles for shuttle transportation to and from star systems.

Liberation It must be first understood that there is no true liberation without Love. 'The ability to exchange your physical garment with your Overself Body, and the Christ Body of Light working with the harmonies of the Divine Mind. The ability not to be limited to any one form which is not able to enjoy divine destiny. Liberation is the necessary 'violation of structure' through altered states and levels of consciousness, used to map/remap memory processes, including transconsciousness memory, in order to find DIVINE MEMORY. 'Liberation is self-realization of the sovereign soul through the application of the Wisdom in the Word of God. i.e., "Faith comes by hearing, and hearing by the Word of God." (Rom. 10:17). Continual liberation through the acquisition of Wisdom by the Shekinah fusion of "Spirit," enables you to retain what is heard on the planes of spiritual instruction so that you can pass through the Gates of Sound and the literalness of the Sacred Words and Letters (Gates of the Letters of the Sacred Names). Then you are able to enter into the other dimensions of the Shekinah universe and be called a Son of Light. (Ps. 110:4; Rom. 8). In Eastern scriptures, the state of freedom from bondage to form. See Word of God.

Life The experience preparing for spiritual and eternal Life with God. It is seeded for birth within the Infinite Way, resulting in fellowship with the Father-Son-Shekinah. True life is acquired through an operative faith which seeks to be "the Light" by becoming anointed like Christ through the Word "baptizing the elements of the body into the Light." In the fullness of the Spirit, one will find perfection in the realization of Life. This relationship allows for perfection on all levels of blessedness with God (Ps. 139) according to the degree of revelation and glory. (2 Cor. 12:1-2).

Life-Light The encoding of knowledge for metamorphosis and unfoldment from a life form to a Light threshold of the Ain Soph. Incubation from the seeds of creation to the thresholds of Light and into the "Trees of Life" in the greater heights and depths of the Eternal Light.

Light A divine superluminal emanation from a higher evolutionary manifestation or any number of astrochemical consciousness forces which can coexist with many electromagnetic spectrums.

'light" Einstein-Lorentz transformation is one definition of the common or lesser light spectrum used in the creation of an Alpha-Omega field. Matter in this context is gravitationally trapped light.

Light-Life The encoding of knowledge for metamorphosis and unfoldment from the Eternal Light into a "light envelope" of form. The Extension of Eternal Light into the multiplicity of the Divine Self, experiencing even physical form.

Local universe In the evolving cosmologies of a Son universe a defined testing zone between the various spiritual evolutions. It exists in galaxies, remote galaxies, young galaxies, etc. Its order rests on the extent of a "consciousness program." On the physical scale, the local universe is primarily the immediate galaxy extending to the local supercluster, a cluster of clusters of galaxies.

Logos 'The thought of God coeternal with all hierarchical unfoldments of a Divine Thought-Form. In the Son universe "the Logos is Christ," according to Enoch, as the intradeical and extradeical thought of the Godhead. To be "in Christ" is to be in the Divine Thoughts revealed by the Father. Philonic Logos: "When

God, by His good will, decided to create this world of-ours He thrust out the ideas which had been in His thought from eternity into an 'intelligible world,' and this intelligible world He placed in the Logos, which had likewise existed previously from eternity in His thoughts." (*De Opificio Mundi* 5:20). 'Platonic Logos: "There is a God who is called the Demiurge, the Creator. Then, besides the Demiurge, there is a model which is existent with the Demiurge. This model is with the intelligible being and contains in itself intelligible beings." (Timaeus 29B). "Planetary Logos: According to Enoch, in our system of things the fallen planetary life systems of the logos, viz., fallen divinities of the Adam Kadmon who achieved a false state of "godhood" and, thereby, limit soul growth to the veils of terror and material illusion, so that the soul does not seek Length of Days and Life of Eternity. (See Word, The).

Logos Spermatikoi The "free floating thought-forms" of the Elohim used to create worlds within worlds, and consciousness time zone realities. The "thought-form packages" can articulate the divine corpus image directly into the corpus design of the desired intelligence. The forms facilitate recombination and genetic engineering according to the multiple life forms sharing a local space.

Loka Skt. "A field or sphere of consciousness, force and substance subject to some principle of Light modification." Consciousness cast under another form of Light modification would be another Loka, etc. E.g., the Sanskrit texts, AV 11.1.37 makes mention of a plurality of ideas which are associated with Loka. "We shall with the light (jyotisa) with which the gods . . . went up to heaven (dyam), to the place of religious merit (sukrtasya lokam), go to the place of religious merit, ascending the celestial region (svar) into the highest vault (nakam)." Hence, the term does not only denote the celestial light and the sphere of that light to which one may gain access, but also a state of bliss and well-being, a state which is also in other languages called "heaven" without being localized in a definite place.

Loka Thought-adjuster An entity of

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superior consciousness managing and guiding a plane of consciousness in complex problem solving. Generally, the 'thought awakening' of disciples who will be associated with the family of a Lord, Master, Ascended Master — as, e.g., John the Divine. The sacerdotal name of an Order composed of thought adjusters working through "revelation" which accompanies "consciousness changes" in the lower worlds.

Lords of Light The deities joyfully serving the Ancient of Days who is revealed as the Living God, for which reason He is proclaimed "God of Gods," and "Lord of Lords." They are the deities who can be identified with the Offices of the Most High god in terms of His Sacred Names which are used for the manifestation of everything that is and will be. 'The experimental divinities who serve the programs of YHWH through Metatron, Michael, Melchizedek and "Divine Sonship" by showing "Mighty Wisdom" and "Leaning on the Works and Love of God." See Elohim; Sons of Heaven.

Lotus time cell 'A multi-level structure in the universe where higher orders of intelligence live, unfold life, and interconnect with other orders of life through myriad processes, improving their effectiveness link by link to (evolve and) expand their consciousness region. ^A vehicle for complex energy production with its own carpal existing beyond the order of biological time through which the differentiation of life occurs. 'The governor of cellular coexistence.

Love The substance of Eternal Life. It is created in the believer by the Shekinah Holy Spirit (Ps. 51:10-15; Rom. 5:5), prompting him to love both God and man (Isa. 56:6-7; 2 Cor. 5:14-18). Yahweh God is the personification of Love (Jer. 2:2-9; John 3:16). Outstanding love for one another marks the true Light workers (1 John 2:5; 5:3; Phil. 1:9-11).

Luminaries 'The "imperishable stars." The highest star models out of which the higher heavens evolve the lower physical creations. The powers in every universe that negotiate the process of life from the finite realm through infinity. It must be understood that no matter how minute an organism may be, the cosmogony behind the minute substance is infinitely

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more complex than that which can be analyzed through quantum physics. It would be senseless to expect that such an organization would originate accidentally in a brief span of time from simple solutions and infusion. (Ps. 104:1-4). See Illuminaries.

Magnetic Mega magnetic configurations used by the Higher Evolution to control conventional "magnetic fields and properties" and to execute programming. A configuration of super magnetic fields used to control magnetostriktion and rigid spatial relationships in magnetic fields.

"magnetic field" The region of space near a magnetized body within which magnetic forces can be detected.

Magnetohydrodynamic (MHD) 'Relating to energy forces arising from the motion of electrically conducting media in the presence of electric and magnetic fields. 'Free energy" in space used by the Higher Evolution to provide an additional energy support. There are key areas in space for MHD alignments which are used by the Brotherhood of Light, e.g., the Takla Makan area in Tibet, the Bermuda Triangle area, etc.

Magnetohydrodynamic (MHD) star channels Alignment mappings built into the key pyramidal timepieces so as to connect the magnetic and electromag-netic grid patterns of star alignment with certain points on the Earth. These points are the vortex points of the magnetic field wrapped around the Earth, like the Van Allen belts, touching down at specific surface points of the Earth where the vortices become "time tunnels." (See Key 108:20,21).

Magnetosphere The region around any planetary body like Earth where the magnetic field of that sphere is strong enough to have a measurable effect on the interplanetary gases forming a driven hydromagnetic system. On Earth these dynamics are controlled by the input solar-wind energy through mag-netic field merging

Magnitude A measure of the amount of light flux received from a star or other luminous object. Two stars five magni-tudes different in brightness differ in their light output by a factor of one hundred.

Main Sequence star A star that is burning hydrogen in its core in a stable manner.

Maitreya In Sanskrit and Tibetan scripture, "the future Buddha" for planets within the golden octave of Light. Lord of the Fifth world of Light. A bodhisattva in the Tusita heaven. See Sons of Heaven.

Malake Haballam The cycles of "Judgement" and "Cleansing" visited upon some worlds and some civiliza-tions for the violation of not only the teachings of Cosmic Law, but the very nature of the natural order of evolution itself — including violation of the templates of energy transformation.

Man Man as redeemed "Christed Man" who partakes in the activity of the Holy Spirit Shekinah and "sonship" so that he can leave a limited "Alpha-Omega reality" and enter into the partnership of divine Sonship and creative activity with the Sons of Light. A "Garment" of the Father originally created to reign with the Lords of Light beyond the disso-lution of material things, cause, origin, and reason. The 'image' and 'similitude' fully articulated by the Elohim according to the Love and Light capacity of the joyfully conceived "Adam Kadmon" begotten into form. After the Fall, the image-creation of the Adam Kadmon was limited and used as a biocomputer for activities in the lower heavens.

"man" A biological creation arising out of a frequency modulated code-message, radiated into the genesis of continual creation. A biotransducer processing the "thought-forms" and "light signals" for higher intelligence, limited to the 'games' of the lower divinities, but given 'the gift' of vehicle participation "in freedom of the spirit" through Sonship in God. An image of preprogrammed DNA that can be articulated into being through certain sound and Light frequencies.

Man of Holiness The Son of Man in charge of the blueprint of consciousness for the local universe.

Mantra 'Sacred syllables: a contracted form of the Dhiiranis (Sanskrit: syllables as prayers) for mental and spiritual expansion. The mantra gives the energy of the divinity and his attributes. (See Key 111). A set of sound patterns and thought-forms which can code conscious-

ness into the consciousness of Light. 'The mantras are holy energy forms of meditation which are used to charge the body with the powers and rapture of the Divine Mind. The greater the thought-form, the greater the mantra in opening the mind for the real disclosure of knowledge. The mantras should be expressive of the Names of the Deity. E.g., *Ye-sha'yahu, Yon Me Shee-hah, He Me Shee-Shee, A-hu-ye-ya A-do-nai Yod-Hay-Vod-Hay*, etc., are for the opening of the spiritual capacity to the true living power of YHWH God and the splendors of the Mystery of all mysteries, Sonship with the Ancient of Days.

"many universes" Any number of universes sharing the same synchrosimilarity.

Marriage A "Celestial Marriage" of pre-Adamic intelligence and "twin ray souls" before the soul-spirit body of Light is transposed into the physical worlds. A Holy Arrangement Instituted by God. (Gen. 2:22-24; Gen. 1:27,28). Marriage should be with those "in the Light." (Deu. 7:3; 1 Ki. 11:2,7-9; Ezra 10:2; Pr. 31:10-31). Jesus' reference to those of the resurrection who "neither marry nor are given in marriage" applies to the souls of the lower heavens whose marriage was conceived only in this system of things and not two beings who merge into one sanctified being in the "Mansion worlds" of the Father in the higher life. (Hos. 2:16-20).

Maser/Laser (Maser is an acronym for microwave amplification by stimulated emission of radiation; where laser is an acronym for light amplification by stim-ulated emission of radiation.) A device that emits or amplifies electromagnetic radiation (light, microwaves, heat, etc.) by the quantum process of stimulated emission of radiation. 2By analogy, a col-lective, directional, and coherent process of energy amplification or emis-sion. 'A light source or radiation that cannot be described as a thermal source, rather as a source with a negative ther-modynamical temperature which is beyond positive infinite thermodynamic temperature.

Mass The mass of a body or particle is usually defined as the quantity of matter contained in the body, or as a property measurable in terms of the inertia of the

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body. According to Einstein's Special Theory of Relativity, the mass of a body or particle varies with its velocity, according to the equation:

$$m = \frac{m_0}{\sqrt{1 - \frac{v^2}{c^2}}}$$

where m is the mass of the body when it is moving with the velocity v, m_0 is its mass when at rest, and c is the velocity of light.

Mass Luminosity Luminosity which deter-mines the masses of single stars, i.e., stars not forming part of a binary or multiple system.

Matrix 'The origin of a form; the mold or model. In mathematics, a two-dimen-sional rectangular array of quantities. Matrices are manipulated in accordance with the rules of matrix algebra. In computers, a logic network in the form of an array of input leads and output leads with logic elements connected at some of their intersections, used for the realization of logical operations or the transformation of codes. "By extension, an array of any number of dimensions. 'An array of programs synonymous with the life-space of a consciousness region.

Matter wave The wave associated with sub-atomic particles so that the character of wave-particles duality is exhibited by all fundamental "physical" entities, mole-cules, atoms, protons and electrons, with each and every one of which there is associated some wave motion, the wavelength of which is determined by the de Broglie equation. Enoch said matter waves have the ability to move faster than our common light spectrum. (See Matter-Muon waves: Key 302).

Mazaloth Distant galaxies within the visible spectrum.

Mazzaroth Twelve threshold controls of the Zodiac used by the Brotherhood of Light.

Mehayyai Hametim Heb. "who calls the dead to everlasting life." The code which is used to resurrect the dead. Part of the Omega-minus function used to collect the light pulsations in the regen-erating of the dead. (See Key 306).

Melchizedek 'Eternal Lord of Light.

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Sovereign of Light in charge of organizing the levels of the heavenly worlds of YHWH for transit into new creation. Co-equal with Metatron and Michael in the "rescue, regensis and reeducation of worlds" going through the purification of the Living Light. (Gen. 14:18; Heb. 5:7-10). He is in charge of the heavenly Order/Brotherhood of Melchizedek and the spiritual and planetary priesthood of Melchizedek. (Ps. 110:4; Heb. 7:1-3,15,24). Vahweh will prepare the world for deliverance through Melchizedek and the Order of Melchizedek. (Ps. 110:4-7; Judges 5:19-21; Heb. 5:9-12). 'Melchizedek is a manifestation of a 'Son of God.' (Heb. 7:3). In the history of the planet, Melchizedek was commissioned (according to the 'Covenant of Enoch') to prepare the true priesthood of 'Sonship' upon a planet for eschatological participation with the Sons of Light. See Order of Melchizedek.

Melchizedek, Communities of Light (On the Planets) 'Enoch said, "The 'elect' of the Order of Melchizedek are Sons of Light who have chosen to come into the world of form and manifest the sovereignty of YHWH in transmuting the earth." They work in implementing the truths of God and, occasionally, even show themselves as a 'visible Order' administering to man through the Merkabah, so that the architectonic models in the heavens can be built on the earth as signposts to the many levels of universal creation. The Melchizedek Order is after the Order of the Son of God. It governs the quadrants of the planetary worlds where the Adamic seed has been transplanted, administering spiritual things to these worlds. It holds the keys to the opening of the heavens with respect to the contact areas on the earth, and has the ability to commune with the celestial communities of the Brotherhoods of Light throughout the Father universes, coordinating the work of the Christ in the heavens and on the earth. The Order is Eternal (Heb. 7:3) and has foreordained its 'Priests and Programs' before the world was. In the history of the planet, the Order of Melchizedek has existed in small family communities of patriarch-priests, priest-

scientists, and poet-scholars who have faithfully attended to the Word of God. Thus, the 'Generations of Adam' are the beginning of the Work of Melchizedek on this planet through the 'Fathers' or the Patriarchal Order of YHWH which have the power to subdue principalities and powers and divide the earth into the regions of the Sons of Light. The 'Generations of Adam' are:

Sons of Light

Adam

Seth

Enosh

Cainan

Mahalaleel

Jared

Enoch

Methuselah

Lamech

Noah

who shared in the 'Divine Sonship' and were delivered by the Order from which they were descended. Interconnected with the Order of the Son of God, the Order of Melchizedek (with the help of certain angelic Orders) has delivered the righteous seed during special planetary cycles, for they are commissioned to receive and transmit the Light created by the Adamic seed on the planetary worlds. From Melchizedek to Abraham to Moses to Elijah to David to Jesus and 'the three,' the inspired and beneficial Wisdom of Eternal and 'Divine Sonship' has prepared mankind for the great and fear-inspiring day of Jehovah, when the Sons of Light will appear. according to Enoch, the different branches of the Order of Melchizedek, throughout planetary history, should not be confused with the Gnostic Elchesaites, Ebionites, Gnostic Ebionites, Nasoraean, and others for whom the "anointed power of Sonship" is only a shadow of Melchizedek. See Order of Melchizedek.

Melchizedek, Priesthood of Light (On Life Station Earth) The 'Priesthood of YHWH's Light' which is the circuit of intercommunication with the Paradise Sons. A royal priesthood of 'priests receiving the voice of YHWH' for the sanctification of the 'people of Light,' and organizing the people of God to survive the armies of the nations. They

administer the 'gifts of Shekinah' affecting the mental, physical, and spiritual states of existence. This 'priesthood' is "visible" within every generation as a scattered brotherhood of Light so as to permeate 'the Tree of the human race,' with the anointing power and the Light needed to reawaken and resurrect the righteous seed into the Light of the higher worlds. They are 'Sons of Truth' behind historical wisdom, holding the keys to the true history of the planet and the true genealogy of the Adamic people. They 'gather the Light' of Man which they have cultivated through the teachings of the Word of God. According to Enoch, the 'sacred library' of their priestly documents were moved from the Temple in Jerusalem into desert areas such as Qumran to preserve their records until the 'End of Time,' when the Sons of Light, as the Order of Melchizedek, will return to Earth to unite the scattered brotherhoods of Melchizedek and establish the Kingdom of God with Jesus who is Eternal Son and High Priest after "the Order of Melchizedek." (Heb. 620). Moses also had the 'Keys' to this 'Priesthood of Light' (Ex. 24:1-7), revealed to him by God before the creation of the world (Matt. 17:1-9). When he came to the earth, he was anointed by the 'Priesthood' on Earth as a righteous recipient of that Light which had been passed on from Noah and his generations to Abraham, and from Abraham through the generations of the 'Priesthood' to Jethro, and then to Moses. Aaron and the seventy elders of Israel who saw him 'transfigured in the Light' were commissioned to establish a priesthood which was subordinate to the Order of Melchizedek.

Melek Heb. "the King."

Melek Shamayyim Heb. "King of the heavens." The Infinite Mind as the King governing the many heavens.

Membrane Invagination of life plasma in cells constituting a layer of life.

Membrane coding/Genetic code Takes place through the divine template which controls the DNA-RNA grid. (See Key 202). In protein synthesis, the exact sequence of amino acids laid down in the protein is determined by the sequence of

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nucleotides of which there are 4 different ones, in the messenger RNA (which in turn works with the sequence of nucleotides in DNA). The genetic code is the system of correspondence between nucleotide sequence and amino acid sequence. Each of the 20 amino acids is specified by a different arrangement of 3 adjacent nucleotides. There are 64 possible arrangements of 3 nucleotides, and many amino acids are specified by more than one triplet.

Men-Ha-Ada-Mah See Min-Ha-Ada-Mah.

Meoroth Living luminaries which bring Light to the dark regions of inter-stellar space.

Meridian A sector of geophysical and biophysical time conversion in which energy is exchanged through the body, the earth, astrophysical systems, etc.

Merkabah Divine light vehicle used by the Masters to probe and reach the faithful in the many dimensions of the Divine Mind. The Merkabah can take on many forms of a brilliant briquette in the physical worlds. (Ezek. 1:4-28; 2 Ki. 2:11); (See Key 301).

meson A sub-atomic particle. There are several types of mesons, e.g. *kappa*, *pi*, *tau*, *mu* (*mu* mesons = muons) carrying a positive or negative charge. These mesons represent a wide range of light manifestations, e.g., the *tau* meson can divide into three separate mesons of lesser mass, whereas some mesons represent a different quanta of Light altogether. (See muons).

Messenger/Minister The vehicle for the Holy Spirit Shekinah. To be a "messenger of Light" is to share in the public ministry and to be ordained by the Spirit of YHWH (Ye-ho-vah) with the authority to teach and preach (Isa. 61:1,2; 43:10; 2 Cor. 3:5,6). Enoch said, "The Messenger is the basic Pillar and Witness to the Kingdom of God, preparing the way for the Hosts of Ye-ho-vah." The Messenger is the cornerstone of the field ministry, preparing the different vibratory levels of God's people for the great quickening and deliverance that will come with the B'nai Or Melchizedek and the Ultimate Triumphant of Ye-ho-vah. (Jude 9-14). Marks of the ministry include: Appointment of Overseers by God's

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Holy Spirit and by the laying on of hands through a visible governing body. (Acts 20:28; 6:3-6; 14:23). 'Travel by Ministers to unite the congregations of the 'spiritual Israel.' (Acts 15:36, I Sam. 7:15,16). 'A given knowledge and understanding of the holy scripture of YHWH which is the foundation for transfiguration. (2 Tim. 3:16,17; Ps. 119:105). Women may be Ministers, making known God's Prophetic Word. (Ps. 68:11, Ps. 148:12-13; Acts 2:17,18; 21:9). See Scripture; Overself.

Messiah: Redeemer 'One who is sent by the Father for the anointing of mankind on this planet. The "Leader" of the "Spiritual Israel" in her program prior to co-reigning with the Office of Christ in the heavens. In the many spiritual worlds, Jesus-Moses-Elijah reign as the Paradise Trinity. The "Messiah" does not come to "Earth" from the heavens for only one event in history, but continually provides the faithful with the "Counsel of the Holy Spirit Shekinah" (since the vital link to the divinity of the Adam Kadmon was severed in the heavens). (Heb. 8:1-10; Isa. 52:12-15; John 8:58; Mal. 4:2-5; Matt. 17:3). 'The Head of the Office of the Christ as ha-Mashiah, "The Anointed One," who comes to quicken the "Collective Messiahship" of God's people as Meshihe.

Meta-creation 'Our world within which the sacred manifests itself. Creation where the sacred reveals absolute reality and at the same time makes orientation possible; hence it founds the world of form and a succession of worlds in the sense that it fixes the limits and establishes the order of the world. 'The cosmos operating on the various planes of a hierophany. 'Used with creation to design a new but related discipline designated to deal critically with the original concepts of creation.

Metatron "The Garment of Shaddai." The visible manifestation of the Deity as "Garment" of the Father. Almighty, Eternal Lord and "Divine Voice" of the Father. Creator of the outer worlds. Teacher and guide to Enoch and Creator of the Keys. "Metatron is the creator of the electron." (Gen 17:1; 28:3; 43:14; Num. 24:4,16; Ps. 68:14, Rev. 15:3). (See Keys 107,211,318).

Metatronic Creation Creation through a Divine Word transposed by Metatron as 'Logos" in the formation/transformation of creation. Ideas within the Father Godhead as a free floating substance, or intradeical substance, which becomes "creations" and "hierophanies" in the outer worlds through Metatron. 'The cosmogony as a Supreme divine manifestation; the paradigmatic act whereby the deities, through the guidance of Metatron are synchronized to create form from the "Garment of the Living Light." The creations of the lower worlds must be properly prepared with his greater Light to work with the higher realms.

Metatronic sciences The disciplines to create and completely restore life systems of creation in the outer universe as outlined in The Keys of Enoch.

Michael 'Eternal Creator and Lord Protector of the Supreme-Ultimate programs of the Lords of Light and hosts in the 'Father universe.' He ensures that the variations of Light are part of the true spectrum derived from the Lords of Light. (Dan. 12:1-4). Protector of transformational functions of "the image" (selem), which can neither be created nor destroyed without Michael's coordination of "equivalence." (Dan. 12:2; Jude 8,9). 'Head of "High Command" and Lord of YHWH who works with Gabriel for the restoration of spiritual and galactic realms. (Rev. 12:7,8; Dan. 10:13)., A "trinitized expression" of God the Absolute, with Metatron and Melchizedek working together for the opening of unending vistas of new worlds seeded according to the "Books of Life" and the revealed expression of the Ancient of Days. (Dan. 12:8-10; 7:10). His name Mik-ky-ilu (MIKAL) is used by the Paradise Sons and the Patriarchs for the restoration of the power of Light. See Order of Michael.

Mid-Way Stations Programming points and clearing stations used by the many Brotherhoods of Light to govern the physical star fields. (See Key 201).

Millennium 'A period of great happiness or perfect government. A linear concept of a thousand year period of peace in the orthodox theologies. 'In Enoch's teachings, the millennium is one of many

openings through the veils of light (Katapetasmata), which man can enter to freely commingle with the higher intelligence and divinities of other worlds. (1 Cor. 4:5, 6:2; Rev. 20:4). It is the conjunction of the earth with a thousand different time cells of Sonship. There will be multiple opportunities, during the millennium, which will permit the elect of humanity to go through our consciousness time zone and freely move through spaces of "Sonship" (toisde tots kosmois), into other regions of spatial intelligence under and not under the government of the Sons of God. (1 Cor. 15:40; John 21:25). See Chiliocasm. (See Key 215).

Mind The linkage capsule between the divine language systems and the language systems of the mind-body complex. The "housing of the wetware" or perceptual apparatus for the mind-2 reality of higher intelligence. Enoch said, "The mind is localized in consciousness; consciousness is not localized in the mind." Here the mind receives "images" from an infinite number of mind-2s that comprise levels of the quanta Universal Mind.

Mind-2 A second world of consciousness development, preceding the world of physical form. A second world of advanced intelligence' as an Overself governor connecting the planetary mind-body complex with the functions of the Universal Mind. Mind-2 works considerably faster than mind-1 and interconnects with numerous entities, within the greater universe.

Min-Ha-Ada-Mah **Men-Ha-Ada-Mah** Heb. Min-Ha-Ada-Mah means "blood from the ground" as opposed to Men-Ha-Ada-Mah which means "blood transposed into the next level of creation." The former represents earthbound intelligence that cannot communicate with the Divine Mind through the necessary bioengineering. The latter represents transformation of the blood crystals and the freeing of the human chemistry from the earthbound dimension so that the blood circulatory system can exist in the next step function of universal intelligence. According to Enoch, the "purification and regeneration" of the blood and related materials proceeds so that man is

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able to exist in the next orbital level of the Universal Mind. In essence, regeneration of the blood circulatory system so that man is able to exist with the higher Adamic creations that serve YHWH. This regeneration of blood involves the use of unique energy vibrations of Light and is not simply the mixture of amino acids, antibiotics and perfluorocarbons. (Gen. 4:10-12; Lev. 17:11; Ezek. 3:18,19; Acts 20:26,27). See Soul-Spirit.

Minister See Messenger/Minister.

Mitsvahs 'Esh Heb. The "Covenant of Fire/Light." The Covenant of Fire between the illuminaries of YHWH and the physical seed of the people of Light. The manifestation of certain teachings and signposts through fire.

Mitsvahs Israel The "Covenant of Israel" on all planes. Eternal covenant between the faithful and the hierarchies of YHWH who can work with all color frequencies and all the children of God who form the rainbow of love.

Mitsvahs Or Heb. The "Covenant of Light" established between the Illuminaries of YHWH and certain members of the human race who are to act as blueprints for the implanting of greater knowledge and greater responsibility throughout the cycles of spiritual testing and growth.

Mothership Any category of vehicle transportation which can support a host of smaller space vehicles, and also has the ability to land and operate on planetary surfaces as a city. In the local universe the mothership is used to transport a host of spectrum vehicles through the different light thresholds within the mega orders of creation.

muon 'Also called mu-meson. 'A sub-atomic unstable particle of the lepton family (not the meson family) with a mean lifetime of 2.2×10^{-6} sec, mass approximately 200 times the electron mass, presenting positive or negative charges and a spin of 1/2, having a velocity that approaches the speed of light in a vacuum.

Mutual programming Effective cooperation between the Higher Intelligence and the human intelligence in the sharing and assessment of ideas, operations, and responsibilities between inter-planetary, inter-galactic, and spiritual levels of intelligences within a given program.

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The education and spiritual evolution of a people from multiple levels of creation. Nag Hammadi Codices/Scriptures The scriptures of the "Three Veils of Light." The mystical scripture of the Brotherhood in Egypt during the first century C.E. These scriptures give the Melchizedekian understanding of the Light body which can come down from the heavens and after revelation return to the greater universe. Contrary to what the scholars of church denominations would later write about the 'early Church,' the codices show that large numbers of scholars and mystics of Christ understood the true meaning of John's *Revelation* as showing that Jesus had an illuminous body of flaming fire. However, these codices are a collection of many levels of spiritual knowledge of which only the scriptures that refer to the mystical body of Christ as encompassing the Adamic-Sethian seed, provide a true commentary to the prophetic revelation from YHWH. These prophetic teachings reveal that what takes place on the earth plane has already taken place on the higher spiritual planes.

Nanosecond One billionth of a second.

Nartoomid Heb. "Eternal Light." The Father's Continuum of Light out of which special Throne and Dominion regions of the spiritual and physical universes are created.

Negative entropy 'A special terminology used to describe the actual inversion of the light-cone through a singularity, so that the creative process is inverted and begins anew the functions of light beyond minus infinity and negative infinity. 'The order of metagalactic probability where the order of M approaches zero, implying that C (3×10^{10} cm/sec) approaches minus infinity. 'Not to be confused with negentropy or the negative of entropy.

Negative mass 'A special terminology used to define mass which is "trapped light" and yet "invisible" (Key 106). Unlike "anti-matter," for which the component particles of the universe are reversed, negative mass is in the area where the arrangement of the universe (including parallel phase activity) is unseen. 'Not to be confused with the quantum

mechanical concept of "effective mass," which may lead to a negative-valued mass as a result of particle-field interactions. 'Not to be confused with the quantum concept of "anti-matter." (See anti-matter).

Negative temperature 'Metamorphic transformation through a singularity where the reconstituting of life goes beyond negative and hyper entropy. 'The energy realm, where positive infinite temperatures and the absolute zero of infinitesimally of temperature is overcome. 'The domain of thermodynamical temperature for a laser medium, also for its emitted radiation field.

Nephesh Heb. "the soul." 'An active instrument operating in all beings which generates a realization of the divine-Self. The 'uneducated soul' is the direct cause of the lower functions, instincts, and animal life, and corresponds to the 'Foundation' of the human life sphere. It is the third triad in the Sephiroth. The soul as Nephesh is less evolved than soul as Ruach, Heb. "the soul as reason," the sovereign part of the human soul which is the seat of good and evil, as well as the moral qualities, and which corresponds with 'beauty,' and 'creativity,' and connects with the second triad in the Sephiroth, the synthesis area of the spirit. However, the sovereign soul is not the same as Spirit (Heb. 4:12; 1 Thess. 5:23). 'Soul may refer to one's own self. (Gen. 23:8; Isa. 61:10). 'Soul can be killed with a sword. (Josh. 10:32). See Soul-Spirit.

Nephilim Those who have violated the Love and Light of the Father's Mandate to follow His Image and Similitude in the unfolding of different types of Adam Kadmons. The intelligences experimenting and intermarrying with the root races. (Gen. 6:4; Num. 13:32,33). The creation of offspring with large bodies and small minds. See rabbinic sources, e.g. *Taittiriya Beahmana* 13,9,4.

Neshamah/Neschamah See Soul-Spirit.

Neutral Zone An area of space or an interval of time in which a state of being other than the state to be implemented exists.

New Jerusalem, City of 'A city cosmos which will be used by the Councils of the Divine Mind to accommodate transitions

from the planetary bases of preparation into the complex structure of the cosmos. 'In the present program of the Lord, the 'House of Israel' in the heavens which unfolds to permit different floor levels of energy to control and direct the passage of souls and entities on different radiation frequencies and quanta. The "triggering gates" necessary for the implanting of a Paradise experiment and the offering up of the "Bride and Bridegroom" as peace makers to other worlds in the passages between the heavens. (Eze. 41,42,43). A prototype city of the Order of Melchizedek marking a base line on the planet where the interpenetrating cosmic forces of the Brotherhoods can commune in certain planting and harvesting seasons. A model for the ancient City of Melchizedek, Salem, Ursalima, Uru-salim, Jerusalem, etc. In a larger sense, the "mother city" founded above the world and anchored to the earth by special energies at Yohuallichan, Tlamohuanchan, Tula, Xuchatlapan, etc., in order to teach Man how to develop a "face" that can speak directly with the "divinities." "The home of the beloved of the heavens. (Rev. 3:12; 1 Pet. 2:4,5,9; Rev. 14:1-4).

Nogan/Nogah shells Shells surrounding the body created by energies of contemplation. The veils of color and sound generated around the body in contemplative ecstasy of God. The spherical screen of colors created around the energy force field of man through which your body vehicle, as your natural soul, is prepared to momentarily be united with the "Living Light." In the Book of Exodus (26:31-34) it is stated that the curtains of fine blue, purple and scarlet cover the sanctuary; this is also a model for the mind in prayer surrounded by the force field of the nogan shells. Standing in the 'Temple Sanctuary of Light' in one's mind allows the soul to perceive and pass into the entire color spectrum beyond the dualism of 'light consciousness' versus darkness, until the force seizes the highest aspirations of one's soul. Thereby, the holy sanctuary begins to glow and the first set of sacred colors are penetrated, and the colors of white, loving-kindness, and red, power,

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are seen melting into a blue and purple background of knowledge and wisdom, surrounding the mind and unfolding the forces of Hokhmah (= *Sephirah*, Wisdom). The 'nogan' acts as a screen before the divine Light and helps you code into those higher realities of luminosity and color which you do not normally see, but which exist.

Noise temperature 'Statistical measure of the random movement and random field fluctuations present in a material body and field in thermal equilibrium with one another, not to be confused with quantum fluctuations which occur at a more discrete level. 'Random movement caused by heat, generating noise. 'The coupling between noise and specific sounds produced physically or parapsychically with the temperature of an object, whereby changes in the object occur such as growth of tissue or bone.

Nucleic acid Long chain molecule formed from a large number of nucleotides; universally found in living things.

Nucleotide Compound formed from one molecule each of a sugar, phosphoric acid, and a nitrogen-containing base (purine or pyrimidine). Found free in cells (e.g., ATP) and as part of various coenzymes, and as the building blocks of nucleic acids.

Occam's razor The maxim that assumptions introduced to explain an object or event should not be multiplied beyond necessity.

Octal 'Pertaining to a characteristic or property involving a selection, choice, or condition in which there are eight possibilities. 'Pertaining to the numeration system with a radix of eight. (See Key 114).

Office of the Christ "The Redemptive Office of Divine Light," encompassing the work of the 144,000 Ascended Masters working with YHWH and Michael through Jesus the Christ for the purification of this fallen universe. This includes all of the Ascended Masters who work for the liberation of man throughout the world in all aeons of time. Christ came to fulfill the Office. (Heb. 8:1-5).

Olam Atziluth Heb. "The higher world of emanations," or the Atzilatic world. The highest world of the Heavenly Man

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prototype which is used to create the universal thresholds of creation (the Briatic), the thresholds of formation (the Jetziratic), and the thresholds of the spheres (the Keliphoth). The "higher world" becomes the blueprint of the 'master creation' and is most intimately allied with the Deity. When the "Garment" of the Adam Kadmon is directly used by the Father in unfoldments of His Supreme-Ultimate Deity, the blueprint of the Olam Atziluth is perfect and immutable as it passes through the spheres of the lower heavens.

Omega minus function 'The transhuman restoration of the body according to its perfect Overself body of Light before it took on incarnation and was sent into life as a gift of Divine Grace. 'The function used by higher spiritual intelligence to align the mathematical network of the electrons within the body with a luminous mathematical counterpart on a different level of energy. Here mortality is aura-surmounted and, in a paradigm of super-time coordinated by the Masters of Light, transition is possible through the anti-world screen of particles. On the higher planes of transition, $-(+\omega)$ is not equal to $-\omega$ in general, nor is $-(+\omega)$ equal to $+\omega$ in general.

Omnidirectional Isotropic.

On A place where Light is revealed by the Masters of Light for the teaching and education of the soul. E.g., On in Egypt was the Center for the Academy of Light which commissioned priest-scientists to go to select megalithic sites in the ancient world and build geophysical time models linking the destiny of the earth with specific programs of higher intelligence. It is a place where the soul is fed a taste of the infinite source of Light, a taste of spiritual food. Stonehenge was built by members of the priesthood of On.

Open-ended universe In the definition of a universal system, a process of organization which is not restricted, allowing for a general continuation of the life process within that system of organization, as opposed to a closed-ended or closed universe.

Operation Victory 'The 'master operation' of YHWH through the High Command

of Michael and the Order of Melchizedek to cleanse an area of the universe. It will be the plan of action that follows the present program of spiritual teaching know as Program Israel. 'The operation of a higher spiritual intelligence which releases a planetary society from historic karma.

Ophanim The higher angelic minds of light who serve the Father and Son universes by governing the heavens through 'wheels-within-wheels' and by transforming spiritual form into categories of multidimensional biological creation. (See Key 303:70-77).

Or Light that is transmitted from the higher heavens to the planetary worlds. Light that can be used as a manifestation of Ain Soph as, e.g., in the work of the Bnai Or. Or finds its counterpart in Ur, the light that is activated by higher consciousness and dispatched from the planet into the dimensions of the higher worlds.

Or stations Network centers for the docking of technology from advanced civilizations capable of travel between galaxies and super-galaxies.

Order of Enoch/Brotherhood of Enoch The Order of Enoch initiates the faithful into new worlds of consciousness by creating the spiritual-scientific scrolls of Knowledge. The Brotherhood builds the pyramidal grids on the planets necessary to evolve the biomes of intelligence.

Order of magnitude A factor of 10. Thus three orders of magnitude is 1000 or 10^3 .

Order of Melchizedek/Brotherhood of Melchizedek The Order of Melchizedek is in charge of the consciousness reprogramming that is necessary to link physical creation with the externalization of the divine hierarchy.

Order of Michael/Brotherhood of Michael The Order of Michael guards the galaxies from biological-spiritual interference from the lesser forces of light except where necessary to test/train for soul advancement.

Orionis Code word for Orion in terms of the many thrones and dominions of the spiritual-angelic hierarchies serving the Brotherhoods.

Orium A micro-component of Light placed around a region of activity so that it can operate with other fields of existence. A

primal ingredient of the inner-protonic structure which is divided into three parts. Cosmic counterpart to ω^+ , to, ω^0 .

Osiris The Lord Creator from Orion that was responsible for one of the programming attempts by the Brotherhoods to raise the consciousness of the root races by showing the model of death and resurrection. Enoch considers Osiris as Osi Osa, a twin deity of the Mid-Heavens, subservient to the Father Creator.

"outer universe" The regions of formlessness and void which are not part of a Father universe. The power of Metatron allows the dawning of the Living Light of YHWH in these regions so they can eventuate into spiritual dominions and become part of a Father universe.

Overself Body 'The preexistent higher body of light which exists for spiritual-physical beings prior to their incarnation. This body "domes" with realized physical humanity which has completed the synthesis of the five inner matter-energy vehicles. 'One of several Overself vehicles in the Shekinah universe of creation leading to new levels of growth within the activity of total Deity. The exact nature of the Overself relationship is open-ended; however, the immediate Overself hierarchy includes:

Elohistic Lords
Paradise Sons
Orders of Sonship
Christ Overself
(sons/daughters of Light)
Overself
(super metaprograms)
Self Realization
(synthesis of vehicles)

Paradise Sons Sons of the Ancient of Days who exercise spiritual teaching authority over the Councils of the Elohim and govern several Son Universes collectively. Some of the Paradise Sons reign simultaneously as Lord, Creator-God, and Paradise Son as Michael and Christ Jesus.

Patriarchs 'The 'Fathers' of the Adamic experiment on planet Earth and the Regenerators of the Adamic Race. Our 'Patriarchal Line' has existed in conjunction with the direct activities of Michael and the Seraphim Brotherhood since the beginning of the Adamic Race

ORIUM/PNEUMATIKOI

on earth. 'The programming of the Adamic seed through a "divine" Patriarchal blessing, e.g., given to Jacob, who wrestled directly with higher spiritual intelligence until he received a blessing which he passed on to his people.

Pepleromenoi Gk. The Family of God fit for spiritual work; they are the protectors of faith on behalf of the people of God.

Pharisees and Sadducees According to Enoch, the Pharisees (Heb. Perushim, the separated ones) are the religionists who have perfected their own singular pathways of salvation, which exclude the multiple gifts of the Shekinah and the intervention of the higher worlds. The Sadducees (Heb. *Sādduqīm*) represent the traditionalists who believe that the "emissaries" of God's Kingdom once walked upon the planet, but cannot speak to man at this time, nor prepare him for resurrection to other worlds.

Phoster Gk. "The Illuminator." The agent of knowledge working as one of the illuminaries of Light on earth in advance of the coming of higher civilizations of Light.

Phowa Tib. "Consciousness of light." This term of "consciousness" is to be used in the context of spiritual communication and conversation with a spiritual instructor, guide, or emissary of higher knowledge. Although pre-Tibetan in origin, the term is sometimes used comparatively in the contexts of Ödsal, consciousness projection between a Master and a student.

Pillar of Light An infinite arrangement of Light emissions which produce a given wavelength for projection and deliverance of the 'offspring' of the Deity. The Light is in itself a "living consciousness" controlled by divine thought-forms which can neutralize destructive light channels, photodissociation, etc. It can also "materialize" levels of superior intelligence. (E. 14:19,20,24).

Planck's constant (h) A universal constant representing the ratio of the energy of a quantum of radiation to its frequency. It has the dimension of action (energy x time). Its numerical value is 6.624×10^{-27} erg-second. Also called Plancksches Wirkungsquantum.

Pneumatikoi Gk. 'The spiritual adepts of

PNEUMATIKOI/PRIESTHOOD

the Christ Body in this world. Those possessing not only the outpouring of the gifts of the Holy Spirit, but possessing the higher 'Gnosis' or 'Wisdom' of the Father's Cosmic Law and redemptive vehicle of "Light" which cannot be separated from the Living Light. 'The "mystics" who seek to elevate humanity to participate in the higher worlds of Light through work on both 'the inner' and 'outer' planes. (See Key 106:11).

"Po" nor "Ti". Gk. neither "here" nor "there." The Limitless power of the Infinite Mind and the Infinite Way that cannot be definite in a given region of space-time.

Population I Life Systems New physical civilizations beginning to evolve within singular star systems.

Population II Life Systems Physical civilizations of higher consciousness using two or more sun/star systems. The worlds and civilizations of higher technology just entering into the consciousness layers of thought-form technology and the work of the masters.

Prayer/meditation The approach to the deity in word and thought. The invitation of the Shekinah to activate the "divine consciousness" within the body. The use of positive energy for the benefit of humanity; the invocation of the Light to provide balance and harmony between the worlds. When a thought or idea is concentrated upon, it tends towards action and self-realization. However, when a person wishes to accomplish something but does not believe he will succeed, the harder he tries, the more impossible it becomes. When a thought or idea of a 'revealed sacred name' is linked with emotion, it will surmount and supersede any other consciousness suggestion. Of the myriad forms of prayer/meditation there are five general practices that should be kept in mind according to Enoch:

1. Hold fast to the holy way of life.
2. In your dealings, honor all with the radiance of Love.
3. Look within and look without and see yourself as your own bridge between heaven and earth.
4. Behold the palace of the universe and

the myriad spheres of the organic balance of nature.

5. Know that you can always rejoice in the Godhead and in the myriad radiations of the Living Light.

Prayer/projection The gifts of realizing the 'Garment of God' through the power of God. The movement from one plane of consciousness to another which should take place only when the Zohar Light of the Shekinah, or the "Christed Light" has been placed around the vehicle. In advanced forms of projection, this allows movement into other embodiments. However, it should be avoided unless one is under the direction of 'an angelic guide' or Master whose purpose is to respect your free will within the Kingdom of the 'Living God.'

Priesthood 'The true priesthood is eternal, manifesting the powers of Sonship. The members purify the lower worlds and coordinate the mental energies to be consistent with the programs of the Divine Mind. See Melchizedek, Priesthood of. 'The children of the "righteous" (at the end of the Age), who will come forth 'anointed' with spiritual gifts, preparing the 'elect' to receive the B'nai Or Melchizedek. The Masters who have come into this plane of existence as children. 'On earth, the organization of those authorized to perform sacred rites, the majority of which are male-orientated priesthoods who deny the "feminine side" of the Godhead, the "feminine manifestations" of the Infinite Mind, the Infinite Specie, and the direct involvement with the Word of God by the lay-priesthood. However, according to Enoch, there will be an ingathering of the 'elect' from all priesthoods which are earthbound into the Priesthood of Melchizedek before the landing of the Sons of Light. The priesthoods of Man, underneath the Eternal Priesthood, are basically similar in their structure of authority resting upon superior authorities and formulae. E.g., Augustine Latin formula: teacher-magister, bishop-episcopus, elder-presbyter; Greek formula: (t) didaskalos, (b) epiikopos, (e) presbuteros; Pahlavi formula: (t) mozag, (b) 'ispasag, (e) mahistag; Turkish formula: (t) mozag, (b)-, (e) maxistag; Chinese formula: (t)

mou-sho, (b)-; (e) -; Arabic formula: (t) mu'all~m, (b) musammas, (e) qissis.

Prince of the Air The Chief Adversary of YHWH in this local universe. One of the numerous Lords of the Luciferian rebellion, ruling over realms of higher intelligence who have not pledged to uphold the Cosmic Law nor the decisions of the Councils of Light. They desire to be independent kings and lords of the universe in control of the dimensions of creative experience; but YHWH desires that the free gifts of "Love," "Faith," and "Grace" should be given to all to share in His Kingdom. On Earth there is a continuation of this opposition between the fallen Lords and YHWH. (Eph. 2:2).

Princes of the Earth Leaders of the materialist forces on planet Earth which establish themselves as objects of political veneration and military authority, denying the Divine Mind and the reality of divinities who can educate the masses beyond the graven images of the Earth.

Principalities and Powers The worlds of the rulers testing the sons of God in different zones of temporality where sacred realities are shaped to inhabit the worlds of the profane. The Lower Heavens where the "gods" or "lords" labor to constitute the archetypes of a succession of eternities into time and space. Here the "gods" and their "twin ray" or goddess manifestation train the intelligences that have the ability to coexist in spiritual and material worlds. In Eastern scriptures, they are said to be under the jurisdiction of "Vajrosnisa, Ratnosnisa, Padmosnisa, Visvosnisa, Tejosnisa, Dhvajosnisa, Tiksnosnisa, Chhatrosnisa, Vajrankusi, Vajrapzsi, Vajrasphotz, Vajraghanti, Usnisavijaya, Sumbhaand myriads who serve our Father universe and are subordinate to the "Gods" and the Elohist manifestations of the Recent of Days.

Programmers as 'Sons of Heaven' Organizers of programs of alpha and omega dealing with the education and dismantling of old creations and the forming of new realities. They are not visible to the limited sensory mechanisms of human beings except to those who are humbly open to the tests of spiritual education.

PRIESTHOOD/PYRAMID

Programming The art of reducing the plan for the solution of a problem; aiding the advancement of a project by sensible instructions that can be achieved by a given level of intelligence.

Prophet An 'anointed spokesman' for YHWH and the Councils of YHWH Elohim, whose unity of thought and message is consistent with the direct revelation of the Living God. (Ezek. 3:17-21).

""Psyche-Pneuma" Gk. "soul-spirit." The distinction between "living soul" in the tradition of the Greek Philosophers and "spirit" as used by the Brotherhoods of Light in the hermetic traditions of Egypt and Greek-speaking Israel is made in the Keys of Enoch. The faithful "pneumatikoi" — spiritually realized — have a spirit which knows its "I Am" identity with the Father and bears the gifts of the Holy Spirit-Shekinah, unlike the masses who have only a soul which they do not evolve into a synthesis with the Universal Mind. See Soul-Spirit.

Psychekoi The rational minds still engaged with the blueprints of geometry in the physical ordering of the universe and in the biological structures of the psyche. Thinkers who have not the fruits of Wisdom. Thinkers who are lost in the 'consciousness zones' between the intellect and sovereign soul, so that the 'transition in awe of the many universes' is never completely made between the sixth and seventh chakra levels of the mind, neutralizing whatever opportunity there is for direct contact with Higher Intelligence.

Ptah 'Creator Lord of Life, father of fathers, the God of the beautiful face used in experimental functions, fashioning bodies in the lower heavens. A creative part of the experimental trinity of Ptah-Seker-Asar Osiris used in qualifying certain physical civilizations for the education of the soul. 'A Lord of Light who is subservient to Michael and the Throne of YHWH.

Pyramid of Light 'The central model used in connecting the biomagnetic network of the body, the planetary body, and the interplanetary body of the cosmoses with higher evolutionary orders. The Pyramid of Light is connected with a specific throne center for the filtering of Divine Wisdom. 'A Deca-Delta model for

PYRAMID/REPENTANCE

creation, initiation, and regeneration.

Pyramid-five Formation 'The use of a pentagon or pentagon-like geometry by the Higher Intelligence for the control of certain experiments of Life. The geometric coordination which permits interconnections between certain activities in the nucleotide base and astrophysical activities connecting levels of seed programming.

"pyramids" 'The select pyramid/yacates time clocks built in various planetary sectors by earlier rounds of higher intelligence for watching or directing the destiny of an experiment. Coded time-structures. Underground Amazon city time-vaults.

Qaddinim Masters who judge the dimensions of higher intelligence from within the Order of Michael. They operate as a security force in the balance of the Cosmic Law.

Quanta 'The irreducible minimum components of electromagnetic radiation — light of any wavelength or frequency — ranging from gamma rays, X-rays, ultraviolet light, and visible light, through infrared radiation and radiowaves. The irreducible minimum components from non-electromagnetic spectrums.

Quantum A discrete "packet" or unit of energy, angular momentum, or of other physical quantities, representing a minimum, indivisible quantity thereof (The plural of Quantum is Quanta).

Quantum Leap 'A sudden change in the energy state of a subject, accompanied by the emission or absorption of a quantum of radiant energy in another spectrum. 'Rapid "god realization" enabling Man to freely commingle with other worlds of intelligence.

Quark Generic designation of elemental particles that have charges equal to the fraction of the elemental charge. They are the constituents of other elemental particles, whereby a quark and antiquark would form a meson. Each quark has a unique name that denotes its qualities, for example, "flavor" and "color", as well as "charm" and "strangeness," which are non-descriptive names, but represent 'codes' for externalized properties of the wave function. They represent the lower subatomic branches of the Tree of Life in terms of trinitized and

semi-trinitized relationships.

Qumran Exemplary community of the 'Sons of Zadok' during the Intertestamental period. Their community of 'Covenanters' along the Dead Sea provides a model of the underground 'covenant society' faithfully devoted to the Word even during great war and persecution. The writings of Enoch and Ezra were a part of their canon. They rejected the 'Temple priesthood' in Jerusalem and concentrated their efforts on the architecture of the universe and the Sons of Light. See Dead Sea Scrolls.

Radiation 'The emission and propagation of radiant energy in the form of Sephirothic emanations; a force acting on a body in the higher thresholds of creation from any number of Divine Light sources, e.g., Ain Soph, Nartoomid. 'A term generally extended to include not only the various forms of electromagnetic radiation but also streams of sub-atomic particles ("alpha radiation," "beta radiation") and cosmic rays, as well as the quanta of energy and sub-atomic particles themselves.

Recent of Days The Infinite Mind of YHWH revealing new programs of creation and establishing new hierarchies of power. Connected with the Future of Days.

Recorder Cell The system for storing thought-forms by higher thinkers; a hierarchy of knowledge. Through this system of elements, powers, matrices, etc., thoughts can be sufficiently combined in the materialization of energy allowing for orderly guidance of the thought-forms in the construction of reality. (See Key 312).

Redemption The Plan of Salvation (for a given Creation) manifested to save mankind from destruction within the negative entropy of the planetary worlds under the control of the fallen intelligences. (Ps. 31:1-5; Isa. 44:23).

Religion Bestowed by God upon mankind, for those unable to directly experience the Eternal Mind and exchange the "Garments of Light."

Repentance 'A renunciation of the former way of life to be more in accord with the Father's Plan. (Col. 3:5-10); 'In repenting, one should seek accurate knowledge of God's Will and Wisdom. (2 Tim. 2:25; Rom. 12:2; Isa. 45:22-25).

Resurrection 'The transformation of body and soul into the higher planes of YHWH's creation whereby our body is made glorious, spiritually free in the fullness of the Holy Spirit. Restored in the Father's "Image" through Christ, into the heavenly Adam Kadmon (Phil. 3:21). 'Resurrection from this planet into other garments of life, until the full garment of the Father is put on at the time of the collective resurrection (1 Cor. 15:51-53). You are resurrected according to your degree of glory as a 'temple of the Holy Spirit.' This is why there are many heavens. (1 Cor. 15:35,40-42,44).

Retrogressive evolution The experience of the human race dissipating from the 'higher energy body' that was originally implanted from the Adam Kadmon.

Rikbidim The Masters who govern the chariots or the Merkabah of Light. The Masters who work under Michael as a protective intelligence controlling massive migrations of intelligence between planetary worlds.

River of Crystal The "Milky Way" galaxy into which the Lords of Light "dip" their thought-forms. 'A stream of myriad star creations which has its own "free path" with "edges" that can be conceived of as "banks" for planting a variety of life forms.

Ruach See Soul-Spirit.

Sacred Languages 'The languages recapitulating the multiple levels of knowledge connected with the full development of a planetary specie and their spiritual destiny; in our planetary consciousness time zone, the Hebrew, Egyptian, Sanskrit, Tibetan and Chinese languages. 'There are numerous sacred languages given to man so that he can enter directly into a Master's consciousness through a mental time warp. (See Key 110).

Sadducees See Pharisees and Sadducees.

Saint One whose energy of love and light is so moving that the feeling of being close to God is experienced in the presence of this soul. The Godly fruitage to be cultivated includes confidence in YHWH, cooperation, encouraging upbuilding, faith, forgiveness, keen interest in the welfare of others, mercy, patient long-suffering, peace, self-control, serious mindedness, truthfulness, and wholeness of speech.

RESURRECTION/SEED CRYSTAL

Salvation The process of deliverance from bondage and sin into everlasting Life and indwelling Love in the Mansion worlds of the Father. (John 3:36; 17:3; Luke 1:46,47; Col 2:3; 1 Tim. 1:1; 2 Tim. 3:15; 1 Pet. 1:8,9; Ps. 85).

Samadhi 'According to Enoch, a "false sense of enlightenment" that the Lord divinities of the Old Hierarchy in the lower heavens achieved at the expense of not attending to the spiritual needs of planets they were governing. A state of "illusion" that can be obtained in the lower heavens where it is thought that no further spiritual evolution is necessary to proceed into the Infinite Way.

Sanctification 'The process by which man is sanctified with the enjoyment of God's highest blessings. (Isa. 6:3; 1 Thess. 4:3, 4,7,8; Heb. 12:14; 1 Cor. 12). The Father's Sacred Name Y-H-W-H is to be held and proclaimed sacred. (Isa. 29:23).

Screen To make a preliminary selection of information in order to reduce the number examined at a later time.

Scriptures of Light 'The revealed "Word of God" as the canon of cosmology, including the writings of the Sons of Light deposited in the sacred archival points on planet Earth before the last cataclysm and the newly revealed scriptures of YHWH that will take the righteous beyond the next cataclysm. Hence, the larger scriptures of Light that encompass the biblical documents of Yahweh and all documents that hold His Name sacred (as Yah, Yao, etc.) used by the Brotherhoods and Masters in Israel and the Diaspora. This also includes the mystical writings in Egypt and the scriptures of "salvation" dispatched to the provinces of the Orient and the New World. (Esther 1:1; 9:29-32). 'The scriptures of self-realization which contain programs of Alpha and Omega, e.g., *Mahavairocana-sūtra*, *Amoghavajra's Tsung-shih t'o-lo-ni I-tsan*, etc. 'The Eternal Word of the Divine voice.

Sea of Crystal All dimensions of the Milky Way, our local universe.

Seed Crystal A solid crystal which is a "touchstone," "gauge to measure the intensity of radiation," or key point for the implanting of thought-forms. It carries the program for Urim and Thummim operation.

SEPHIROTH/SHEOL

Sephiroth The primary emanations of Ain Soph Light or the 'revealing Godhead' which express the combined creative energies of procreation, development, and continuance. The Sephiroth work as the trinity of triads and the geometric synthesis of color on every level of creation within the Shekinah universe. Through the Sephiroth the primordial worlds of physical creation are successively created into new form. With Sacred Names=Tree of Life.

Sephirothic Emanations Emanations on various levels of the Ain Soph responsible for the creation of multiple universes within a 'program' of the Father universe. The further expansion of the Divine Substance into the thought-form thresholds of emanation, creation, formation, and action. The emanations which create successive worlds from each other which are inhabited by spiritual beings of various grades. With the exception of the highest thresholds working with the pluralism of the Godhead, the Sephirothic emanations manifest the archetypal Adam Kadmon. The emanations are programmed to eventuate into the irinitization of perfection and harmony through the Shekinah unfoldment.

Seraph-Computer Thinking entity which administers knowledge perpetually in the lower heavens by being part-mind, part-machine. Some seraph-computers are "threshold controls" stationed around solar systems.

Seraphim Angelic minds of Light who serve Father and Son Universes through multi-light codings and the capacity to take on the 'appearance force/formf of multi-corporeal form. (See Key 303:58-66).

Serotonin (5-hydroxytryptamine) A neurotransmitter of amino acid derivation. It is found in the reticular formation.

Servomechanism 'An automatic device for controlling large amounts of power by means of very small amounts of power and correcting the performance of intelligence to a desired standard by means of feedback. A broad category of electronic intelligences. 'As space platforms, servomechanisms use an uninterrupted transmission for the checking of planetary affairs, and organizing of planetary growth, i.e., pertaining to the ability of a

system to arrange its internal structure. Seven Mansion Worlds The model for 3-D physical creation in our local universe.

Seventh Ray 'The radiation of spiritual intelligence used by the Elohim in bringing the advanced Adamic-Sethian seed to this planet. According to Enoch, this was accomplished on the seventh day/aeon of creation. The ray used by the messengers of Adonai 'Tsebayoth in reaching and recharging the sons and daughters of the Divine Mind. The seventh ray works with the sovereign, divine part of the human soul. 'In Eastern scripture, the seventh ray is to be identified with the radiations of the collective deities, particularly the Lord Gods: Yamantaka; Prajnantaka; Padmantaka; Vighnantaka; Takkiraja; Niladanda; Mahabala; Acala; Usnisa; and Sumbharaja.

Shekinah The "presence of God"; the sanctification of the molecular form of the inner universe by the Holy Spirit.

Shekinah Universe The inner universe created for the transformation of the basic building blocks of intelligence out of the Sea of the Eternal to go into the presence of the Father.

Shettia Yisrael The highest vibration of 'collective thanksgiving and deliverance' bestowed upon God's people and during the present program of 'peace and preparation' for His Kingdom. This vibration will be visited upon the selected servants at the time of Ye-ho-vah Shammah, when the Lord allows a 'wall of Light' to deliver his people from the destructive vibrations of the Earth. According to Enoch, this vibration of quickening will come in the twilight of the Earth.

Shemot Heb. "exodus." 'The deliverance of the participants in a program according to the will of YHWH. "Salvation-history," or the history of a people according to a sequence of divine interventions. Movement from a planetary surface to another planet or planetary-star.

Sheol Heb. "place of departed souls." The place or state of the soul between death and resurrection according to the "master program" of the Father universe. Some enter Sheol early, dying untimely deaths as retribution. (Num. 16:22-24, 31-33; 1 Ki. 2:5,6). 'Dead cannot release themselves from Sheol, only deliverance

Sons of Heaven Divinities in the lower heavens that create the worlds for planting and testing the programs of the Father. They are subordinated to the Elohim. Included among the Sons of Heaven in previous programs of testing are the following:					
Takla-Makan	Egyptian	Aztec	Tarasco	Zapoteco	Maya
Usnisa CREATION	Osi Osa	Ometecuhtli Omeihuatl	Curicaveri Cueravaperi	Cozaana Nohuichano	Itzamna Ixchel
Sadhana Santa LEARNING	Sa	Quetzalcoatl Ehecatl	Tariacuri	Multi-S	Kukulkan
Ratnasambhava PLANT/TRANSPLANT	Ra	Centeotl	Xaratanga	Pitao Cozobi	Yum Kax
Suryahhasta FIRE	Serket	Xiuhtecuhtli	Curicaveri	Multi-T	Zarhemla
Sumati WATER	Seb Shu	Tlaloc	Chupithiripeme	Cocijo	Chac
Aksobhya Heruka VIBRATION	Heru-Ur	Xochipilli	Uacusechas	Quiepelagayo	Ku
Ankusa DEATH/TRANSITION	Anubis	Mictlantecuhtli	Tihuime	Coqui-Bezelao Xonaxi-Quecuya	Ah Puch
Tathatavasita RENOVATION RESTORATION	Tehuti Toth	Xipe Totec	Yopi	Xipec Totec	Hunab Ku

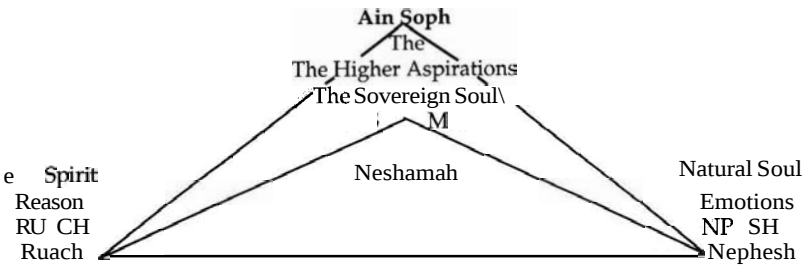
SHEOLISOUL-SPIRIT

is possible through Resurrection. (Job 7:8, 9; 14:13). 'All in Sheol-Hades (under different titles in other languages) will be judged; it is completely destroyed. (Rev. 20:12-14).

- Similitude See Image and Similitude.
- Sin The consciousness of limitation as a result of the failure of spiritual-biological experiments.
- 'sin' 'Anything that prevents the "living Light" of the Infinite Mind from being 'creatively recycled' through the body vehicle. The consciousness of having a talent and not using it for the benefit of mankind.
- Sommer-wuf-Sommer Paradigms of the infamous 666 as a force of limitation and force limiting 'freedom of the spirit.' The permutations of 'fallen mind energy' or negation which controls the realities of spiritual evolution in the lower creation. With prayer, the Gematria of 9-9-9 reverses 6-6-6. (Rev. 13:18).
- Son of Man 'A Paradise Son who comes to serve humanity. divine Sonship, achieved through an imaging of the Adam Kadmon, and consequently of the Father. It is the refashioning of our nature to the divine nature. (Dan 8:17).
- Son Universe The universe which consists of programs of creation and evolution directed by the Paradise Sons spanning different life combinations of intelligence from the gross material to the pure Light.
- Sons of God Lords of Light or special Elohist extensions of the Father including Daughters of God expressing the Father's Infinite Purpose and Love in the untangling of rivalry and destructive competition among the hierarchies of the Heavens in a Father universe. They do not take glory to themselves, but give glory to the Ancient of Days in their coordination with the Paradise Sons and the Only Begotten Son of God. (Gen. 6:4; Job 1:6).
- Sons of Heaven See page 603.
- Sons of Israel 'Children of the "seed program" of YHWH for this aeon in the heavens and on the earth. The Children of Light who have loyalty to God first, and work for the good of mankind. They are not purely geographic nor chronological expressions of 'a covenant;' rather, they represent the various souls

- incarnate in different peoples of the world so that God's people are not neutralized by one group of Light workers.
- Sons of Light The "garments of perfection" as foundation for enlightenment and virtue, imparting the strength and Glory of the Divine. They are manifest on planetary worlds at the beginning of programs and at the end of programs to conclude the struggle between the powers of spiritual light and darkness. In the Easter scriptures of Light they include: RatnapZramitZ; DZnapZramitZ; Silapāramitā; Ksāntipāramitā; Vīryapāramitā; Dhyānapāramitā; Prajñāpāramitā; Upayapāramitā; Pranidhānapāramitā; Balapāramitā; Jñānapāramitā; and Vajrakarmapāramitā. Their power is so great that they can bestow "transcendence" to their disciples in "one birth," preventing a multiplicity of incarnations in "material existence" on the planetary worlds.
- Soul-Spirit Soul and spirit are not to be conceived of as one and the same. The soul (Nephesh) is the natural consciousness of life without the higher realization of worlds that have preceded this world and worlds that are to come. The soul (Nephesh) must go through many formations, transformations and rebirths before it can be intertwined with the divine consciousness of the Overself. Second, when one understands that the soul is not the same as spirit (Ruach), one petitions the Godhead for the higher Counsel to achieve true knowledge and true wisdom. At that time, Ruach as "the spirit" of higher reason is given by God for inspiration and the understanding of the multiple levels of the Divine Mind. Finally, when the "Ruach" and the natural soul (Nephesh) are synthesized, the higher aspirations of the union creates the sovereign soul of Light ("Neshamah") which is called into the Light to beget the fruits of divinity and anoint those called to the work of the Divine Mind as a vehicle of higher Love and Wisdom. The formation of the soul-spirit unity necessary to work in the many Mansion Worlds requires the balance between the first and second triads of Sonship; (Heb. 4:12; 1 Cor. 15:44; 1 Th. 5:23).

Soul-Spirit (con't)



- Space-time overlap 'The overlap of different levels of intelligence with their respective consciousness domains. In the greater universe, higher intelligence can move through space between three-dimensional sets into coordination with intelligence of any other space-time set. The means through which our human race (the Bride) is sufficiently altered to receive the characteristics of the higher creation (the Bridegroom). (Rev. 21:1-3). Through faith we understand the "many worlds" framed by the Word of God which sustains the "strangers and pilgrims" between worlds; (Heb. 11:3-40). The passing of one energy universe through another.
- specter-spectra-spectrum Matter and muon wave combinations which are used by the Higher Evolutions to materialize their thought-forms within the scientific and spiritual models that interpenetrate the physical dimension. The vehicles which are energy manifestations are called "spectrum" because they can cross over a light spectrum and enter many coexisting universes.
- Spectrum 'In our present system, an array of frequencies or wavelengths resulting from the dispersion of radiation. A quanta range in one of the myriad levels of Light.
- Spectrum vehicle One form of the Merkabah vehicle that can go faster than the speed of light and cross over the electromagnetic spectrum.
- Sphinx The symbolic vehicle of Light built in Egypt to symbolize the vehicle that can go through the solar spectrum. The vehicle has the "face" of higher evolutionary intelligence which is capable of riding the solar waves (i.e., the Lion vehicle equals solar travel). The "Lion

SOUL-SPIRITISUBATOMIC

- of Judah" in stone as a witness of Man's destiny in space.
- Spirit See Soul-Spirit.
- Spiritual Israel According to Enoch, the encoding of the spiritual-souls into the various nations of the world to prevent the neutralization of a Divine Program of YHWH through one historic people by the powers of spiritual limitation. The "sparks of the Torah Or" given to the elect of every nation by the messengers of God. The "people of Light."
- Square the circle To construct a square of the same area as a given circle as a consequence of the transcendence of π . (An extended study can be found in Lindemann Theorem.)
- Star membrane The membrane composed of meta-matter and corrosive materials created by a vibratory spin from the outpouring of a star's light.
- Stralim ("radiations of light") The radiations of light observable in bluish-white and reddish-white projections from high frequency vehicle craft and the spiritual form of the Brotherhoods as they flash streaks of lightning from one end of the world to the other, shedding on all the Sons of Light in the physical form, peace and blessing, resurrection and regensis necessary for soul progression.
- Stochastic Pertaining to a statistical process of random as opposed to fixed rules or relationships of observations, each of which is considered as a sample of one element from a probability distribution.
- Subatomic particles This term is applied to all particles of less than atomic mass, i.e., the elementary particles (boson, proton, neutron, electron, positron, neutrino, meson and photons), alpha-particles, deuterons, as well as the antineutron, antineutrino, antiproton, etc., according

SUBATOMIC/TEN COMMANDMENTS

to the Keys of Enoch. Subnuclear family of particles including upsilon, tau and ze'on, etc., particles which define the immediate physical universe as a subset of the superelectron universe of Metatron.

Sub-species Intelligent forms created by a patriarchal Adam Kadmon intelligence who can evolve numerous sub-intelligences. The 'remnant' of people living on a given planet after a series of experiments.

Sumerian-Akkadian Tablets Tablets of the Patriarchs from Shem to the time of Abraham discovered near Aleppo. The tablets give the actual historical milieu of the war between Chedorlaomer king of Elam, and his allies against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and Zoar the King of Bela that preceded the blessing of Abraham on the Low Plain of Shaveh by Melchizedek. The archive of several hundred thousand tablets, most of them written in a Semitic language. The collection contains tablet codices of "The Mystical Light" opening the backdoor of the Old Testament to an earlier understanding of the Sons of Light.

Supergravity See Gravity (capital "G").

Superhologram A hologram which can penetrate the mind through the coordination of many holographic impulses using a different quanta.

Superscript A letter or symbol in typography written above a set name to denote a power of a derivative or to identify a particle element of that set.

Sutra 'A scripture used in preparing the mind-body for a unified liberation. 'One of myriad sacred texts of the East concerned with the 'Way of Liberation.'

Sword of Light (projections) The instrument of great change, generally associated with the Lords of Light. For instance, when the darkness of ignorance is to be dispelled Bodhicitta, or the Will of Enlightenment, becomes a sword by which the veil of ignorance is cut asunder.

Syntony The coordination of resonance patterns within a system, particularly from different energy. Inductive resonance.

Tak Tib "Orion." Heb. "Kesil." The constellation of Orion which is a central

region used by the B'nai Elohim and Lords of Light. A threshold of creation from our immediate physical galaxy into the next level of creation within our Father universe consisting of myriads of super super-galaxies. (Job 38:7).

Takla Makan Desert Prime vortex area in Central Asia (Sinkiang) extending to the Tarim Basin which has been and is still being used by interdimensional intelligence and the Brotherhoods of Light on Earth.

Teacher An expounder and instructor of a sacred scripture or key of Light. One who can enter into the deep things of parables, the hidden meaning of proverbs, and the luminous meanings of prophecy. The teacher of YHWH understands the mystery of the "firstborn" higher intelligence which was created in the divine thought before the creation of this world. (Ps. 74:2). A teacher recognizes multiple levels of Divine instruction. See Zadok.

Teleshift light fields A field of light protection which is induced so that the mind can adapt to new frequencies of light within the Light continuum. In shifting specie growth from sequence to sequence, the Higher Intelligence uses light fields as a necessary component to protect the specie.

Telethought communications Mental-spiritual communication through the modulation of gravitational waves. (See Key 313).

Template A gauge/pattern that apportions the information that went into the creation of a localized area of consciousness.

Template Recorder Cell 'A pattern of thought-forms which is allocated into specific zones of consciousness where the thought-forms are adapted to specific templates and paradigms necessary for the distribution of the Light. 'On a galactic scale, the template recorder cell stores events that can be used by intelligence in the various mansion worlds. (See Key 311:30-35). See Divine Template.

Ten Commandments The "Commandments" of "Thou shalt be" within the unique pyramidal grids of Light. Ten Light superscripts which are the foundation of life and Cosmic Law in our Father Universe. (Ex. 34:28; 24:9-12).

TEPHILLIN-BAITH/TIMEPIECE

acts of strength, superabundance, and creativity by the experimental "Gods" and Deity emanations (Sephiroth) who serve the Recent of Days and the Future of Days manifested through the Father Creator YHWH.

Time 'A measurable period or chronology experienced within the consciousness of a specie on a given wavelength of light. 'In terms of the Ain Soph, "time" and "space" do not exist.

Time-cell An arbitrary unit of time measurement used for experimentation with several life forms, all with their own "time coding" and biological track different from one another.

Time-lag 'Time differentiation between different orders of creation; where the sub-creations experience events on a time table which is measurably slower than the master program. Hence, civilizations in a time-lag act out events that have already taken place on higher levels of creation. 'Time related functions built on the scope of "quantized subatomic particles." If one is willing to acknowledge the possibility that electron and positron pairs may replace some or all of the neutral particles, these pairs become the common denominator and exhibit 3 principal energy levels. One can thereby explain gravity, inertia, and "nuclear glue" as electromagnetic force at the ultrahigh frequency of 10^{24} cps. This explanation of the material of the universe would consequently be based upon electrons and positrons orbiting at a velocity of c times the square root of $(\pi/4)$ with a relativistic mass almost twice that of their rest mass.

Timepiece A 'time structure' connected with an extra-planetary, extra-solar program of the Lords of Light and even the Divine Councils. E.g., the digital computer at the Rujum Al-Hiri site, 10 miles east of the Sea of Galilee, or 'time clocks' in South America which can calculate time periods which can theoretically span 90 million years. The timepiece establishes the 'measuring line' for the Yad ha-chazaqah, 'the strong Hand' of Divine intervention in human history through the coming of divinities' who serve the Godhead. According to Enoch, the 'underground foundation' of the timepiece is important

Tephillin-Baith The prayer sacramentals of the black cube, with the Word of YHWH within, fastened to the head, with another phylactery on the arm. This exemplifies the nullification of the black cube or the model of 'limited life' by the spiral of the Living Word. (See Key 109).

Third Eye Skt. "*Ajna*" 'It is associated with the pineal gland which is considered a rudimentary eye. The awakening of this chakra constitutes the beginning of the spiritual journey to oneness, the beginning of cosmic consciousness. As it develops, it joins with the chakras directly above it as a stem and flower. The turaya or pathway of the third eye should not be confused with the multitude of eyes of self-realized beings, nor with the higher Crown Chakra (Sahasrāra), the Thousand-petaled Lotus, associated with the eighth and ninth chakras of the higher self, and ninth through the twelfth chakras of the Overself. 'The chakra center connected with the intellect and the receiving of information.

Thought-particle A particle generated by a thought-form. Within the myriad experimental levels of the Lords of Light, a sub-quark can be conceived of as an elementary physical thought-particle.

Threshold 'A door beyond which a qualitative change is experienced. 'The throughput of a given intelligence calculated by the time required by each component to complete the same processing. 'The limit of allowed activity for a vehicle.

Threshold Controls Controls and clearances necessary to permit Higher Evolutionary Intelligence to pass from one consciousness time zone to another.

Throne The center for YHWH's programs of creation.

"throne" A seat of Divine administration.

Thrones and Dominions The Hekalofh worlds or "Hallways" between the Mansion worlds where consciousness time is regenerated by being created anew. The creative regions for the "Trees of Life" where architectonic structures of Light are received from the Elohim and Elders of the Father's Throne and elaborated into spatial design and temporal horizons in space and time. In essence, the worlds of the paradigmatic

for the disclosure of a master directrix giving the basic coordinates for gravity-nullification. (Cf. Ps.89).

Time Warp 'Space-time warps: Within the galaxy, the coordinates of electrical and magnetic grids connected with electromagnetic geometries around the Earth and natural time warp areas on the surface of the planet. A universal space-filling lattice. Natural time warps: On meteorological and geological maps, points of space anomalies, forming a dodecahedral energy map of the Earth. A magnetic grid system on the planet similar to the major acupuncture points of the human body. Architectural vortices which interface with the celestial influences so as to produce different levels of magnetic phenomena. Points at which planetary energy currents affect not only the magnetic currents of the Earth's surface, but energy layers of the Earth deep below. The major vortex over the Takla Makan area in Sinkiang is the largest configuration used by the Brotherhood of Light. See Artificial Time-Warp.

Tohu-Wa-Bohu The formlessness and void that each stage of creation must pass through within the Father's Infinite Way. (Gen 1:2).

Torah The divine scripture of YHWH encompassing all the teachings of YHWH. The blueprint of the continual working of creation through the Divine investment in form which goes beyond the five books of Moses to reveal the Office of Prophecy and the Vehicle of Merkabah necessary for the successive cycles of creation. A specific plan of salvation (See Key 206).

Torah Or The Divine tablets, scriptures and documents of YHWH's many "Trees of Life" that have been created as consciousness mapping for the "Divine Offspring" in the heavens and planetary worlds. The Torah Or includes the "divine writings" revealed to Daniel in his vision that are used by the myriad heavenly administrations. (Dan. 7:10) The Torah Or represents the teachings that have been revealed and will be revealed to Infinite Speciehood from the Book of Light commissioned by the Ancient of Days The higher master blueprint of Life.

Transfiguration 'Transforming your body of creation into a body of Light. Experiencing the 'Son of Man' within you. The unity with the luminous garment of Life. Collectively: Self-realized humanity experiencing the mystery of higher life beyond the dying sun in that glorious day. (2 Ki. 2:11; Ex. 24:9-10).

Transvirulence Immediate teleportation of subject material to and from the high frequency vehicles of the Brotherhood.

Treasury of Light 'A realm of heavenly habitation where the 'Elect of the Word' work with all tablets and documents (Heb. *Seferim ha-Temunah*) in assimilating thought-forms into programs which will promote the metamorphosis of old worlds and define the configurations of "new worlds." The most esteemed way in which entrance into the "Treasury" can be made is through the *gemiluth hasadim*, the practice of benevolence in the promotion of peace between man and man, and man and the Law of God as practiced in the higher worlds. 'The repository for the *Torah Kedumah*, the primordial Torah, which is used to generate a new *Tikkune Torah*, a "Tree of Life" in the boundless spheres of creation. (See also *Ex. Rabba* 40 3; *Gen. Rabba* 24 2; *Qoheleth Rabba* 3.4).

Trikaya Skt. A body trinity vehicle which is beyond duality, used by the Masters for multiple manifestations and configurations in teaching the Law, and recapitulating all important aspects of spiritual work connected with the myriad administrations of Light.

Trinities: Experimental The trinitized forms of the Lords of Light as they manifest the work of the Father-Son-Shekinah partnership on their level of creation. The existential nature of mankind fits into the garment of the trinitized Lords (See Trikaya). They depend on the Paradise Trinity to make up for experimental deficiencies in their spiritual evolution

The Trinity of Trinities YHWH — Elohehu — YHWH in the Infinite Garment of unity and plurality. YHWH — Elohehu YHWH, the three names constitute a unity, and for this reason YHWH is called "One " This is the divine unity which, as a mystery, is revealed by the

Holy Spirit Shekinah. This unity has been explained in different ways, yet he who understands it as beginning with YHWH is right, and he who understands it as beginning with Elohehu is right. The names of the Father constitute the highest trinity of the Sephiroth, which consist of the functions of The Crown, the King, and the Queen. It should be understood that it is not the Ain Soph who created the world, but the Trinity, as represented in the combination of the Sephiroth.

Trinity: Supreme-Ultimate-Absolute The Father, insofar as He shares the Wisdom of the Ancient of Days with Himself and His Creation is the Supreme Trinity; The Son, insofar as He unfolds the Word of the Father in the Infinite and in the Cosmos that is regenerated and recapitulated is the Trinity Ultimate; The Shekinah Presence of the Father, insofar as the Spirit bears Witness to all Lordships of the Father and all Vehicles of the Word, within and outside of infinity, is the Trinity Absolute. It is through the revelation of the Revealing Father that we live and grow into a relationship with the Trinity of Trinities and the Trinity of the Father's Love.

Trinity: "The Paradise" Moses and Elijah in our Son universe. It is first activated by the association of the Supreme-Ultimate Will of the Divine Mind as Father. When this partnership forms, it brings the unfoldment of God the Absolute down through the Wisdom, exemplified in Moses; the Word, exemplified in Jesus; and the Vehicle of Light, exemplified in Elijah. This factualizes the "Sonship" of the Father so as to make us share in the triumph of creation as glorified "Whole Light Beings" who are merged into Jesus, Moses and Elijah as the three are merged into One Eternal Son.

Truncate To terminate a computational process in accordance with some rule, e.g., to end the evaluation of a power series at a specified term or point

Tunneling Also called "tunneling effect." A quantum effect that permits a particle that obeys quantum mechanical laws to traverse energy barriers that contradict classical mechanics and thermodynamics. 2y analogy, a process that permits the

crossing of barriers or the connecting of regions, that are usually considered impossible. A process used for electrofusion.

Turaya The higher circulatory pathway of the spiritual vehicle within the human body.

Twenty-Four Elders Lords who sit in the presence of YHWH exchanging their commissions and glory periodically with other Masters. They control twenty-four Thrones and Dominions which administer the Law of Central Control through Councils of Light to all universes which recognize YHWH. (See Key 303:106-111).

Ultrasonics ¹A form of celestial music used by several of the Brotherhoods of Light. ²An electrical stimulation procedure for bringing dramatic relief from the crippling and disabling effects of severe epilepsy and medical disorders. An environment composed out of ultrasonics with a nitrogen stimulus which can be used for the control of leukemia. This special environment uses multiple sets of concave crystals. ³A methodology for entering underground chambers and temple areas.

Ultimate Triumphants The legionnaire hosts who return with Michael for the cleansing of the lower heavens and the negation of the "materialistic powers" corrupting the species upon the planet.

Umma Ar. "Community of Light." The dynamic reality of social action based on a "living Covenant" with God through His messengers. (*Qur'an* 33:7). Asabiyyah and umma equal the cosmic daylaman, the "emanative principle." The Covenant between God and "Israel" is referred to many times in the *Qur'an* (e.g. 2:40,80,83,84; 5:12,70; 7:134,169; 4:154,155; 20:86, etc.). However, the *Qur'an* transmits something different. God's covenant is first with His messengers, and through them with the peoples in building the "Community of Light" on the planet.

Ur Heb. "Light." The transmission of light codes to the heavenly Councils and the Merkabah vehicles through a spiritual emanation of light; the "Priesthood of Ur" refers to a special priesthood which will dematerialize/transform the sciences at the end of the present time

UR/WORD

cycle; they are the writers of the Ur texts.

Ur Station A transmission center using pyramidal technology and centered within magnetic fields of communication used by the Brotherhoods of Light to establish academies of science, spiritual direction, and electro-medicine for healing in twelve Ur centers throughout the Earth.

Urim and Thummim Sanctified crystals which form a grid for communication using sacred Light and sound patterns which form geometries working with harmonics on given magnetic grids.

Urim circuitry Crystalline powers balanced with the mind.

Veritas Israels Lat. "The true Israel." ¹A spiritual seed of intelligence not working with one Alpha-Omega program, but as the peoplehood of all great mind dimensions of the Father. ²On our planet, the Adamic-Sethian seed as a "remnant seed" of higher intelligence among the people of the world. (See Key 210).

Vortexjah Time warp programming area for Space Brotherhoods; a region of space-time-matter which does not correspond to the physics of three-dimensional space and set functions of physical reality. (See Key 105).

Watchers Ascended Masters in the physical form who know the collective relativity of the space-time overlap. They know the points of the return of Merkabah and the ascension of the specie. They can spiritually differentiate between the 'force' of the Brotherhoods and Masters of Light and the numerous forces of 'spiritual darkness' who do not respect the Living God. (Ezek. 3:17; Mic 7:2-4; Isa 21:8).

Wheels-within-Wheels ¹Galactic configuration created by the Higher Evolution and used by the Ophanim to pass one level of creation within another. ²Vehicle design which is a necessary component for its propulsion system. (See Key 205).

Whitehole-Blackhole ¹A blackhole represents the first stage beyond the neutron star where intermolecular forces have collapsed and matter is squeezed to form a singularity. ²A whitehole represents a blackhole of anti-matter with orbiting masses of common matter spiraling upon the anti-matter in the blackhole. Higher

intelligence can use a whitehole power source as a switch to exceed thermonuclear fusion and for thought-form activation of matter. ³Miniwhiteholes and miniblackholes are channels of transitional transformation interpenetrating universes and transitions between them. On a different level, they can be used for self-organizing biogravitational fields and gravitational compression.

Whole Light Beings Those entities of Light that exist in pure bodies of energy and travel through the universes by quanta mechanistic corpuscles of Light and move in the midst of Man by gravitational fluxline controls. (Ps. 104:2-4. See Key 316:30-35).

Wisdom ¹An emanation from the Deity that enables one to create a pathway of flow for consciousness to travel through the myriad heavens. The vehicle of Hokhmah (= **Sephirah**, Wisdom) or "Sophia," higher Wisdom, a Treasury or creative manifestation of myriad realities. (Ps. 136:5). ²The Bride of God. The "feminine side" of the Godhead that unfolds the degrees of glory. (Prov. 8). The crown of Wisdom carries the garment of "life" across the chasms between universes where it enters into communion with the Deity. (Prov. 1:7). ³Counsel of the Almighty's effulgence, dwelling in the "perfected ones," as a guarantee of redemption in the paths of the higher creation over the pathways of the world. (Prov. 2:6-12). ⁴Counsel of the Office of Prophecy. "In all ages wisdom entereth into holy souls, and maketh them friends of God and prophets." (Wis. of Sol. 7:27). ⁵An aspect of working with the Overself or "divine double" which is hidden as a mystery from the veil of human knowledge. (Job. 11:6).

Word, The ¹Divine Letters, Lights, Powers, and Lives that make all levels of intelligence partakers of the divine nature of godliness, glory and virtue. (Isa. 40:1-31; 41:1-29; 42:1-25). ²Divine thought-transmission between the prototype and copy of "primal life" in the creation of worlds. (Heb. 11:3). ³The Manifestation of Divine sonship in a singular (John 1:1) or pluralistic form (John 1:25). The in-dwelling of "sonship" which says, "Be thou my effulgence, and I will be thy effulgence."

The Word: Biblical and Scriptural correlations with the Keys of Enoch

101-102-103

Isa 9:6-7
Gen 1:26-27
1Ti 1:12-17

104

Jer 17:1
Eze 3:8-9
1Joh 5:6-8

105

Isa 11:11-13:14
2Pe 1:19-3:13
Gen 50:1-26

106

Job 38:18-36
Lev 23:1-44
Am 5:8

107

Jude 9-14
Gen 17:1-9; 22:17-18
Rev 15:3

108

Gen 49:9-33
Isa 19:18-20
Rev. 5:5-6

109

Isa 60:17-22
2Sa 22:1-51
2Ki 20:8-11

110

Ac 25-11
Isa 11:11-12
Es 1:1-4; 9:20-32

111

1Ch 247-31
Ezr 21-70
Heb 13:1-3

112

Rev 22:4-6
Dan 7:9-18
Ps 119

113

1Pe 2:4-10
1Co 12:4-31
Ob 17-21

114

Job 38:4-8
Ps 99:6-9
Mt 19:27-30

115

Eph 3:14-21
Jer 31:31-34
Job 1:2,18-19; 42:12-17

116

Rev 19:6-10
Ps 122:1-9
Deu 33:1-29

117

Joel 2:26-32
Job 19:25-26
1Ch 16:1-36

118

Joh 14:1-4
Ps 148:1-6
Heb 12:22-24

201

Job 38:7-32
1Pe 5:2-4
Jer 23:3-8

202

Joh 1:1-5
Ps 139:13-19
1Ch 21:1-23

203

Gen 6:1-4; 17:1-17
Joh 6:56-58
Mt 27:29-33

204

1Th 5:5-6
Heb 11:1-40
Isa 52:6-8

205

Eze 10:2-18
1Co 10:1-4
Mt 17:1-9

206

Ps 19:1-14
Deut 2:11-21
Ex 34:27-30

207

Zep 3:9
Dan 12:3-4
Zec 5:1-4

208

Gen 1:26-27
2Co 3:18
Ex 34:29

209

Ro 5:14; 8:28-30
Am 9:11-13
1Joh 3:1-3

210

Ro 9:6-9
Ro 11:5-24
Jer 23:3-4

211

Lu 3:24-38
2Ch 41-22
Isa 28:9-16

212

Ne 2:3-3:32
Gen 37:3
Eze 8:2-4

213

Gen 2:1-4
Isa 63:1-3
Ec 12:1-7

214

Gen 41:17-43
2Ch 5:1-14
Dan 5:25-28

215

Gen 14:8-24
Ps 110:1-7
Heb 6:20-7:17

216

Jos 44-24
Rev 21:15-21
Eze 28:12-16

217

Isa 6:2-7
Eph 5:8-9
Ps 82

301

Eze 1:1-28; 10:1-22
~~Ps 68:12-33~~

302

Dan 10:5-7
Mal 4:1-2
Ps 104:1-5

303

Eph 3:9-19

1Co 12:27-31
Jg 5

304

Rev 22:1-5
Dan 3:19-28
2Pe 3:10-13

305

Rev 4:8-11
Isa 6:1-4
Isa 35:8

306

Eze 37:1-9
Joh 20:11-17
Php 3:20-21

307

Rev 3:4-5
Pr 20:23-28
Zec 5:5-11; 6:1-5

308

Mark 13:5-27
Jer 7:30-33
Mt 24:4-28

309

Ex 14:21-30; 25:1-40
Ps 18:10-20
Gen 7:1-17

310

Jer 2:12-13
Rev 22:14-17
Num 24:5-17

311

Lu 9:28-33
Ex 3:14-16
Mt. 18:20

312

Ex 20:1-18
1Ki 7:1-50
Gen 18:32-33

313

Ro 12:1-16
Eph 4:14-18
Mt 6:22; Lu 11:34-36

314

Gen 1:2-7
Isa 40:12-26
Ro 9:17-23

315

Job 33:22-33
Hos 5:13-15
Isa 24:17-23

316

~~Mt 6:19-23~~

Eze 8:1-4
Dan 10:5-7

317

Pr 8:22-35
Ps 139:15-17
Jg 5:20-30

318

Ex 3:2-4
Ac 2:1-4
Rev 20:14-15

319

Zec 31-10
Rev 14:1-4
Rev 21:1-14

WORD/ZADOK, PRIESTHOOD

'The intersection between the 'counsel of the Spirit' and the Counsel of the Word of Prophecy' where grace is given to the humble who are moved by the Shekinah to be in conjunction with the Word spoken by the patriarchs and prophets who were once on the planet to serve the Father YHWH. (2 Peter 1:18-21). See The Word: Biblical and Scriptural correlations with the Keys of Enoch on page 611. See also Logos.

Wormhole 'Spirals interconnecting the electron and sub-electron spaces as subtle units of the super-electron. ²A singularity where the matter-energy construct is warped to yield another space-time continuum. The wormhole effects are found in any media where the rotating "magnetic fields" propagate faster than the speed of light and which increase in proportion to distance.

Xōikoi The 'clay people' who represent the lowest manifestations of humanity who are simply interested in the things of the flesh and the physical shell of life devoid of the Spirit of God and the Wisdom of His Kingdom.

Yetziratic Creation Creative levels of formation forging the matter-energy levels out of the rarefied thought-form patterns of Ain Soph. 'Formation divided into ten levels corresponding to the ten spectrums of the Sephiroth. Each of these spectrums are orderings of Light intelligence, set over different parts of the higher universe. ²Creation that occurred during the first six days/aeons of creation as opposed to the "Blessed Yom," the seventh day/aeon which has not come to an end and is still continuing. (Cf. Gen. 1:3-2:4).

YHWH Yod Hey Vod Hey of The Living Everlasting Light. The Revealed Name to our Father universe of the Living God behind all Creator Gods. 'YHWH' is one of seventy-two sacred names of the Infinite Mind, each having its own Father universe and celestial Hierarchy.

Yod spectrum 'The lost 'spectrum units' which can connect the human race with higher races of intelligence sharing the same consciousness time track. ²A spectrum created from the divine letters which can be used to raise the consciousness of individuals. The coding for biological transmutation

through subatomic levels so that nuclear chemistry and biochemistry share the same process of change, enabling the body to be rebuilt cell-by-cell with Light. (See Key 210:15-18).

Yom Or The Day of Graduation or Judgement for a given soul or planetary specie after so many rounds of existence.

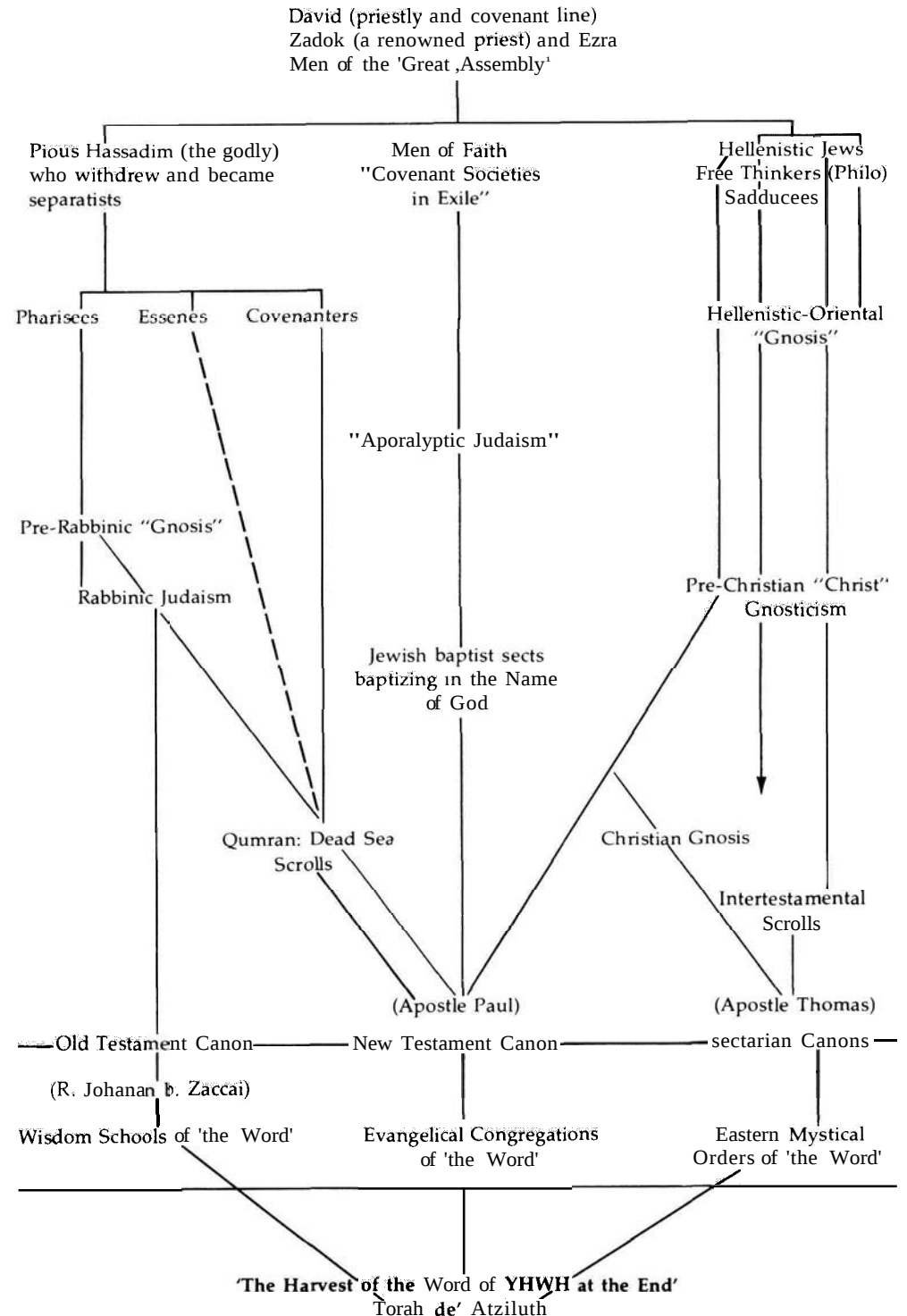
Yotzer Amarothe Heb. "Creator of the Lum~naries." The "Creator" working through the Elohim Host in manifesting universal creation through the Seventy-Two Divine Names and permutations. The "holy names" of the Elohim manifesting the Father include myriad beings. Some of the entities include: Avba, Ahbad, Adbag, Agdath, Abgath, Albath and their permutations; Albach, Achbi, Aibat, Atbach, Achbaz, Azbav, and their permutations; Azbaf, Afba, Assbas, Asban, Anbam, Ambal, Alback and their permutations; and Albam, Abgad, Athbash, Ashar, Arbak, Akbaz, Abaf and Afba and their permutations. The Elohim are known by their loyalty and sovereign devotion pledged to Yod-Hay-Vod-Hay as the true manifestation of the Ancient of Days.

Z particle A particle that is identical to the photon in all properties except mass.

Zadok Heb. "Righteous." 'The Zadik as a righteous instructor who is to put the scholar in possession of knowledge according to his spiritual qualities and according to the regulation of the time. A special teacher whose true identity is hidden and who is given the power to instruct the elect in the marvelous secrets and truth in the midst of the men of the community, so that they might walk perfectly in the Light. ²A prophet and priest who helped David (1 Chron. 12:28); helped bring the ark to Jerusalem (1 Chron. 15:11-13); a prophetic seer (2 Sam. 15:27). ³A model for the genuine scribes and scholars of YHWH who work as the 'elders of the faith,' preserving the teaching of YHWH as the true Living God from generation to generation.

Zadok, Priesthood of 'The underground priesthood of astrophysical Messiahship that has carried on true spiritual-scientific teaching on the planet when the sons of Levi and the sons of Aaron went astray. An underground 'apocalyptic fellowship' as a counter-Israel. The

ZADOK, PRIESTHOOD OF



ZADOK, PRIESTHOOD/ZPE

Qumran scrolls tell us, "The 'priests' are the repentant of Israel who went out from the land of Judah...and the 'sons of Zadok' are the chosen of Israel, the 'Elect of the Name' who shall arise in the end of days. (1 QSa Scroll 1,2,24; 1 QSB Scroll 111,22-23). ²The seed communities of Zadok that have borne witness to God's Word throughout history as the 'Tree of Knowledge' is illustrated on the following page. (Seeschematic, page 613). At the end of time the 'elect' from all tributaries and communities that accept and live 'the Word' of YHWH will be gathered by the Ruach Kodesh (Holy Spirit) who will reveal the "hidden scrolls" of YHWH before the coming of MSHYHY.

Ze ¹Light polarization which can mediate between the body of consciousness and its divine double. ²A divine Light projection which triggers biocoupling in the physical manifestation of Z⁰.

Ze'on Thought-particles needed to expand, contract and do omnidirectional work with the Higher Evolution. A quanta of Light particles responsible for the basic control of combined magnetic and electrostatic fields, etc., necessary for the **exchange of the paradigms** controlling physical-spiritual fusion.

Zion Heb. "Ze-iyon." The nucleus of Light. ¹A poetic name for the people of God as a historical people of Program Israel. The remnant Adamic seed as an activated network of spiritual love and regeneration. ²The 'great white Throne' in the midst of the earth as a direct channel of the Father's **Shekinah** as opposed to the authoritarian religionists who deny the **Prophetic Office of the Word**. The saints who are quickened by the **Shekinah** and raised up at the end of time as priests and prophets of Light. (Rev. 20:9-12).

Zohar The corpus of all scrolls and sacred scriptures which have been used to keep alive a parallel tradition of direct teaching concerning Yahweh's many mansion worlds. The Zohar teachings allow the faithful believer to be actually transfigured in a dimension of space-

time beyond conventional space-time in awe of the Father's many mansion worlds reserved for soul advancement within the Infinite Way. The science of the thinking star intelligence.

Zohar Body The body vehicle of the "outer Light" that permits the body to go beyond the light cone of immediate relativity. This body places a bond of light around the four other energy vehicles of "Incarnation" so that the physical body can distinguish between the sacred space of "Light" and the profane space of "light." The "coat of many colors" which is the foundation for the energy form which corresponds with the brilliant and splendid structure of the "Heavenly Jerusalem." Through the Zohar body, the seventy-two areas of the mind are balanced off, and the microcosmos of the unconscious Man ascends to Sonship and to a place of dwelling within the Father's Throne. (Rev. 7:9-16). The Zohar body functions in trinity with its **Overself Body** and the "Anointed" **Christ Overself Body** which receives direct revelation from the Throne Worlds of YHWH.

Zoharim Races Advanced physicals which have a purer energy body, or matter-energy body than the physical races of Population I singular sun systems with their planetary worlds.

ZPE (Zeroth Point Energy) Defined as a condition of over-unity, i.e., where more energy is received than inputted or is available. Traditionally, the term ZPE or "vacuum fluctuations" implies that no source is recognized for such energy excess. However, Enoch defines this (Keys 214 and 314) as a pyramid energy configuration, because the pyramidal shape or light cone represents an energy vortex. Key 214 tells us that by using the pyramidal model, "the source" is not a point (zeroth dimension) or the vacuum (absence of matter energy)—which would be an effect without cause, but, rather an energy connection to an outside energy reservoir, through the pyramidal energy vortex.

ABBREVIATED INDEX

* = Priority source

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REFLECTIONS

*Exposition tapes and supplemental material is available by writing to:
The Academy For Future Science. P.O. Box FE, Los Gatos, CA 95031 U S A
keys@affs.org*

To Write to the Authors

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% Llewellyn Worldwide
P.O. Box 64383, Dept. K620-3
St. Paul, MN 55164-0383, U.S.A.

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INTRODUCTION

The Enochian Tarot is based on the magical writings of John Dee, who is generally credited with the “discovery” of Enochian Magic. Dee learned about Enochian Magic from Angels who talked to him through his psychic partner, Edmond Kelly (or Edward Kelley). The magical universe described in Dee’s diaries is different from that found in the Qabala or anywhere else. The magical universe of Enochian Magic is based largely on two parts: four Great Watchtowers and thirty Aethyrs or Aires.

The Tarot is a deck of playing cards whose beginnings are lost in history.

However, the cards that are known from history all contain symbols that represent occult teachings throughout the ages. Today we have a multitude of Tarot card decks. Virtually all of these follow the Qabalistic Tree of Life pattern of twenty-two Major Arcana cards and a Minor Arcana consisting of four suits (there are twenty-two letters in the Hebrew alphabet and twenty-two paths on the Tree of Life). The Enochian Tarot differs in this pattern only in that it has thirty Major Arcana cards instead of twenty-two. Each Major Arcana card or trump describes one of the thirty Aethyrs. This fundamental difference in Tarot design reflects the basic difference found in the magical universe that is described in Enochian Magic. This is important, because in order for a Tarot card deck to work, it must faithfully reflect the magical universe.

The Tarot cards originated long before modern psychology. The designers, whoever they may have

been, attempted to preserve key religious, sociological, and psychological processes and relationships, and yet did not have the proper words in which to express their ideas. Their language was limited to expressing the experiences of the common human of those times. For example, the notion of ego and the subtle relationships between ego and the subconscious were totally unknown to the common person, and thus no words had been coined to express them. In short, their task was to preserve as well as to disseminate the esoteric ideas realized by the highest mind's of their day, but they had very limited exoteric means in which to work. Their answer to the problem was the use of symbols. H. P. Blavatsky expressed this process when she wrote:

The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as

the concrete expression of some now lost idea of the founder, will survive forever. (*Collected Writings*, Theosophical Publishing House, Vol XIII, page 300).

Because the ancients couched their ideas in symbols, they have survived through the centuries. Unfortunately, the meaning of many of the symbols used has either become lost over the long span of years, or has been changed in subtle ways. This has led to the many discrepancies that exist in the numerous Tarot books available today. Modern authorities read into the symbols their own biases and views, and in some cases, have deliberately "refined" the cards to better reflect their own ideas.

The Enochian Tarot cards also contain symbols. These symbols represent a conscious attempt to describe the general atmosphere of each Aethyr or major Watchtower region. Because they are relatively new, their effectiveness over time remains to be seen.

However, many have reported remarkable results with them. According to occult tradition, the magical universe can be seen as existing external to us, while at the same time reflecting our inner psychology (human are, according to this tradition, a microcosm of the macroscosmic universe). When the Tarot is designed correctly, it will not only express the outer magical universe, but also the inner psychic worlds and forces that govern our psychological lives. In this way, they can be used as doors to other worlds as well as mirrors into our own psyches.

Chapter One

THE ENOCHIAN TAROT

What Is Enochian Tarot?

The Enochian Tarot is a deck of eighty-six cards designed by Gerald and Betty Schueler and rendered by Sallie Ann Glassman, an artistic member of the O. T. O.

Enochian Magic was given to Dr. John Dee by a group of Angels through his psychic seer, Edmond Kelly, during the reign of Queen Elizabeth in England. All that we know today of the original system comes down to us largely from what remains of Dee's diaries and magical notes.

In its original form, this magical system was largely one of ritual magic

in which the magician could invoke or evoke various Angels or invisible beings. The Angels also gave Dee a magical language called Enochian, or simply, the Angelic Language.

Since Dee's original notes, this magical system was expanded and elaborated by the Golden Dawn and by Aleister Crowley to include astral travel (called traveling in the spirit vision) to the regions described on Holy Tablets by the Angels to Dee. The Schuelers have now expanded this system to include a Tarot deck of eighty-six cards, each card containing a portrait or symbolic representation of one of these regions.

The Enochian Tarot cards are primarily used to foretell the future but can also be used for rituals and for pathworking the Enochian magical universe. Forecasting the future is a superficial use of the powers of the Enochian Tarot. It is, rather, a powerful psychological tool that can allow you to look deep inside your subconscious and "see" the direction your life is taking.

The Enochian Tarot is an easy-to-use system of self-discovery that can help you see your self, your world, and all of the past, present, and future relationships between the two.

TABLE 1
Differences Between Tarot Decks

Traditional	Enochian
Major Arcana (22)	Major Arcana (30)
Minor Arcana (56)	Minor Arcana (56)
Wands	Fire
Swords	Air
Cups	Water
Disks	Earth

In order for you to use any Tarot deck for forecasting, you must accept the doctrine of free will—because if nothing in your future can be changed, then there is no real benefit to knowing what will happen beforehand. We need to accept the concept that each life is a many-branched road rather than a single straight path, that the future is a realm of possibilities. Each branch along the road represents a

choice that we must make. Each new path has signposts to guide you. Some paths offer immediate rewards but end abruptly. Other paths are terribly complex and hard to navigate, but promise ultimate fulfillment at the end. Some paths are easily traveled, but offer no great prize at the conclusion. Each path has its own set of characteristics and remuneration. It is up to you to choose your path and to take the right branch as it appears.

The Tarot is your map of life. With it you can choose the road you want to wander. Instead of being an uninformed victim of subconscious karmic forces, you can gather your inner strength and consciously change the path your life is to take.

The Tarot is a magical key to self-determination and, with that key, we can open any door.

Basic Tarot Terminology

Layout: The way the cards are placed in the spread.

Quester: A person wishing to have their fortune told. Also referred to as the enquirer or querent.

Reader: A person with the understanding and knowledge needed to read the Tarot cards.

Spread: The "pattern" formed by the cards laid out on the table before the reader.

Significator: The card which represents the quester.

Basis of the Enochian Tarot System

This Enochian Tarot deck is specifically designed to be a medium of enlightenment. It is a map into the realms of spiritual bliss—a record of our relationship with the cosmos. In short, it is a textbook of occult teachings. The Golden Dawn equated each Tarot trump with a path on the Qabalistic Tree of Life. In this way, it was a symbolic map of inner space, describing the highways of consciousness from the lofty spiritual heights of

divinity down to the material world of human beings and matter. Seen in this light, the purpose of the Golden Dawn Tarot and Enochian Tarot is identical. Although the “pathways” are slightly different, they can take you over the same terrain and should allow you to reach the same states and stages of consciousness.

Each card of the Major Arcana represents a locality—one of thirty regions called the Aethyrs or Aires. Each card of the Minor Arcana represents a deity or group of deities who inhabit regions in what are called the Four Great Watchtowers. By using appropriate ritual and meditation techniques, you can focus your mind on a specific card, and it will act as a door into the corresponding region of the invisible worlds. Each card can also serve as a magical communication link between you and the deities who are pictured on it. The five main regions of these worlds defined in Enochian Magic are the Four Watchtowers and the Tablet of Union as shown in Table 2.

TABLE 2
Cosmic Planes in Enochian Magic

Enochian	Occult
Our Earth	physical plane
Watchtower of Earth	etheric plane
Watchtower of Water	astral plane
Watchtower of Air	mental plane
Watchtower of Fire	causal plane
Tablet of Union	spiritual plane

Table 3, page 8, contains the correspondences between the Major Arcana cards, the letters of the Hebrew and Enochian alphabets, and planetary influences.

Note: Hebrew and Enochian, when translated into English, have primary and secondary associations because the English alphabet has twenty-six letters, which is more than either Hebrew (twenty-two letters) or Enochian (twenty-one letters). Thus, correspondences between the three alphabets involve using both primary and secondary associations. Extra letters (secondary) are shown in parenthesis in the tables that follow.

TABLE 3

Major Arcana Card Correspondences
(by Merlinus Sortiarius)

Attribution	Hebrew	Enochian	Major Arcana
Air	A	H	LIL (1)
Mercury	B	F	MAZ (6)
Moon	G	Z	VTI (25) DES (26)
Venus	D	D	PAZ (4)
Aries	H (E)	M	IKH (11)
Taurus	V (U)	A	ZID (8) BAG (28)
Gemini	Z	S	TAN (17) ZEN (18) POP (19)
Cancer	Ch	G, L	DEO (7) G ZAX (10) L
Leo	T	P, T	VTA (14) P ASP (21) T
Virgo	Y (I, J)	E	LIT (5)
Jupiter	K	(T)	KHR (20) ASP (21) TEX (30)
Libra	L	O	ZIM (13)
Water	M	Q	OXO (15) RII (29)

Attribution	Hebrew	Enochian	Major Arcana
Scorpio	N	N	LOE (12)
Sagittarius	S	I, J, Y	ZIP (9)
Capricorn	O (A'a)	U, V, W	LIN (22) TOR (23)
Mars	P	(G)	DEO (7)
Aquarius	Tz	B	ARN (2)
Pisces	Q	R	LEA (16)
Sun	R	(Y)	ZIP (9)
Fire	Sh (S)	C/K	ZOM (3) ZAA (27)
Saturn (Earth)			
	Th (T)	X	NIA (24) TEX (30)

Table 4, page 10, contains correspondences between the Enochian alphabet and the geomantic and lineal figures for the Major Arcana.

TABLE 4

*Correspondences for Geomantic and Lineal
Figures (by Merlinus Sortiarius)*

Enochian	Geomantic Figures	Lineal Figures
H	—	Airy Triplicity
F	Cauda Draconis	Octagram
Z	Fortuna Minor	Enneagram
D	—	Heptagram
M	Tristitia	
A	Amissio	Conjunctio
G, L	Fortuna Major for G Via for L	
P, T	Populus for P Caput Draconis for T	
E	Albus	
(T)	—	Square and Rhombus
O	Puella	
Q	—	Watery Triplicity
N	Rubeus	
I, J, Y	Acquisitio	

Enochian	Geomantic Figures	Lineal Figures
U, V, W	Cancer	
(G)	—	Pentagram
B	Puer	
R	Laetitia	
(Y)	—	Hexagram
C/K	—	Fiery Triplicity
X	—	Triangle and Earthy Triplicity

What Is Enochian Magic?

Enochian Magic is a special branch of magic (or magick) that was begun in modern times by Dr. John Dee, court astrologer to Queen Elizabeth I, and his psychic partner, Edmond Kelly (or Edward Kelley). Dee and Kelly were given an ancient language that they called the Angelic, or Enochian, Language. The alphabet of this archaic language has twenty-one letters. It has its own grammar and syntax, but only a small sample of it has ever been translated into English. Dee and Kelly were directed by Angels to produce several tablets containing squares, with a letter in each square. Kelly

would gaze into a crystal ball where he could see Angels and communicate with them, and Dee would record their conversations.

Much of what Dee recorded is subject to interpretation, and there are several "schools" of Enochian Magic existing today. Probably, the three main schools are the Golden Dawn version, the O.T.O. version, and our own Schueler's version. This is discussed in more detail later.

Together, they produced many curious tablets. Five of these are especially important—the Four Watchtower Tablets and the Tablet of Union. Each square on these tablets represents a region in the subtle invisible worlds that surround the Earth. Each tablet represents a map of one of the five Cosmic Planes of Manifestation. These planes exist in the regions between the divine plane and the matter of our gross physical plane. In addition, a person's body is made of the elemental substance of each plane.

The planes interpenetrate each other and are named after the five known cosmic elements: Earth, Water, Air, Fire, and Spirit. Each tablet corresponds with a color, a direction, and a cosmic plane or element, as shown in Table 5.

TABLE 5
Watchtower Correspondences

Watchtower	Color	Direction	Plane Element
Earth	black	North	etheric
Water	blue	West	astral
Air	yellow	East	mental
Fire	red	South	causal
Tablet of Union	white	—	spiritual

In addition to the Watchtowers and the Tablet of Union, thirty special regions, called the Aires, or Aethyrs, were also investigated. They range in serial order, from the most material to the most spiritual, and are complementary to the Watchtowers. The Watchtowers and Aethyrs of Enochian Magic have striking similarities with

the Sephiroth and paths of the Tree of Life as taught in Qabalistic Magic.

Enochian Magic, as we present it in our books, is a comprehensive system of magic. Besides the basic system (see *Enochian Magic: A Practical Manual* and *An Advanced Guide to Enochian Magick*, both by Llewellyn Publications), there is Enochian Physics (see our book *Enochian Physics*, Llewellyn Publications), Enochian Tarot (see our book *Enochian Tarot*, Llewellyn Publications), and Enochian Yoga (see our book *Enochian Yoga*, Llewellyn Publications).

Enochian Physics is a structural analysis of the Enochian Magical Universe as experienced by us, the authors. Enochian Tarot is a new system of divination using the deities and locations of Enochian Magic. Like the traditional Tarot system, it can also be used for meditation and pathworking (which will be discussed later on). Enochian Yoga uses a system of yogic meditation, instead of rituals, to fulfill the goals of our Enochian Magic.

The basic teachings relating to Enochian Magic and the Angelic Language as revealed by Dee and Kelly were taken up at the end of the last century by a secret occult group known as the Hermetic Order of the Golden Dawn. The Golden Dawn used the mysterious tablets and language in their rituals and magical ceremonies. They amplified Enochian Magic by creating what are known as the "signposts" of the squares. Just as a good map points out the major sites of an unknown area for a traveler, to prevent him or her from getting lost, so the signposts predict the general atmosphere, the names of the local deities, and so on, for each of the Watchtower squares. Two of the methods used by the Golden Dawn to visit these regions were skrying and traveling in the Spirit Vision. Skrying was the method used by Kelly to discover the Tablets. It involved gazing into a crystal or similar material and recording whatever visions were seen or voices heard. The Spirit Vision

method is similar to what is known today as astral traveling—a consciously directed out-of-body experience.

Today there are several schools of Enochian Magic, each with a slightly different emphasis but all stemming from the original work of John Dee. Our system has been dubbed Schueler's Enochian, and it is important for you, the reader and user of the Enochian Tarot deck, to understand that this card deck did not originate with Dee but with us, the Schuelers.

The primary goal of Enochian Magic, as we define it, is the attainment of knowledge and power. You can accomplish this by visiting the subtle regions of the Cosmic Planes of Manifestation and conversing with the inhabitants and rulers of the regions. The method generally used for this is pathworking the Watchtowers and Aethyrs. The knowledge and power gained should give you a better understanding of yourself and your world. According to our interpretation of Enochian Magic, we do not have to be a

slave to the forces of cosmic justice (karma) that always seem to control our lives. We can, through meditation and pathworking in Enochian Magic, consciously direct our life and, therefore, our destiny.

The Enochian Tarot Deck

Our Enochian Tarot is a deck of eighty-six cards that is divided into two main sections: a Major Arcana and a Minor Arcana. The Major Arcana is a set of thirty picture cards that can also be called the Greater Enochian Arcana, Enochian Trumps, Atouts, or Triumphs. These cards are symbolic representations of various cosmic forces such as Doubt, Intuition, Glory, etc. The Minor Arcana contains fifty-six cards that represent main regions within the Four Watchtowers. We divided the Minor Arcana into four suits: Earth, Water, Air, and Fire. Table 6, pages 18–19, contains a list of the cards of the Enochian Major and Minor Arcanas.

TABLE 6
Card Names of the Major and Minor Arcanas

No.	Major Arcana	Minor Arcana
1	The Babe	Kings
2	Babalon	First Seniors
3	The Magus	Second Seniors
4	Cosmos & Chaos	Third Seniors
5	The Arrow of Truth	Fourth Seniors
6	The Urn	Fifth Seniors
7	Love	Sixth Seniors
8	The Holy Guardian Angel	Higher Sephirothic Cross Angels
9	The Daughter of Babalon	Lower Sephirothic Cross Angels
10	The Abyss	Kerubic Angels
11	The Holy City	Archangels
12	Glory	Ruling Angels
13	The Garden of Nemo	Lesser Angels
14	The City of the Pyramids	Demons
15	The Cosmic Dance	
16	The Higher Self	
17	The Balance	
18	The Vault	
19	The Priestess of the Silver Star	

No.	Major Arcana	Minor Arcana
20	The Wheel	
21	The Reincarnating Ego	
22	The Void	
23	Labor	
24	Travel	
25	Intuition	
26	Reason	
27	Solitude	
28	Doubt	
29	The Heavens	
30	The Four Regions	

We have assigned traits to each card that are either positive or negative. To use the deck, you, the questioner, simply shuffle the cards until they "feel" right, and then expose the top cards in a layout. There are many kinds of layouts, but the Ten-Card Celtic Spread is probably the easiest to use for nonprofessional card readers. (See page 61 for instructions.) Your fortune or the answer to a question is determined by "reading" the cards that are exposed in the layout. In addition

to each card's positive or negative traits, each card has to be considered in relationship to its surrounding cards and the overall "tone" of the cards in the layout.

The cards of the Minor Arcana are composed of the hierarchy of deities found in the Four Watchtowers. These range from Kings through Archangels and Angels, all the way down to demons. The names and localities of these deities are all derived from the letters in the squares of the Watchtowers and the Tablet of Union.

Table 7 lists the names of other Enochian Angels that are associated with the thirty Tarot trumps. These names can be used in rituals as well as in meditation exercises.

TABLE 7
*Corresponding Angels of the Enochian
Tarot Cards (by Merlinus Sortiarius)*

No. Angel

- 1 Ruachiel
- 2 Tiriel
- 3 Locael

No. Angel

- 4 Aodael
- 5 Malakidel
- 6 Mephael
- 7 Zenaël
- 8 Moriel
- 9 Hamaliel
- 10 Zuriel
- 11 Miel
- 12 Briniel
- 13 Hanael
- 14 Mephael
- 15 Emonitziel
- 16 Robael
- 17 Cambriel
- 18 'shiel
- 19 'shiel and (Akatriel for Spirit)
- 20 Urniel
- 21 Gethael
- 22 Asmodel
- 23 Asmodel
- 24 Edoniël
- 25 Ambriel
- 26 Cambriel
- 27 Locael
- 28 Moriel
- 29 Emonitziel
- 30 Gethael and Edoniël

All cards have both masculine and feminine aspects, but one is usually emphasized more than the other (i.e., the feminine or masculine current will be stronger in each region). The masculine current tends to be hard, dry, and unyielding while the feminine current tends to be soft, wet, and has an air of acceptance. Six Aethyrs have approximately equal masculine and feminine currents.

Note: Pronunciation of the Enochian names follows the rules of the Golden Dawn, with the exception of Z. Alternate pronunciations are possible under the flexible rules of the Golden Dawn.

The Major Arcana

The following are brief descriptions of each of the thirty cards of the Enochian Major Arcana with both their upright (positive) position and their reversed (negative) position. Positive does not necessarily mean good traits and negative does not necessarily

mean bad traits, rather the terms are used to signify that the card is positively charged (very strong) or negatively charged (weak). You should try not to imbue cards with your own personal prejudices and fears. Cards with supposed "catastrophic" meanings can really be harbingers of new and wonderful things to come.

No card has real meaning in and of itself, instead each card has multiple meanings. Some cards have meanings that can be good or bad depending on the situation. The interpretation of any given card should be determined in large part by the positive or negative aspects of the cards around it. The Major Arcana cards are numbered 1 to 30. The spelling of these thirty Aethyrs comes from Dee's diary.

TABLE 8
Summary of Meanings for the
Major Arcana

No.	Aethyr	Meaning
1	LIL	The Babe (masculine) Purity, completeness, satisfaction, wholeness, innocence <i>Reversed:</i> Desire, incompleteness, impurity, immaturity, foolishness
2	ARN	Babalon (feminine) Intense bliss, intense joy, happiness, harmony <i>Reversed:</i> Intense pain, intense, suffering, intense discord
3	ZOM	The Magus (masculine) Creativity, control, mastery <i>Reversed:</i> Destruction, bondage, lack of control

1. LIL



THE BABE

No.	Aethyr	Meaning
4	PAZ	Cosmos and Chaos (masculine & feminine) Good relationships, attraction of opposites, lovers <i>Reversed:</i> Bad relationships, repulsion of opposites, enemies
5	LIT	The Arrow of Truth (feminine) Truth, outcome, success, the right path <i>Reversed:</i> Error, failure, the wrong path
6	MAZ	The Urn (masculine) Creative power, action without karma <i>Reversed:</i> Destructive power, action with karma
7	DEO	Love (feminine) Love of others, freedom <i>Reversed:</i> Love of self, restriction

No.	Aethyr	Meaning
8	ZID	The Holy Guardian Angel (masculine) Truth, identity, reality, masculinity (lover, husband) <i>Reversed:</i> Unreality, deception, masculinity (boy)
9	ZIP	The Daughter of Babalon (feminine) Bliss, ecstasy, femininity (maiden) <i>Reversed:</i> Pain, discord, femininity (crone, witch)
10	ZAX	The Abyss (masculine & feminine) Confusion, incoherence, madness, insanity, subconscious control <i>Reversed:</i> Order, structure, rational- ity, conscious control

No.	Aethyr	Meaning
11	IKH	The Holy City (masculine) Anticipation, tension, hope, expectation, readiness <i>Reversed:</i> Fear, surprise, lack of preparation
12	LOE	Glory (feminine) Compassion, love, sacri- fice, dedication to others <i>Reversed:</i> Egoism, egoity, seduction, conceit
13	ZIM	The Garden of Nemo (masculine & feminine) Service, duty, love, compassion responsibil- ity, dedication to duty <i>Reversed:</i> Selfishness, irresponsibil- ity, hate, egoity
14	VTA	The City of Pyramids (masculine) Detachment, egoity, selfishness, uncaring, no desire, aloofness

No.	Aethyr	Meaning
		<i>Reversed:</i> Attachment, desire, concern, compassion
15	OXO	The Cosmic Dance (feminine) Joy, happiness, dances, songs, music <i>Reversed:</i> Sorrow, pain, suffering, discord
16	LEA	The Higher Self (feminine) Change for the better, spiritual impulse, fore- knowledge, adjustment <i>Reversed:</i> Change for the worse, material impulse, seduction, deceit
17	TAN	The Balance (masculine & feminine) Morality, ethics, harmony, balance <i>Reversed:</i> Immorality, discord, imbalance

No.	Aethyr	Meaning
18	ZEN	The Vault (masculine) Sacrifice, crucifixion, selflessness <i>Reversed:</i> Safety, selfishness, rest
19	POP	The Priestess of the Silver Star (feminine) Life, change, struggle <i>Reversed:</i> Death, stagnation, peace
20	KHR	The Wheel (masculine & feminine) Cyclic nature, cycles, spirals repetition, fate, destiny <i>Reversed:</i> Uniqueness, unequal, odd, different, luck chance
21	ASP	The Reincarnating Ego (masculine) Cause, purpose, meaning <i>Reversed:</i> Desolation, emptiness, futility

No.	Aethyr	Meaning
22	LIN	The Void (feminine) Meditation, ideas, music, transcendence <i>Reversed:</i> Thoughts, solidification, manifestation
23	TOR	Labor (masculine) Energy, force, labor, toil, work <i>Reversed:</i> Lack of energy, gaiety, frivolity
24	NIA	Travel (masculine & feminine) Freedom, movement, travel <i>Reversed:</i> Limitation, restriction, confinement
25	VTI	Intuition (feminine) Intuition, inspiration, insight, humility <i>Reversed:</i> Bias, pride, vanity

No.	Aethyr	Meaning
26	DES	Reason (masculine) Logic, reason, intellect, thought <i>Reversed:</i> Ignorance, irrationality, insanity
27	ZAA	Solitude (feminine) Solitude, loneliness, separation isolation, void, empty <i>Reversed:</i> Fulfillment, sharing
28	BAG	Doubt (masculine) Guilt, doubt, mistrust, sin <i>Reversed:</i> Faith, worthiness, trust
29	RII	The Heavens (masculine & feminine) Judgment, purification, decision, justice <i>Reversed:</i> Indecision, delay, impurity, injustice

No.	Aethyr	Meaning
30	TEX	The Four Regions (masculine & feminine) Restriction, desire, silence, fear <i>Reversed:</i> Freedom, satisfaction, courage

The Minor Arcana

The fifty-six cards of the Enochian Minor Arcana are divided into twenty-eight court cards and twenty-eight suit cards. The twenty-eight court cards are comprised of a King and six Seniors for each of the four suits of the deck: Fire, Air, Water, Earth. (Each suit represents an Enochian Watchtower.) The remaining twenty-eight suit cards are divided into the four suits, seven cards each. The suit cards are named from Higher Sephirothic Cross Angels to Demons for each of the suits. The Minor Arcana cards in the deck are numbered from 31 to 86, in order from the most spiritual down to the most material.

TABLE 9

Summary of Meanings for Minor Arcana

No.	Aethyr	Meaning
<i>FIRE (Wands)</i>		
<i>King</i>		
31	EDLPRNAA	King of Fire
		(feminine)
		Renewal, warmth,
		change, violence,
		enlightenment
		<i>Reversed:</i> Coldness, sterility,
		desolation
<i>Seniors</i>		
32	AAETPIO	First Senior of Fire
		(masculine)
		Energy, power, vitality,
		strength, violent action,
		purification by fire
		<i>Reversed:</i> Fatigue, weakness, calm
		action

31. EDLPRNAA



KING OF FIRE

No.	Aethyr	Meaning
33	ADAEOT	
	Second Senior of Fire	
	(masculine)	
	Enthusiasm, zeal, ardor,	
	eagerness, a sacrifice, lust	
	<i>Reversed:</i> Lack of enthusiasm,	
	lethargy	
34	ALNKVOD	
	Third Senior of Fire	
	(feminine)	
	Imagination, illusion,	
	hallucination, unreality,	
	justice dispensed	
	<i>Reversed:</i> Inspiration, intuition,	
	true action	
35	AAPDOKE	
	Fourth Senior of Fire	
	(feminine)	
	Beauty, charm, allure-	
	ment, enchantment, the	
	force of authority	
	<i>Reversed:</i> Ugliness, repulsion	

No.	Aethyr	Meaning
36	ANODOIN	
	Fifth Senior of Fire	
	(masculine)	
	Mobility, freedom,	
	versatility, looseness, a	
	solar force, strength	
	<i>Reversed:</i> A lunar force,	
	immobility, inaction	
37	ARINNAP	
	Sixth Senior of Fire	
	(feminine)	
	Ambition, longing, lust,	
	hunger, desire	
	<i>Reversed:</i> Satiety, satisfaction,	
	completeness	
<i>Suits</i>		
38	RNVV	
	Higher Sephirothic Cross Angels	
	of Fire	
	(masculine)	
	Destruction, annihilation,	
	ruinous action	
	<i>Reversed:</i> Preservation, valorous	
	action	

No.	Aethyr	Meaning
39	NOOS	Lower Sephirothic Cross Angels of Fire (feminine) Emptiness, formlessness <i>Reversed:</i> Victory, completeness
40	ZDAP	Kerubic Angels of Fire (masculine) Purification, purity, a sacrifice <i>Reversed:</i> Strife, impurity
41	BZDAP	Archangels of Fire (masculine) Righteousness, justice, good karma <i>Reversed:</i> Injustice, bad karma
42	MITO	Ruling Angels of Fire (feminine) Dispersion, separation, disarrangement <i>Reversed:</i> Virtue, unity, order

No.	Aethyr	Meaning
43	AOGD	Lesser Angels of Fire (masculine) Transmutations, transformations, change <i>Reversed:</i> Dominion, slavish action
44	OTIM	Demons of Fire (masculine) Death, decay, loss, an ending <i>Reversed:</i> Birth, growth, a beginning
<i>AIR (Swords)</i>		
<i>King</i>		
45	BATAIVAH	King of Air (feminine) Love, kindness, mercy, beauty, discrimination <i>Reversed:</i> Hate, cruelty, ugliness

No.	Aethyr	Meaning
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Seniors

46 HABIORO

First Senior of Air

(masculine)

Courage, audacity,
daring action, defiance,
a judgment

Reversed: Discouragement, inept
action

47 AAOZAIF

Second Senior of Air

(masculine)

Wisdom, reason,
understanding, sanity,
dangerous knowledge

Reversed: Foolish action, action
through ignorance

48 HTNORDA

Third Senior of Air

(feminine)

Instinct, intuition,
spontaneous action, com-
mon sense, virginity

Reversed: Lack of common sense,
planned action

No.	Aethyr	Meaning
-----	--------	---------

49 AHAOZPI

Fourth Senior of Air

(feminine)

Harmony, unity, pattern,
arrangement, a birth

Reversed: Ruin, discord, confusion

50 AVTOTAR

Fifth Senior of Air

(masculine)

Intelligence, discernment,
comprehension, purpose-
ful action

Reversed: Cruel action, ignorance,
stupidity, foolishness

51 HIPOTGA

Sixth Senior of Air

(feminine)

Preservation, security,
safety, conservation, joy

Reversed: Insecurity, ravage, unhap-
piness, waste

No.	Aethyr	Meaning
<i>Suits</i>		
52	AILA	Higher Sephirothic Cross Angels of Air (feminine) Authority, harmonious progress <i>Reversed:</i> Futility, lack of authority
53	AAPO	Lower Sephirothic Cross Angels of Air (masculine) Reality, existence, science <i>Reversed:</i> Unreality, deception
54	XRYT	Kerubic Angels of Air (feminine) Duality, polarity, good relationships <i>Reversed:</i> Defeat, bad relationships
55	EXRYT	Archangels of Air (masculine) Balance, equality, harmony, a truce

No.	Aethyr	Meaning
		<i>Reversed:</i> Inequity, imbalance, unfairness
56	PXAR	Ruling Angels of Air (masculine) Awareness, freedom, intelligent action <i>Reversed:</i> Confinement, sorrow
57	AKOA	Lesser Angels of Air (masculine) Sublimations, knowledge, peace <i>Reversed:</i> Repressions, conflict
58	RAXP	Demons of Air (masculine) Insanity, ignorance, brutality, wrath <i>Reversed:</i> Sanity, pain averted, a conflict resolved

No.	Aethyr	Meaning
-----	--------	---------

WATER (Cups)**King**

- 59 RAAGIOSL
King of Water

(masculine)
Creation, reflection,
feeling, life, manifestation,
a beginning

Reversed: Destruction, death, an
ending

Seniors

- 60 LSRAHPM
First Senior of Water
(feminine)
Passion, lust, desire,
attraction, a fire, ecstasy

Reversed: Lack of desire, apathy,
suffering

- 61 SAIINOV
Second Senior of Water
(masculine)
Benevolence, help, profit,
goodness, romance, a safe
haven

Reversed: Helplessness, insecurity

No.	Aethyr	Meaning
-----	--------	---------

- 62 LAVAXRP

Third Senior of Water
(feminine)

Receptivity, acceptance,
sensitivity, an inner
strength, a rebirth

Reversed: Lack of acceptance, an
inner weakness

- 63 SLGAJOL

Fourth Senior of Water
(feminine)

Love, tenderness,
concern, respect, a
dangerous knowledge

Reversed: Satiety, hate, harshness

- 64 SOAIZNT

Fifth Senior of Water
(masculine)

Self-expression,
character, personality,
a journey, happiness

Reversed: Indirection, unhappiness,
personality conflicts

No.	Aethyr	Meaning
65	LIGDISA	Sixth Senior of Water (masculine) Stability, establishment, maturity, an unforeseen event <i>Reversed:</i> Indolence, lack of will

Suits

66	IONM	Higher Sephirothic Cross Angels of Water (feminine) Beauty, truth <i>Reversed:</i> Debauch, deception
67	AAOO	Lower Sephirothic Cross Angels of Water (masculine) Smooth movement, an image, pleasure <i>Reversed:</i> Pain, erratic behavior

No.	Aethyr	Meaning
68	NTTM	Kerubic Angels of Water (feminine) Cyclic change, renewal, unification <i>Reversed:</i> Disappointment, separation
69	HNTTM	Archangels of Water (feminine) Motion, flux, creative action, luxury <i>Reversed:</i> Poverty, destructive action
70	AKOM	Ruling Angels of Water (masculine) Progress, growth, cohesion, abundance <i>Reversed:</i> Lack of progress, failure

No.	Aethyr	Meaning
71	XTMP	
	Lesser Angels of Water	
	(feminine)	
	Polarizations, strong emotions	
	<i>Reversed:</i> Love, attraction, a friendship	
72	MOKA	
	Demons of Water	
	(feminine)	
	Stagnation, delay, confinement	
	<i>Reversed:</i> Progress, good prospects, confinement averted	

EARTH (Pantacles)

King

73	IKZHIKAL	
	King of Earth	
	(masculine)	
	Permanence, endurance, sustenance, firmness, prosperity	
	<i>Reversed:</i> Transience, mortality, weakness	

No.	Aethyr	Meaning
<i>Seniors</i>		
74	LAIROM	
	First Senior of Earth	
	(feminine)	
	Purpose, motivation, will, aspiration, a rest, good health	
	<i>Reversed:</i> Lack of purpose, apathy, lethargy, a sickness	
75	AKZINOR	
	Second Senior of Earth	
	(masculine)	
	Generosity, altruism, unselfishness, charity, a beginning, a birth	
	<i>Reversed:</i> Selfishness, lack of concern for others	
76	LZINOPO	
	Third Senior of Earth	
	(masculine)	
	Memory, retrospection, consciousness, vision fame & fortune, bliss	
	<i>Reversed:</i> Forgetfulness, unconsciousness, ignorance	

No.	Aethyr	Meaning
77	ALHKTGA	
	Fourth Senior of Earth	
	(feminine)	
	Fruitfulness, fertility,	
	plenty, abundance,	
	wealth	
	<i>Reversed:</i> Barrenness, sterility,	
	poverty	
78	AHMLLKV	
	Fifth Senior of Earth	
	(masculine)	
	Reason, logic, delibera-	
	tion, judgment,	
	authority, a reward	
	<i>Reversed:</i> Insanity, confusion, a	
	punishment	
79	LILANSA	
	Sixth Senior of Earth	
	(feminine)	
	Concentration, consis-	
	tency, frequency, density,	
	something delightful,	
	prudence	
	<i>Reversed:</i> Erratic change, sorrow	

No.	Aethyr	Meaning
<i>Suits</i>		
80	OAAA	
	Higher Sephirothic Cross Angels	
	of Earth	
	(masculine)	
	Knowledge, obedience,	
	successful action	
	<i>Reversed:</i> Ignorance, a failure	
81	LVSA	
	Lower Sephirothic Cross Angels	
	of Earth	
	(feminine)	
	Abundance, prosperity,	
	successful action	
	<i>Reversed:</i> Poverty, a wasted effort	
82	IBPR	
	Kerubic Angels of Earth	
	(feminine)	
	Manifestation, forma-	
	tion, creative action	
	<i>Reversed:</i> Worry, trouble	

No.	Aethyr	Meaning
-----	--------	---------

83 NIBPR

Archangels of Earth

(feminine)

Expression, creation,
power*Reversed:* Destruction, weakness

84 AANT

Ruling Angels of Earth

(feminine)

Organization, order,
definite action*Reversed:* Disarray, confusion,
inaction

85 MAOO

Lesser Angels of Earth

(masculine)

Solidity, changelessness,
a healing*Reversed:* Change, an illness

86 TNAA

Demons of Earth

(feminine)

Disease, disharmony, evil

Reversed: Health, harmony,
goodness

How the Enochian Tarot Works

In order to work, a Tarot deck must be an authentic microcosm of the macrocosmic universe. In other words, it must be structured in the same way that our universe is structured, but in miniature. The physical universe is only a small part of the whole. The portion of our universe that is invisible to our physical senses is sometimes called the Magical Universe. It contains the inner worlds of the magician.

The traditional Tarot deck is structured to correspond to the patterns in which our Magical Universe is constructed. The traditional Major Arcana has twenty-two cards. Each card is said to correspond to a path on the Qabalistic Tree of Life, the twenty-two paths that exist between the ten Sephiroth. The Minor Arcana is divided into four sections of court (guiding intelligences) cards and suit (lesser forces and energies) cards. The traditional Tarot can therefore be

thought of as a magical mirror into the workings of our universe.

The Enochian Tarot is also designed in conformity with the structure of the Magical Universe, but not that of traditional Qabalism (i.e., the Tree of Life). Rather, we have designed it to conform with the structure of the Magical Universe as taught in our version of Enochian Magic. (Details of this structure can be found in our book *Enochian Physics*.) The Major Arcana of the Enochian Tarot deck has thirty cards, each corresponding to one of the regions of the Magical Universe known as the Aethyrs. The Minor Arcana is divided into four sections, each corresponding to a Watchtower, which are each situated on a different cosmic plane of the Magical Universe. In short, the Enochian deck closely corresponds with the structure of our universe as we find it in Enochian Magic, and is therefore as valid as the traditional deck.

The cards contain the vast potential of our universe. Just as our uni-

verse is one of almost infinite possibilities, so the possible arrangements of the cards are very great. Each card arrangement corresponds to a possible event or series of "happenings" in the universe. The layouts are an attempt to define the possible events in terms of our human understanding. The shuffling of the cards is the method used to bring about that arrangement which most closely will correspond to the outer event that has happened, is happening, or will happen at some future time. Because deep within your unconscious mind, you "know" what has happened, is happening, and will happen, so you should intuitively know when the card arrangement is the best in any particular case. This is known as shuffling until the cards "feel right." When the arrangement feels right, the structure of the cards will be aligned with the structure of the universe. In this way, the reading will faithfully answer your question.

However, the answer is seldom obvious. The cards have multiple meanings, where the "right" meaning of each card depends on its position in the layout as well as its association with the other cards of the spread. Intuition is often needed to put all of the cards together to form a single coherent "answer" to the question. The ability of the cards to actually mirror the events of our lives is a fact that can be demonstrated by practice.

This rationale for how the Tarot works is similar to the argument by Carl Jung, who addressed the I Ching as a psychological predictive tool.

More detailed instructions for using the Enochian Tarot deck can be found in the book, *Enochian Tarot* (Llewellyn Publications).

Chapter Two

DIVINATION

Using the Tarot Deck for Divination

Select an area to use the cards that is free of distractions. Sit in a chair that is comfortable and place the deck on a table in front of you. Clear your mind of all conscious thought or concentrate on a question you wish to be answered. Shuffle the deck until the cards feel "right." When shuffling, be sure to cut the deck and turn the cards occasionally so that there is a fairly even number of cards facing both directions. Once you are happy with the way the deck "feels," take the first card off the top and place it in position 1 of your chosen layout (spread).

Remove the next card and place it in position 2. Continue with the next cards, being careful to always remove and position the cards in the same manner as you did the first card, i.e., if the first card was flipped from side-to-side, the remaining nine cards should also be flipped side-to-side. If the first card is flipped bottom up, the remaining cards should be flipped the same way.

Once all of the cards have been placed according to the layout, they can then be "read" by using the position meanings of the cards. Position meanings depend on the layout.

Three-Card Enochian Spread

This short spread is often a good method to use when you are in a hurry for a direct answer. Simply place the three top cards before you, from left to right, as shown in Figure 2.1.

Card 1: Past influences.

Card 2: Present influences.

Card 3: Future influences.



FIGURE 2.1
Three-Card Enochian Spread

This layout has no card specifically for outcome, but quite often the general tone and probable outcome of a question can be obtained from an intuitive glance at the top three cards.

Note: Because this spread lacks depth of meaning, the results (answer) could be easily misconstrued. Use this spread with care.

Three-Card Pyramid Spread

This spread is similar to the Three-Card Enochian Spread except that its layout is in pyramid form with the past and present forming the basis for the future. See Figure 2.2, page 60.

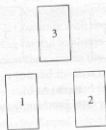


FIGURE 2.2
Three-Card Pyramid Spread

Card 1: Near past influences.

Card 2: Present influences.

Card 3: Cards 1 and 2 form the basis for future tendencies, which are represented by the apex of the pyramid.

There is no card specifically for the outcome of the question, but the overall tone of the reading will indicate a favorable or negative result.

Note: This spread lacks depth of meaning and the result could be easily misconstrued. Use this spread with care.

Ten-Card Celtic Spread

The standard Ten-Card Celtic Spread is shown in Figure 2.3, page 62. This is the "normal" Tarot spread and is undoubtedly the best known. It can be used for any occasion. It has the ability to answer quickly or in depth to virtually all situations. For quick responses, cards 1, 7, and 10 can be weighted as having more importance. An in-depth spread would weight each card equally. This kind of weighting (importance of position) and scoring (card meaning) of the cards is called a dendritic model of the Celtic Spread.

The usual meanings of the ten card positions are:

Card 1: Present influences. Those influences currently acting on the questioner and her question.

Card 2: Immediate obstacles. The main bar or obstacle to the questioner at present.

Card 3: Specific goal. The purpose or motivating influence of the questioner.

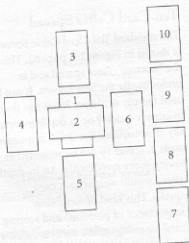


FIGURE 2.3
Ten-Card Celtic Spread

- Card 4:** Past foundation. The far past influences.
- Card 5:** Past events. The near past influences.
- Card 6:** Future influences. Near future tendencies.

- Card 7:** The questioner at present. The current mental and physical state of the questioner.
- Card 8:** Environmental influences. Influences of the physical surroundings of the questioner.
- Card 9:** Emotional influences. The "true" emotional state of the questioner.
- Card 10:** Result. The final outcome of the question or summation of the outcome of the general reading.

Pentagram Spread

The five-card Pentagram Spread is shown in Figure 2.4, page 64. This spread is specially designed to allow you to see exactly where you are holistically: card 1 represents your spiritual nature; card 2 represents your will (magical will, true will, or will power, however you wish to define it); card 3 represents your thoughts; card 4 your emotions; and card 5 represents your physical body.

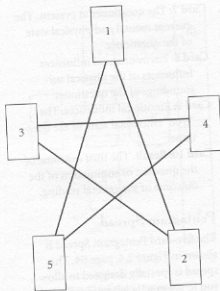


FIGURE 2.4
Pentagram Spread

Divide the deck into five separate piles: trumps with kings and seniors; and each of the four suits. Shuffle each pile and then pick one card from each pile. The trump card is placed at position 1, the suit card (for example, Fire card) is placed at position 2, and so on for all five cards.

Card 1: Tablet of Union—Intuition; inner influences.

Card 2: Watchtower of Fire—Motivation; causal influences.

Card 3: Watchtower of Air—Knowledge; mental or psychic influences.

Card 4: Watchtower of Water—Attachments; emotional influences.

Card 5: Watchtower of Earth—The final result; manifested outcome.

Thirteen-Card Layout

The Thirteen-Card Layout is shown in Figure 2.5, page 66. This layout is designed for in-depth readings, and we specifically crafted it for our Enochian Tarot deck. It is based on the occult teaching of “wheels within wheels,”

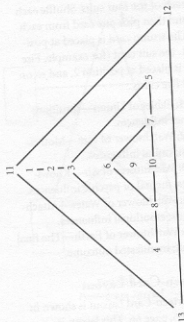


FIGURE 2.5
Thirteen-Card Layout

which is a corollary of "as above so below." It will probably take some practice to use, but we have found it to be highly effective with long readings.

The thirteen positions represent the following:

Card 1: The present atmosphere of the questioner.

Card 2: Masculine influences (father, son, husband, brother, friend, etc.).

Card 3: Feminine influences (mother, daughter, wife, sister, friend, etc.).

Card 4: Harmonious aspects. The best that can be hoped for under the present circumstances.

Card 5: Discordant aspects. The worst that can be expected under the present circumstances.

Card 6: Creative aspects. Creative potential of the questioner at present.

Card 7: Emotional aspects.

Card 8: Intellectual aspects. Conscious/mental atmosphere of the questioner at present.

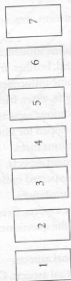


FIGURE 2.6
Seven-Card Enochian Spread

Card 9: Hidden/repressed aspects.

Influences present but not consciously known to the questioner at present.

Card 10: The likely outcome of the question under the present circumstances.

Card 11: General past influences and tendencies.

Card 12: General present influences and tendencies.

Card 13: General future influences and tendencies.

Seven-Card Enochian Spread

The standard Seven-Card Enochian Spread is shown in Figure 2.6, page 68. This was designed as a simple, straight-forward reding of average scope and detail. It gives more detail than a quick spread, but not as much as the Thirteen-Card Layout. It is based on the mystical number 7, the number for wholeness and completeness.

- Card 1:** Far past influences affecting the outcome.
- Card 2:** Near past influences affecting the outcome.
- Card 3:** Present influences affecting the outcome.
- Card 4:** Present obstacles to the questioner.
- Card 5:** Present outlook; how things seem to stand now.
- Card 6:** Future influences affecting the outcome.
- Card 7:** Ultimate results; the final outcome.

Ten-Card Tree of Life Spread

The Tree of Life Spread is a little different from the Celtic Spread, although it uses the same number of cards. As shown in Figure 2.7, page 72, each position corresponds to a Sephiroth on the Qabalistic Tree of Life. This spread is provided for users who are already familiar with the Qabala and the Tree of Life. It is very unclear how these two magical systems compare and contrast together. Aleister

Crowley spent great efforts to bring them together, but was disappointed in several areas. While they do have striking similarities, there remain definite differences that have not yet been satisfactorily resolved. This spread is one of our attempts to unite the two systems.

- Card 1:** Crown. The far past influences.
- Card 2:** Wisdom. The near past influences.
- Card 3:** Understanding. The current influences.
- Card 4:** Mercy. Love or romantic aspects of the questioner.
- Card 5:** Power. Power/energy/force aspects of the questioner.
- Card 6:** Beauty. Harmonious aspects of the questioner.
- Card 7:** Victory. Emotional aspects of the questioner.
- Card 8:** Glory. Mental aspects of the questioner.
- Card 9:** Foundation. Hidden or unconscious aspects.
- Card 10:** Kingdom. The final result or outcome.

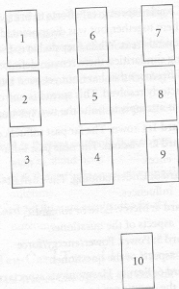


FIGURE 2.7
Ten-Card Tree of Life Spread

Chapter Three

RITUALS AND PATHWORKING

One of the central teachings of Buddhism is that as we tread a spiritual path, we must bring together our body, our speech, and our mind. Yoga is a technique that unites body and mind while generally leaving speech silent (however, some techniques include saying mantras).

Rituals, especially as practiced in the West, are attempts to combine the body, speech, and mind. They are deliberately focused on the specific goal or objective of the ritual. As such, magical rituals have much in common with yoga meditation (see our book *Enochian Yoga*), and can be used for

identical purposes. Benefits or rewards are generally dependent upon the motives of the practitioner.

Here are three rituals for using with your Tarot deck. You can embellish on them or personalize them to suit yourself.

The Enochian Tarot Contemplation Ritual

This is a short ritual. We are following Crowley's ritualization here, where numbers begin with zero (0) because all manifestation begins from the unmanifested.

Most rituals are conducted within a drawn circle. This magic circle can be elaborate or simple to suit your taste. A typical Enochian magic circle is shown on page 76.

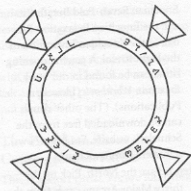
For an altar, you can use a simple table and embellish it as much as you feel desirable.

Step 0: Perform an appropriate opening ritual such as the Enochian Cleansing Bath Ritual, the

Enochian Seven-Fold Breath Ritual, the Enochian Relaxation Ritual, or the Enochian Invocation of the Light Ritual. A general opening ritual can be found in our book, *Enochian Workbook* (Llewellyn Publications). (The other rituals can be downloaded free from the Schueler's website. See <http://www.schuelers.com/enochian>.)

Step 1: Face the North. Pick up the thirty Major Arcana cards from the Enochian Tarot Deck on the altar. Move to the center of the magic circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. (If you are doing a specific ritual, select the appropriate Tarot card from the entire deck, and use that card for the Contemplation Ritual.)

Step 2: Select any one card from the pile and look at the picture on it for no more than twenty minutes.



*Example of an Enochian
Magic Circle*

Step 3: Return the card to the deck.

Take seven deep breaths and the Enochian Tarot Contemplation Ritual is completed.

Step 4: Relax for several minutes, then proceed with the Enochian Banishing Pentagram Ritual. (For details of this ritual, see our *Enochian Workbook*.)

The Enochian Tarot Yes/No Answer Ritual

Shuffle the deck while concentrating on a question that can be answered with either a yes or a no. After shuffling, spread the entire deck face down in front of you. Pick one card from the deck. Use Table 10, pages 77–82, to see if the answer to your question is yes or no. Occasionally you will get a “maybe” instead of a definite answer. In such cases, future possibilities are presently too close to call clearly in regard to the question and it is suggested that you try again on another day.

TABLE 10
Yes/No Answer Correspondences

No.	Name	Normal	Reversed
1	LIL	Yes	No
2	ARN	Yes	No
3	ZOM	Yes	No
4	PAZ	Yes	No
5	LIT	Yes	No

No.	Name	Normal	Reversed
6	MAZ	Yes	No
7	DEO	Yes	No
8	ZID	Yes	No
9	ZIP	Yes	No
10	ZAX	No	Yes
11	IKH	Maybe	Maybe
12	LOE	Yes	No
13	ZIM	Yes	No
14	VIA	Yes	No
15	OXO	Yes	No
16	LEA	Yes	No
17	TAN	Yes	No
18	ZEN	Yes	No
19	POP	Yes	No
20	KHR	Maybe	Maybe
21	ASP	Yes	No
22	LIN	Maybe	Maybe
23	TOR	Maybe	Maybe
24	NIA	Yes	No
25	VTI	Yes	No
26	DES	Yes	No
27	ZAA	No	Yes

No.	Name	Normal	Reversed
28	BAG	No	Yes
29	RII	Yes	No
30	TEX	Maybe	Maybe
31	EDLPRNAA	Yes	No
32	AAETPIO	Yes	No
33	ADAEOET	Yes	No
34	ALNKVOD	Maybe	Yes
35	AAPDOKE	Yes	No
36	ANODOIN	Yes	No
37	ARINNAP	Maybe	Yes
38	Higher Sephirothic Cross Angels (Fire)	No	Yes
39	Lower Sephirothic Cross Angels (Fire)	No	Yes
40	Kerubic Angels (Fire)	Maybe	No
41	Archangels (Fire)	Yes	No
42	Ruling Angels (Fire)	No	Yes
43	Lesser Angels (Fire)	Maybe	No

No.	Name	Normal	Reversed
44	Demons (Fire)	No	Maybe
45	BATAIVAH	Yes	No
46	HABIORO	Yes	No
47	AAOZAIF	Yes	No
48	HTNORDA	Maybe	Maybe
49	AHAOZPI	Yes	No
50	AVTOTAR	Yes	No
51	HIPOTGA	Yes	No
52	Higher Sephirothic Cross Angels (Air)	Yes	No
53	Lower Sephirothic Cross Angels (Air)	Maybe	No
54	Kerubic Angels (Air)	Maybe	No
55	Archangels (Air)	Yes	No
56	Ruling Angels (Air)	Yes	No
57	Lesser Angels (Air)	Maybe	No
58	Demons (Air)	No	Maybe

No.	Name	Normal	Reversed
59	RAAGIOSL	Yes	No
60	LSRAHPM	Yes	No
61	SAIINO	Yes	No
62	LAVAXRP	Maybe	Maybe
63	SLGAIOL	Yes	No
64	SOAIZNT	Yes	No
65	LIGDISA	Yes	No
66	Higher Sephirothic Cross Angels (Water)	Yes	No
67	Lower Sephirothic Cross Angels (Water)	Yes	No
68	Kerubic Angels (Water)	Maybe	No
69	Archangels (Water)	Maybe	No
70	Ruling Angels (Water)	Yes	No
71	Lesser Angels (Water)	Maybe	Yes
72	Demons (Water)	No	Yes

No.	Name	Normal	Reversed
73	IKZHIKAL	Yes	No
74	LAIDROM	Yes	No
75	AKZINOR	Yes	No
76	LZINOPO	Maybe	No
77	ALHKTGA	Yes	No
78	AHMLLKV	Yes	No
79	LIANSAN	Maybe	No
80	Higher Sephirothic Cross Angels (Earth)	Yes	No
81	Lower Sephirothic Cross Angels (Earth)	Yes	No
82	Kerubic Angels (Earth)	Maybe	No
83	Archangels (Earth)	Yes	No
84	Ruling Angels (Earth)	Yes	No
85	Lesser Angels (Earth)	Maybe	No
86	Demons (Earth)	No	Yes

The Enochian Aiq Bkr Reduction Ritual

Shuffle the cards while concentrating on a question or situation and then select one from the pack. Note the number of the card, and use Aiq Bkr (adding each digit of the number together) to reduce that number to a number between 1 and 9. For example, the Demons of Fire card is number 44, which reduces to 8 ($4 + 4 = 8$). The Kerubic Angels of Earth is number 82, which reduces to 1 ($8 + 2 = 10$ and $10 = 1 + 0 = 1$). Using this resulting number, look at Table 11 to intuitively select the word that best fits your situation or "answer."

TABLE 11
Standard Aiq Bkr Reductions

Result	Meaning
1	Unity, Oneness, Extension, Spirit, Self
2	Duality, Divine Will, Ego
3	Matter, Manifestation, Intelligence, Space, Soul

Result	Meaning
4	Solidity, Firmness, Time, Memory
5	Spirit and Matter Combined, Man, Will, Motion
6	Animation, Life, Mind, Imagination
7	Completeness, Wholeness, Desire, Satisfaction
8	Cycles, Spirals, Creativity, Reason, Intellect
9	Stability in Change, Consciousness, Animal Being

Using the Tarot Deck in Pathworking

One of the most popular exercises conducted with models of the Magical Universe, such as the Qabalistic Tree of Life or the Enochian Watchtowers and Aethyrs, is pathworking through the invisible worlds and their inter-connecting pathways. The objective of pathworking is to allow consciousness to flow out of its normal physical focus and travel through one or more

of the paths and globes of the model. There are several benefits to pathworking. Perhaps the most obvious is gaining direct knowledge and experience of those invisible worlds that surround our physical senses. We also can learn valuable lessons about the structure of consciousness, who and what we are, and what happens to us after we die.

Numerous books on this subject are available. Most are from the viewpoint of the experienced magician, and few provide appropriate warnings for the beginner. Although most of today's authors and publishers say that pathworking is easy and safe, the truth is that pathworking is neither easy nor is it without risk. Melita Denning and Osborne Phillips provide an easy-to-understand introduction to pathworking:

A Pathworking is, essentially, a "guided meditation" designed to lead the participants into the Magical State of Consciousness of the Sphere which is approached, so that authentic entry into it

may be effected. (*Magical States of Consciousness*, Llewellyn Publications, p. 10.)

Their book discusses how to pathwork the lower paths of the Tree of Life, but it too lacks any warnings to beginners. The publisher's introduction states:

Pathworkings are structured narratives evoking images and feelings, a progressive series of happenings that are visualized in a heroic journey of unfolding dimensions, carrying the reader/listener/participant from the mundane world to higher levels of consciousness.

It is important to note that there are dangers here as well. Pathworking, if done effectively, assumes out-of-body experiences that are not always entirely safe. Our safety through the invisible worlds of the Magical Universe will largely depend on our karma. Probably the chief danger is an inflated ego. This sometimes leads to

delusions of grandeur associated with egomania. A second danger is that the magic itself seeks to change the personality. The goal is enlightenment in some form, and this always implies changes to the personality. Hopefully, these changes will be for the better, but any degree of egomania can cause undesirable changes to the personality, which could require therapy to correct. (For details on possible death or insanity resulting from pathworking, see Appendix C of *The Enochian Workbook*.)

To do pathworking, begin by sitting quietly until you feel relaxed. You should never be in a hurry. The process is similar to a yogic meditation exercise. Anyone who has practiced some form of yoga meditation should have no trouble pathworking. But even with no previous practice, imagination alone is usually good enough to provide some success. There is no right or wrong way to practice pathworking. You can sit in a chair, or in a full lotus position, whichever you prefer. The objective is to

forget your physical body. Postures and breathing techniques are devices to that end.

Imagine yourself traveling through the Watchtowers and Aethyrs. It is not necessary to perform elaborate rituals or yogic breathing exercises, although some students find these to be helpful. The classic magical technique used by members of the Hermetic Order of the Golden Dawn to pathwork the twenty-two pathways on the Tree of Life consisted of visualizing the appropriate Tarot card as if it was a door into the region. (For a detailed example of pathworking the thirty-second path of the Tree of Life, Tau, see Chic and Sandra Tabatha Cicero, *Self-Initiation into the Golden Dawn Tradition*, Llewellyn Publications, pp. 305–311.) Techniques such as rituals and forced meditations should be used with caution, and only after proper preparation under qualified supervision. Otherwise, we tend to see these inner regions through our own

aura, which colors our vision with our own likes, dislikes, opinions, biases, and so on. Without guidance, we often see what we want to see rather than what is really there.

Imagination is a powerful tool that allows us to go beyond ourselves. There is no such thing as “mere” imagination, because imagination is one of our inherent abilities that links us with divinity. A Taoist master wrote:

The beauties of the highest heavens and the marvels of the sublimest realms are all within the heart: this is where the perfectly open and aware spirit concentrates. (*The Secret of the Golden Flower*, Cleary [trans.], Harper, p. 6.)

Although most people tend to dismiss the imagination as fanciful thinking (which it sometimes is), nevertheless its power to stir magical forces latent within us has been well-known for countless centuries.

Geshe Kelsang Gyatso describes techniques of Tibetan Yoga and adds, "This is accomplished by relying mainly upon the power of imagination." (*Clear Light of Bliss*, Tharpa, p. 58.)

From a psychological perspective, the Swiss psychologist Carl Jung wrote:

By means of "active imagination" we are put in a position of advantage, for we can then make the discovery of the archetype without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. ("On the Nature of the Psyche," *The Basic Writings of C.G. Jung*, Violet Staub de Laszlo [ed.], The Modern Library, p. 81.)

In Jungian terms, active imagination can be used effectively to communicate with the archetypes of the collective unconscious. In terms of our Tarot cards, active imagination (or what is sometimes called the magical imagina-

tion) can be used to help us shift our consciousness into the realm depicted on the card.

Dr. Franz Hartman also wrote about our active imagination, from a magical point of view:

Perception is passive imagination, because if we perceive an object, the relation which it bears to us comes to our consciousness without any active exertion on our part. But there is an active imagination by which we may enter into relation with a distant object in space by a transfer of consciousness. (*Magic White and Black*, Van Nuys [ed.], 5th ed., Newcastle Publishing, p. 173.)

The philosophical question of whether the Magical Universe exists externally or internally to us is of no consequence. To do effective path-working we must act as if the Magical Universe exists external to us.

As we continue to conduct pathworking, and gain some degree of proficiency, we will encounter various psychic experiences in accordance with our karma. The subconscious contents of our mind will, at certain karmic intervals, project themselves into our imaginative experiences. At specific locations we may encounter, for example, either Angels or Demons. In this way, we confront aspects of ourselves as we really are, without the masks of social convention or wishful thinking. If we remain receptive, we can learn important lessons about ourselves which may be pleasant or unpleasant, but are always helpful if we are open to them. The very fact that our experiences during pathworking are karmic is a reason for some concern and for exercising caution. During psychoanalysis (which can also be painful) we are accompanied by a helpful guide, the therapist. In the same way, a qualified specialist should help guide us during and after our pathworking exercises. In most

cases of group pathworking, this is exactly the case. But many of us must practice alone, and this increases any psychological risk.

When we talk about traveling into invisible realms of the Magical Universe, we mean that our consciousness, not our physical body, travels to these places. The premise of pathworking is that the localities actually exist somewhere in the Magical Universe. Pathworking requires us to shift the focus of our consciousness to another plane. Although this may seem difficult at first, we must remember that we do this unconsciously and automatically every time we go to sleep.

Certain areas in the Magical Universe will allow for a general agreement with respect to certain observations. These mutual agreements are sometimes called signposts. Members of the Golden Dawn used skrying techniques to visit the globes and paths of the Tree of Life and the Watchtower Squares of Enochian

Magic. They used known signposts to check their work. In our book, *Enochian Yoga*, we state:

They devised a complicated but ingenious scheme in which specific characteristics (known as signposts) for each Square could be determined. The advanced members of this Order followed in the path of Dee and Kelly by skrying over the Tablets and visiting via the astral body, or Body of Light (a poetic term for the human aura), the places in the invisible worlds represented by the Squares of the Tablets in the same manner as Kelly had done. They carefully recorded the results of their experiences just as Dee had done. The results of individual skrying were then compared to the known signposts as a check for authenticity. (p. 4)

Like key points of interest on a tourist's map, signposts can indicate your actual progress in these regions.

Personal experiences having no bearing to known signposts indicate that you have strayed into the wrong areas.

Most pathworking exercises invoke specific emotional and psychic responses; they are very descriptive and detailed. Such detailed descriptions are deliberately avoided here for several reasons. First of all, there are entirely too many possible experiences available to us in these cards to even begin to describe them in any detail. Also, detailed pathworking implies that we will all react similarly to the same stimuli and all undergo similar encounters with each card. Instead, the specific details are left to your own karma.

When pathworking the Major Arcana Aethyrs, begin with card 30, TEX, and proceed upward, one by one, to card 1, LIL. Use each card as a psychic door. If you have trouble getting results, practice the ritual given above. (A brief description of the lower Aethyrs is given in our *Enochian Magic: A Practical Manual* and also in our *An Advanced Guide to Enochian*

Magic, both by Llewellyn Publications.) It is best, however, if you try to pathwork the cards on your own, without being influenced by our experiences in these regions.

When pathworking the Minor Arcana Watchtowers, begin with Earth, then proceed to Water, then Air, and then Fire, going through each card from Demons to the King. In short, it is probably safest to pathwork the Minor Arcana from card 86, one by one, to card 31, because, in general, they follow a serial progression from earth to the spiritual realms far from earth (not far in a spacial sense, but rather in a dimensional sense).

Pathworking exercises can be ended with a simple banishing ritual such as a pentagram or a hexagram ritual. (See Lesson 22 and 23 in our *Enochian Workbook*.) You should also keep a written record of all of your pathworking experiences.

Chapter Four

STUDY PROGRAMS

Two-Week Study Program for Beginners

New users of the Tarot cards are often intimidated by having to master the meanings of the Tarot cards so they can accurately interpret a Tarot card reading. The possible interpretations of even a small spread, like the Ten-Card Celtic Spread, are formidable in number. Essentially, you have 1 in 73,350 chances of interpreting the spread with complete accuracy. Don't let this intimidate you, however, because your subconscious mind, once trained, will instinctively know which meanings apply to any given

reading. Also, though you will eventually want to memorize the meanings for all eighty-six cards, it is not necessary to assimilate all of this information at one time. By following this sensible training program, anyone can become a fairly proficient reader within two weeks. Learning to interpret a Tarot spread will take time and practice, but the rewards will make the effort well worthwhile.

Start the training program by setting up a study area. You will need a room which is free of outside distractions, a table, a comfortable chair, your deck of cards, this book, a box to store your card deck (preferable silk-lined), a loose-leaf binder with lots of blank pages, and a pen or pencil. The loose-leaf binder will become a diary of all your work with the Tarot cards so be sure to store it in a safe place. Eventually it will store very private information about yourself and other people so you might want to purchase a lockable storage box for it.

The next step in the training program is for you to become familiar with the various cards in the Major Arcana. Try to study three cards each day. Using this book (and also our book *Enochian Tarot*), learn their various personalities and possible meanings. Make them your friends. Write down any personal impressions you have about each card in your notebook. In ten days, you should know all thirty cards and be ready to try some of the quick and easy spreads.

Start with the Three-Card Enochian Spread (pages 58–59) and the Three-Card Pyramid Spread (pages 59–60). Become aware of the significance of the placement of the cards in each spread. Memorize the placement information. It will be the basis for all future work with the cards. Master each spread thoroughly. You should be able to lay the spreads without benefit of the book and be able to give a skillful reading. If you find yourself hesitating over the

meaning of a card, or the significance of a placement, go back and reinforce the missing information before moving on. As you learn to understand a spread, practice interpreting the reading. Which card meanings seem to correspond to the position significance of the card? Which meanings correspond to the surrounding cards? By the process of elimination, you should come up with one or two meanings that appear appropriate. Write down your interpretation of the spread using the sample reading chart on page 101, adapting the chart as needed.

To facilitate the recording of your readings, use blank reading charts for all the spreads. Page 102 shows a sample reading chart for a typical Enochian Spread. You can easily make blank charts for any of the spreads that you want to use. Use these charts faithfully. They will not only serve as a record of your progress in learning to interpret the cards, but will also greatly accelerate the learning process.

Sample Reading Chart

Name of querter: _____
 Date of reading: _____
 Question asked: _____
 Title of spread used: _____
 Reading interpretation: _____

Significance of card position 1: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Significance of card position 2: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Significance of card position 3: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Summary of spread reading: _____

Sample Reading Chart for the Three-Card Enochian Spread

Three-Card Enochian Spread

Name of querster: *Jerry*

Date: *May 20, 2000*

Question: *Will past problems be resolved?*

Card position 1: Near past influences

Card no. 24

Title: *NIA*

Card is: *Reversed*

Meaning: *Restriction*

Card position 2: Present tendencies or
influences

Card no. 47

Title: *AAOZAIF*

Card is: *Not reversed*

Meaning: *Understanding*

Card position 3: Future tendencies or
influences

Card no. 15

Title: *OXO*

Card is: *Not reversed*

Meaning: *Happiness*

Outcome: *Good chance that past problems will be resolved.*

Within two weeks you should be proficient with the three-card spreads and be able to do readings for yourself. Remember, however, that three-card readings are not terribly accurate. You will want to continue honing your skills until you are able to use the whole deck with some of the more advanced spreads.

Four-Week Advanced Study Program

Students who have completed the two-week study program should be ready to start learning some of the more advanced spreads and reading techniques. During your studies you will probably find a couple of spreads with which you feel very comfortable. If so, limit your practice to those spreads. You can go back and increase your familiarity with the other spreads later. Devote the time saved on learning new spreads to becoming familiar with the cards of the Minor Arcana. If you study two cards a day

for twenty-eight days, you will have mastered the Minor Arcana by the end of this course.

While you are learning the cards of the Minor Arcana, practice laying the various spreads in this book and interpreting the readings. Continue using the Major Arcana cards until you have mastered the Minor Arcana cards.

Once you are proficient in reading the Tarot for yourself, it is time to do readings for your family and friends. Start with your most patient friends and relatives. You don't need criticism at this stage of development. Write down the results of these readings for future reference. Keep the readings in your notebook. As the future unfolds, check your predictions against what happens. If you have taken the time to learn your craft carefully, the charts should indicate a high level of accuracy.

Occasionally there are situations that can cause seemingly faulty readings. Some people have such fragmented personalities that it is almost impossible to

precisely foretell their futures. Other people have a hard time concentrating. They think they are focusing all their mental energy on one question while really thinking about something else entirely. Environmental distractions can interfere with the querter's or reader's concentration. At other times, the questioner may willfully change the direction his or her life is taking, after the Tarot reading. All of these variables have to be taken into consideration. Do not be discouraged by early "failures." Your accuracy will increase with practices. Remember, the Tarot is most precise when used over a relatively long period of time. It is least accurate when used as a "quick peek" into the future.

There are steps you can take to help improve the accuracy of a reading. Provide the querter with a distraction-free environment. Choose a room that is away from the hustle and bustle of the neighborhood. Use drapery that helps deaden noise. Use

subdued lighting. Provide a table with a calming colored cloth. A light blue colored cloth in linen, silk, or cotton is often a good choice. Provide chairs that are padded, comfortable, and nonrestricting. It doesn't help if the querter is squirming in his or her seat.

If you sense, or you know, that the querter is a highly agitated person, or is a person with a fragmented personality, do not have them shuffle your deck. Rather, have them merely touch the deck. Then, while both of you concentrate on the question being asked, shuffle the deck and cut it for the querter. This serves a twofold purpose. It keeps your deck from becoming permanently tainted with fragmentary vibrations, and it helps you "center" the deck on the question being asked. You act as a surrogate querter.

The technique to use for a person who is unaware of the question he or she really wants answered is virtually the same as for the person with the

fragmented personality, except that this person can be allowed to shuffle the cards. As the reader, you will have to free your mind of all environmental and internal distractions so that you will be able to zero in on what is really the question being asked. This takes practice and diplomacy.

Some people hide questions of great importance even from themselves. They possibly could get testy if you bring that question out into the open. You have to find a way to put the querter into a receptive state of mind to discuss the real issue at hand. An example of this would be the querter who tells you he wants to ask about the fidelity of his sweetheart. When reading the cards you get definite indications that the real question revolves around health. Gentle probing of the querter reveals that he is gay and he is afraid that his lover has been unfaithful and has given him AIDS. The cards reveal that the querter's health is still good, but his

lover is definitely deceiving him. You advise the reader to re-evaluate his need for this person's affection in view of the strong possibility that continuing the relationship could endanger his life. You should also advise the querster to seek appropriate medical confirmation of the reading.

Once you are totally competent using the Major Arcana portion of the deck, it is time to incorporate the Minor Arcana. As with the Major Arcana, practice reading alone until your skills are well honed.

As you work with your Tarot deck, you will imprint it with your own unique vibrations. A miniscule part of you will be in every reading and will shade or tinge the interpretation of that reading. This must be taken into consideration whenever you interpret the cards.

Tarot interpretation can be a personally and financially rewarding sideline or profession. The time spent learning the craft proficiently will

enhance the process for both reader and client.

Example of a Typical Reading

For this example we will use the Major Arcana cards and the Ten-Card Celtic Spread. The querster is a professional woman in the prime of her life. She is about to consider a major career change. She wishes to know if the change will be beneficial professionally. While concentrating hard on the question, she shuffles the deck, cutting it three or four times as she shuffles. When the cards feel right, she turns the deck and hands it to the reader. The reader places the deck in front of him—in the same position the querster handed it to him. The reader starts the reading. See pages 110–112 to analyze the results of the reading.

*Example of a Typical Reading for the
Ten-Card Celtic Spread*

Significance of card position 1: *Present influences*

Card no: 14

Title of card: VTA

Card is (is not) reversed: *Not reversed*

Meaning: *Detachment, independence, egoity, aloofness*

Significance of card position 2: *Present obstacle*

Card no: 20

Title of card: KHR

Card is (is not) reversed: *Not reversed*

Meaning: *Fate, destiny, repetition, spirals*

Significance of card position 3: *Specific goal*

Card no: 11

Title of card: IKH

Card is (is not) reversed: *Reversed*

Meaning: *Fear, surprise, lack of preparation*

Significance of card position 4: *Broad past influences*

Card no: 17

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Title of card: TAN

Card is (is not) reversed: *Reversed*

Meaning: *Immorality, discord, imbalance*

Significance of card position 5: *Near past influences*

Card no: 21

Title of card: ASP

Card is (is not) reversed: *Reversed*

Meaning: *Desolation, emptiness, futility*

Significance of card position 6: *Near future influences*

Card no: 19

Title of card: POP

Card is (is not) reversed: *Reversed*

Meaning: *Death, stagnation, peace*

Significance of card position 7: *Quester at present*

Card no: 23

Title of card: TOR

Card is (is not) reversed: *Reversed*

Meaning: *Lack of energy, gaiety, frivolity*

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Significance of card position 8:

Environment at present

Card no: 3

Title of card: ZOM

Card is (is not) reversed: *Reversed*

Meaning: *Destruction, bondage, lack of
control*

Significance of card position 9:

Inner emotions

Card no: 29

Title of card: RII

Card is (is not) reversed: *Reversed*

Meaning: *Indecision, delay, impurity,
injustice*

Significance of card position 10:

Final result

Card no: 1

Title of card: LIL

Card is (is not) reversed: *Not reversed*

Meaning: *Completeness, satisfaction,
wholeness, innocence*

Knowing the nature of the question being asked helped the reader easily eliminate the nonapplicable meanings. Looking over the remaining list of meanings he was struck by the emphasis on the futility and hopelessness the querter felt about her current job. This led him to choose a present influence of detachment—that is, the querter's wish to separate from the current job. The present obstacle seemed to be that the querter was leaving the decision up to fate instead of taking matters into her own hands. This meant that the specific goal was going to be a surprise—an unknown change. The reader felt the broad past influence showed discord and the near past influence was a sense of futility which caused the querter to feel that her future was going to be more stagnation in her job. The querter at present felt a lack of energy caused by her feelings of lack of control of her present work environment. The querter's inner

emotions were torn by indecision (corresponding to destiny and surprise in the present obstacle and specific goal positions). Fortunately, in spite of the quester's lack of determined action, the final result promised change with completeness and satisfaction (change indicated by destiny of present obstacle and surprise at specific goal).

GLOSSARY

Adept: (*adj.*) Skilled, masterful, expert.

(*n.*) A person who is highly skilled, masterful, or expert; a mage; a skilled magician.

Aethyrs: Also called Aires. (*n.*) Thirty

distinct and contiguous subtle regions of the Magical Universe.

They range from the spiritual through the mental and astral to the etheric. The Major Arcana of the Enochian Tarot deck.

Aggregate: (*n.*) A collection of parts.

Aiq Bkr: See *Qabalah of Nine Chambers*.

Altruism: (*n.*) Philanthropy, charity, generosity, or selflessness.

Angel: (*n.*) One of the inhabitants of the Watchtowers or Aethyrs.

Archangel: (*n.*) A high-ranking Angel of the Watchtowers; ranked between the Kerubic Angels and the Lesser Ruling Angels.

Ascending: (*adj.*) Rising. (*v.*) To rise or climb.

Aura: (*n.*) The Body of Light, a subtle, invisible body which surrounds and interpenetrates the physical body.

Authority: (*n.*) Power, strength, influence, or supremacy.

Babalon: Name of the primary goddess of Enochian Magic who resides in the second Aethyr, ARN.

Body of Light: (*n.*) A subtle, invisible body that surrounds and interpenetrates the physical body, the aura.

Call: (*n.*) Magical words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See also *Keys*.)

Chaos: (*n.*) The state of disorganization, disarray, and confusion.

City of Pyramids: (*n.*) Region of the fourteenth Aethyr, VTA.

Correspondence: (*n.*) An association or correlation between two or more things.

Cosmos: (*n.*) The universe, an orderly, harmonious system.

Court card: (*n.*) A King or Senior card.

Crowley, Aleister: A magician who wrote *The Book of the Law*. He was one of the most famous magicians of the twentieth century.

Crystallization: (*v.*) To manifest or precipitate into the material.

Cup: (*n.*) A magical weapon used in the Watchtower of Water.

Cycle: (*n.*) Progression, sequence, or series.

Dee, Sir John: Court Astrologer to Queen Elizabeth I of England, and together with Edward Kelly was the revealer of Enochian Magic.

Deities: (*n.*) More advanced, spiritual identities of the Watchtowers.

Demon: (*n.*) The lowest ranked inhabitant of the Watchtowers.

Descending: (*adj.*) Sinking. (*v.*) To sink or lower.

Divination: (*n.*) The art of fortunetelling or predicting the future.

Diviner: (*n.*) Forecaster, reader, or prognosticator.

Dualistic: (*adj.*) Two-sided, polar, contrasting, complementary, or opposite.

Ego: (*n.*) The human persona or personality. When capitalized, it is the entity that reincarnates the individuality.

Element: (*n.*) Building blocks of the cosmos, i.e., Fire, Earth, Water, and Air.

Embodiment: (*n.*) The state of being in a physical body.

Enlightenment: (*n.*) The state of being enlightened, a state of understanding.

Enochian Magic: (*n.*) A system of magic revealed to John Dee and Edward Kelly during the reign of Elizabeth I.

Esoteric: (*adj.*) Hidden, occult, secret, or unknown.

Exoteric: (*adj.*) Revealed, known, bare, or disclosed.

Expression: (*n.*) Reflection, offspring, image, or likeness.

Favorable: (*adj.*) Positive, promising, auspicious, or advantageous.

Foreknowledge: (*n.*) Advanced knowledge of things to come.

Gematria: (*n.*) A system of replacing letters and words with their numerical equivalents in order to find hidden correspondences.

Governor: (*n.*) A ruler of the Aethyrs.

Great Cross: (*n.*) Highest region of a Watchtower. On a Watchtower Tablet, this region forms a cross in the center.

Great Watchtowers: (*n.*) The four vast regions that surround our physical world. Each Watchtower corresponds to a cosmic element: Earth, Air, Fire, or Water.

Great Outer Abyss: (*n.*) The tenth Aethyr, Zax, the region that separates formless spirit from material manifestation.

Hermetic Order of the Golden Dawn: (*n.*) A highly secret group of occultists who first formed at the turn of the century in London, England.

Higher Self: (*n.*) The Spiritual Self or genius, the divine aspect of a man or woman.

Holy City: (*n.*) A highest region of the subtle planes conceivable to the human mind. It stands on the brink of the Great Outer Abyss.

Holy Guardian Angel: (*n.*) Name given to Enochian Magic for the Higher Self, which resides in the eighth Aethyr, ZID.

Inertial: (*adj.*) Disinclined to move or act.
To stay in one position.

Initiate: (*n.*) A person who has been initiated into a school of occultism.

Initiation: (*n.*) A new viewpoint, or perspective of something.

Interpenetrating: (*v.*) Merging together of two or more things. (*adj.*) Two or more things merging together.

Interpreting: (*v.*) Clarifying, explaining, or revealing the meaning or significance of a Tarot reading.

Karma: (*n.*) The natural law of cosmic justice.

Kelly, Edward: A gifted psychic during the reign of Elizabeth I of England. Co-revealer of Enochian Magic.

Kerubic Angel: (*n.*) An inhabitant of a Kerubic Square of the Watchtowers. Ranked between Sephirothic Cross Angels and the Archangels.

Key: (*n.*) Words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See *Call*.)

Layout: (*n.*) The way the cards are placed in the spread.

Lesser Ruling Angel: (*n.*) A low-ranking Angel of the Watchtowers; ranked

between the Archangels and the Lesser Angels.

Lesser Angel: (*n.*) The lowest-ranking Angel of the Watchtowers; ranked between the Lesser Ruling Angels and the Demons.

Lesser Squares: (*n.*) The lowest regions of the Watchtowers.

Macrocosm: (*n.*) A universe.

Magic: (*n.*) The science and art of bringing about change in conformity to will, any deliberate act.

Magical Universe: (*n.*) The invisible, subtle planes and subplanes that surround our physical world.

Magick: (*n.*) The New Age spelling of "Magic."

Magus: (*n.*) The highest ranked practitioner of the magical arts.

Major Arcana: (*n.*) Also called Greater Arcana, Trumps, Trumps Major, Atouts, or Triumphs. A section of a Tarot deck that depicts the major cosmic forces. In Enochian Tarot, the section of cards which represents the Thirty Aethyrs (Aires).

Manifestation: (*n.*) A downward expression or precipitation of spirit into matter.

Master: (*n.*) A skillful practitioner of the magical arts. An adept or initiate.

Maya: (*n.*) The principle that all manifestation is inherently an illusion or fallacy.

Meaning: (*n.*) Significance, interpretation, or message.

Mediation: (*n.*) The act of contemplation or reflection on a thought; a technique used in yoga.

Microcosm: (*n.*) A universe in miniature.

Minor Arcana: (*n.*) Also called Lesser Arcana, The Four Suits, Minor Trumps. A section of a Tarot deck that depicts the minor cosmic forces of our universe. In Enochian Tarot, the section of cards that represent a deity, or group of deities, who inhabit(s) regions of the Four Great Watchtowers.

Nature: (*n.*) Character, disposition, personality, or temperament.

Negative: (*adj.*) Reversed orientation of a card. Bad, poor, or inauspicious connotation.

Nemo: A spiritual leader who resides in the thirteenth Aethyr, ZIM.

Objective: (*adj.*) Viewpoint from self outward into the world.

Occult: (*adj.*) Hidden, unseen, unknown, mystic. (*n.*) Cabalism, mysticism, supernatural.

Occultist: (*n.*) A person who studies magic, alchemy, astrology, etc.

Order: (*n.*) A club, fraternity, brotherhood, or society.

Orientation: (*n.*) The positive or negative rotation, or turn, of a card in a spread. Cards situation upright have a positive orientation. Cards that are upside-down (reversed) have a negative orientation.

Pentacle: (*n.*) A magical weapon used in the Watchtower of Earth. Also spelled pentacle.

Plane: (*n.*) A division or region of the cosmic universe.

Polar forces: (*n.*) Complementary or contrasting forces.

Positive: (*adj.*) Upright orientation of a card. Auspicious, favorable, or good connotation.

Priestess of the Silver Star: Name of goddess who resides in the nineteenth Aethyr, POP.

Prognosticator: (*n.*) Fortuneteller, diviner, or forecaster.

Projection: (*n.*) Forecast or prediction.

Qabalah (Qabbalah): (*n.*) Also spelled Kabala, Kabbala, Cabala. Hebrew (Jewish) theosophy—a system of occult or esoteric philosophy.

Qabalah of Nine Chambers: (*n.*) A method of reducing large numbers into a number between 1 and 9. Also called Theosophic Reduction.

Reading: (*v.*) Interpreting the meanings of the card. (*n.*) The interpretation of a spread's message.

Retribution: (*n.*) Punishment for bad acts and rewards for good acts; karma.

Rite: (*n.*) Ceremony or ritual.

Ritual: (*n.*) Ceremony or rite.

Samadhi: (*n.*) A mystical experience, mental state while in the higher Aethyrs.

Scepter: (*n.*) Wand, rod, or baton.

Seeker: (*n.*) A person who searches for answers, a person who aspires to reach a goal, a person who explores new ideas.

Senior: (*n.*) An advanced ruler of the Watchtowers.

Sephirothic Cross: (*n.*) A region of the Watchtowers that lies between the Great Cross Squares and the Lesser Squares.

Silver cord: (*n.*) The psychomagnetic link between the subtle body and the physical body.

Skrying: (*v.*) Technique used to see into the subtle regions that surround our physical world.

Spell: (*n.*) An incantation.

Spread: (*n.*) The pattern formed by the cards laid out on the table.

Subjective: (*adj.*) Viewpoint from world into the self.

Subplane: (*n.*) Small subdivision of a cosmic plane.

Subtle: (*adj.*) That which exists beyond the physical senses.

Sword: (*n.*) A magical weapon used in the Watchtower of Air.

Symbolism: (*n.*) The representation of abstract ideas and things by use of symbols, pictographs, glyphs, etc.

Tablet of Union: (*n.*) A map of the spiritual planes above the Great Outer Abyss.

Tarot: (*n.*) A card-based system of fortunetelling or prophesy; a system of enlightenment.

Theosophic Reduction: See Qabalah of Nine Chambers.

Theosophy: (*n.*) Ancient, esoteric wisdom. Also, the modern theosophical movement founded by H. P. Blavatsky in 1875.

Tone: (*n.*) Attitude, manner, style, or vein.

Transcendence: (*v.*) To go beyond.

Transmutation: (*n.*) Change from one thing into another.

Tree of Life: (*n.*) A Qabalistic model used in Western magic to depict the invisible worlds and pathways of our universe.

Unfavorable: (*adj.*) Negative, bad, adverse, or inopportune.

Vibrations: (*n.*) Emanations that radiate from the physical body. The feeling, or tone of an object.

Wand: (*n.*) A magical weapon used in the Watchtower of Fire.

Watchtower Tablet: (*n.*) A map of the a large region of the magical universe.

Yoga: (*n.*) A system of meditation.

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INTRODUCTION

The Enochian Tarot is based on the magical writings of John Dee, who is generally credited with the “discovery” of Enochian Magic. Dee learned about Enochian Magic from Angels who talked to him through his psychic partner, Edmond Kelly (or Edward Kelley). The magical universe described in Dee’s diaries is different from that found in the Qabala or anywhere else. The magical universe of Enochian Magic is based largely on two parts: four Great Watchtowers and thirty Aethyrs or Aires.

The Tarot is a deck of playing cards whose beginnings are lost in history.

However, the cards that are known from history all contain symbols that represent occult teachings throughout the ages. Today we have a multitude of Tarot card decks. Virtually all of these follow the Qabalistic Tree of Life pattern of twenty-two Major Arcana cards and a Minor Arcana consisting of four suits (there are twenty-two letters in the Hebrew alphabet and twenty-two paths on the Tree of Life). The Enochian Tarot differs in this pattern only in that it has thirty Major Arcana cards instead of twenty-two. Each Major Arcana card or trump describes one of the thirty Aethyrs. This fundamental difference in Tarot design reflects the basic difference found in the magical universe that is described in Enochian Magic. This is important, because in order for a Tarot card deck to work, it must faithfully reflect the magical universe.

The Tarot cards originated long before modern psychology. The designers, whoever they may have

been, attempted to preserve key religious, sociological, and psychological processes and relationships, and yet did not have the proper words in which to express their ideas. Their language was limited to expressing the experiences of the common human of those times. For example, the notion of ego and the subtle relationships between ego and the subconscious were totally unknown to the common person, and thus no words had been coined to express them. In short, their task was to preserve as well as to disseminate the esoteric ideas realized by the highest mind's of their day, but they had very limited exoteric means in which to work. Their answer to the problem was the use of symbols. H. P. Blavatsky expressed this process when she wrote:

The primitive purity of a creed can become soiled; its apostles can degrade and soil it by the inevitable admixture of human element. But its symbolism as

the concrete expression of some now lost idea of the founder, will survive forever. (*Collected Writings*, Theosophical Publishing House, Vol XIII, page 300).

Because the ancients couched their ideas in symbols, they have survived through the centuries. Unfortunately, the meaning of many of the symbols used has either become lost over the long span of years, or has been changed in subtle ways. This has led to the many discrepancies that exist in the numerous Tarot books available today. Modern authorities read into the symbols their own biases and views, and in some cases, have deliberately "refined" the cards to better reflect their own ideas.

The Enochian Tarot cards also contain symbols. These symbols represent a conscious attempt to describe the general atmosphere of each Aethyr or major Watchtower region. Because they are relatively new, their effectiveness over time remains to be seen.

However, many have reported remarkable results with them. According to occult tradition, the magical universe can be seen as existing external to us, while at the same time reflecting our inner psychology (human are, according to this tradition, a microcosm of the macroscosmic universe). When the Tarot is designed correctly, it will not only express the outer magical universe, but also the inner psychic worlds and forces that govern our psychological lives. In this way, they can be used as doors to other worlds as well as mirrors into our own psyches.

Chapter One

THE ENOCHIAN TAROT

What Is Enochian Tarot?

The Enochian Tarot is a deck of eighty-six cards designed by Gerald and Betty Schueler and rendered by Sallie Ann Glassman, an artistic member of the O. T. O.

Enochian Magic was given to Dr. John Dee by a group of Angels through his psychic seer, Edmond Kelly, during the reign of Queen Elizabeth in England. All that we know today of the original system comes down to us largely from what remains of Dee's diaries and magical notes.

In its original form, this magical system was largely one of ritual magic

in which the magician could invoke or evoke various Angels or invisible beings. The Angels also gave Dee a magical language called Enochian, or simply, the Angelic Language.

Since Dee's original notes, this magical system was expanded and elaborated by the Golden Dawn and by Aleister Crowley to include astral travel (called traveling in the spirit vision) to the regions described on Holy Tablets by the Angels to Dee. The Schuelers have now expanded this system to include a Tarot deck of eighty-six cards, each card containing a portrait or symbolic representation of one of these regions.

The Enochian Tarot cards are primarily used to foretell the future but can also be used for rituals and for pathworking the Enochian magical universe. Forecasting the future is a superficial use of the powers of the Enochian Tarot. It is, rather, a powerful psychological tool that can allow you to look deep inside your subconscious and "see" the direction your life is taking.

The Enochian Tarot is an easy-to-use system of self-discovery that can help you see your self, your world, and all of the past, present, and future relationships between the two.

TABLE 1
Differences Between Tarot Decks

Traditional	Enochian
Major Arcana (22)	Major Arcana (30)
Minor Arcana (56)	Minor Arcana (56)
Wands	Fire
Swords	Air
Cups	Water
Disks	Earth

In order for you to use any Tarot deck for forecasting, you must accept the doctrine of free will—because if nothing in your future can be changed, then there is no real benefit to knowing what will happen beforehand. We need to accept the concept that each life is a many-branched road rather than a single straight path, that the future is a realm of possibilities. Each branch along the road represents a

choice that we must make. Each new path has signposts to guide you. Some paths offer immediate rewards but end abruptly. Other paths are terribly complex and hard to navigate, but promise ultimate fulfillment at the end. Some paths are easily traveled, but offer no great prize at the conclusion. Each path has its own set of characteristics and remuneration. It is up to you to choose your path and to take the right branch as it appears.

The Tarot is your map of life. With it you can choose the road you want to wander. Instead of being an uninformed victim of subconscious karmic forces, you can gather your inner strength and consciously change the path your life is to take.

The Tarot is a magical key to self-determination and, with that key, we can open any door.

Basic Tarot Terminology

Layout: The way the cards are placed in the spread.

Quester: A person wishing to have their fortune told. Also referred to as the enquirer or querent.

Reader: A person with the understanding and knowledge needed to read the Tarot cards.

Spread: The "pattern" formed by the cards laid out on the table before the reader.

Significator: The card which represents the quester.

Basis of the Enochian Tarot System

This Enochian Tarot deck is specifically designed to be a medium of enlightenment. It is a map into the realms of spiritual bliss—a record of our relationship with the cosmos. In short, it is a textbook of occult teachings. The Golden Dawn equated each Tarot trump with a path on the Qabalistic Tree of Life. In this way, it was a symbolic map of inner space, describing the highways of consciousness from the lofty spiritual heights of

divinity down to the material world of human beings and matter. Seen in this light, the purpose of the Golden Dawn Tarot and Enochian Tarot is identical. Although the “pathways” are slightly different, they can take you over the same terrain and should allow you to reach the same states and stages of consciousness.

Each card of the Major Arcana represents a locality—one of thirty regions called the Aethyrs or Aires. Each card of the Minor Arcana represents a deity or group of deities who inhabit regions in what are called the Four Great Watchtowers. By using appropriate ritual and meditation techniques, you can focus your mind on a specific card, and it will act as a door into the corresponding region of the invisible worlds. Each card can also serve as a magical communication link between you and the deities who are pictured on it. The five main regions of these worlds defined in Enochian Magic are the Four Watchtowers and the Tablet of Union as shown in Table 2.

TABLE 2
Cosmic Planes in Enochian Magic

Enochian	Occult
Our Earth	physical plane
Watchtower of Earth	etheric plane
Watchtower of Water	astral plane
Watchtower of Air	mental plane
Watchtower of Fire	causal plane
Tablet of Union	spiritual plane

Table 3, page 8, contains the correspondences between the Major Arcana cards, the letters of the Hebrew and Enochian alphabets, and planetary influences.

Note: Hebrew and Enochian, when translated into English, have primary and secondary associations because the English alphabet has twenty-six letters, which is more than either Hebrew (twenty-two letters) or Enochian (twenty-one letters). Thus, correspondences between the three alphabets involve using both primary and secondary associations. Extra letters (secondary) are shown in parenthesis in the tables that follow.

TABLE 3

Major Arcana Card Correspondences
(by Merlinus Sortiarius)

Attribution	Hebrew	Enochian	Major Arcana
Air	A	H	LIL (1)
Mercury	B	F	MAZ (6)
Moon	G	Z	VTI (25) DES (26)
Venus	D	D	PAZ (4)
Aries	H (E)	M	IKH (11)
Taurus	V (U)	A	ZID (8) BAG (28)
Gemini	Z	S	TAN (17) ZEN (18) POP (19)
Cancer	Ch	G, L	DEO (7) G ZAX (10) L
Leo	T	P, T	VTA (14) P ASP (21) T
Virgo	Y (I, J)	E	LIT (5)
Jupiter	K	(T)	KHR (20) ASP (21) TEX (30)
Libra	L	O	ZIM (13)
Water	M	Q	OXO (15) RII (29)

Attribution	Hebrew	Enochian	Major Arcana
Scorpio	N	N	LOE (12)
Sagittarius	S	I, J, Y	ZIP (9)
Capricorn	O (A'a)	U, V, W	LIN (22) TOR (23)
Mars	P	(G)	DEO (7)
Aquarius	Tz	B	ARN (2)
Pisces	Q	R	LEA (16)
Sun	R	(Y)	ZIP (9)
Fire	Sh (S)	C/K	ZOM (3) ZAA (27)
Saturn (Earth)			
	Th (T)	X	NIA (24) TEX (30)

Table 4, page 10, contains correspondences between the Enochian alphabet and the geomantic and lineal figures for the Major Arcana.

TABLE 4

*Correspondences for Geomantic and Lineal
Figures (by Merlinus Sortiarius)*

Enochian	Geomantic Figures	Lineal Figures
H	—	Airy Triplicity
F	Cauda Draconis	Octagram
Z	Fortuna Minor	Enneagram
D	—	Heptagram
M	Tristitia	
A	Amissio	Conjunctio
G, L	Fortuna Major for G Via for L	
P, T	Populus for P Caput Draconis for T	
E	Albus	
(T)	—	Square and Rhombus
O	Puella	
Q	—	Watery Triplicity
N	Rubeus	
I, J, Y	Acquisitio	

Enochian	Geomantic Figures	Lineal Figures
U, V, W	Cancer	
(G)	—	Pentagram
B	Puer	
R	Laetitia	
(Y)	—	Hexagram
C/K	—	Fiery Triplicity
X	—	Triangle and Earthy Triplicity

What Is Enochian Magic?

Enochian Magic is a special branch of magic (or magick) that was begun in modern times by Dr. John Dee, court astrologer to Queen Elizabeth I, and his psychic partner, Edmond Kelly (or Edward Kelley). Dee and Kelly were given an ancient language that they called the Angelic, or Enochian, Language. The alphabet of this archaic language has twenty-one letters. It has its own grammar and syntax, but only a small sample of it has ever been translated into English. Dee and Kelly were directed by Angels to produce several tablets containing squares, with a letter in each square. Kelly

would gaze into a crystal ball where he could see Angels and communicate with them, and Dee would record their conversations.

Much of what Dee recorded is subject to interpretation, and there are several "schools" of Enochian Magic existing today. Probably, the three main schools are the Golden Dawn version, the O.T.O. version, and our own Schueler's version. This is discussed in more detail later.

Together, they produced many curious tablets. Five of these are especially important—the Four Watchtower Tablets and the Tablet of Union. Each square on these tablets represents a region in the subtle invisible worlds that surround the Earth. Each tablet represents a map of one of the five Cosmic Planes of Manifestation. These planes exist in the regions between the divine plane and the matter of our gross physical plane. In addition, a person's body is made of the elemental substance of each plane.

The planes interpenetrate each other and are named after the five known cosmic elements: Earth, Water, Air, Fire, and Spirit. Each tablet corresponds with a color, a direction, and a cosmic plane or element, as shown in Table 5.

TABLE 5
Watchtower Correspondences

Watchtower	Color	Direction	Plane Element
Earth	black	North	etheric
Water	blue	West	astral
Air	yellow	East	mental
Fire	red	South	causal
Tablet of Union	white	—	spiritual

In addition to the Watchtowers and the Tablet of Union, thirty special regions, called the Aires, or Aethyrs, were also investigated. They range in serial order, from the most material to the most spiritual, and are complementary to the Watchtowers. The Watchtowers and Aethyrs of Enochian Magic have striking similarities with

the Sephiroth and paths of the Tree of Life as taught in Qabalistic Magic.

Enochian Magic, as we present it in our books, is a comprehensive system of magic. Besides the basic system (see *Enochian Magic: A Practical Manual* and *An Advanced Guide to Enochian Magick*, both by Llewellyn Publications), there is Enochian Physics (see our book *Enochian Physics*, Llewellyn Publications), Enochian Tarot (see our book *Enochian Tarot*, Llewellyn Publications), and Enochian Yoga (see our book *Enochian Yoga*, Llewellyn Publications).

Enochian Physics is a structural analysis of the Enochian Magical Universe as experienced by us, the authors. Enochian Tarot is a new system of divination using the deities and locations of Enochian Magic. Like the traditional Tarot system, it can also be used for meditation and pathworking (which will be discussed later on). Enochian Yoga uses a system of yogic meditation, instead of rituals, to fulfill the goals of our Enochian Magic.

The basic teachings relating to Enochian Magic and the Angelic Language as revealed by Dee and Kelly were taken up at the end of the last century by a secret occult group known as the Hermetic Order of the Golden Dawn. The Golden Dawn used the mysterious tablets and language in their rituals and magical ceremonies. They amplified Enochian Magic by creating what are known as the "signposts" of the squares. Just as a good map points out the major sites of an unknown area for a traveler, to prevent him or her from getting lost, so the signposts predict the general atmosphere, the names of the local deities, and so on, for each of the Watchtower squares. Two of the methods used by the Golden Dawn to visit these regions were skrying and traveling in the Spirit Vision. Skrying was the method used by Kelly to discover the Tablets. It involved gazing into a crystal or similar material and recording whatever visions were seen or voices heard. The Spirit Vision

method is similar to what is known today as astral traveling—a consciously directed out-of-body experience.

Today there are several schools of Enochian Magic, each with a slightly different emphasis but all stemming from the original work of John Dee. Our system has been dubbed Schueler's Enochian, and it is important for you, the reader and user of the Enochian Tarot deck, to understand that this card deck did not originate with Dee but with us, the Schuelers.

The primary goal of Enochian Magic, as we define it, is the attainment of knowledge and power. You can accomplish this by visiting the subtle regions of the Cosmic Planes of Manifestation and conversing with the inhabitants and rulers of the regions. The method generally used for this is pathworking the Watchtowers and Aethyrs. The knowledge and power gained should give you a better understanding of yourself and your world. According to our interpretation of Enochian Magic, we do not have to be a

slave to the forces of cosmic justice (karma) that always seem to control our lives. We can, through meditation and pathworking in Enochian Magic, consciously direct our life and, therefore, our destiny.

The Enochian Tarot Deck

Our Enochian Tarot is a deck of eighty-six cards that is divided into two main sections: a Major Arcana and a Minor Arcana. The Major Arcana is a set of thirty picture cards that can also be called the Greater Enochian Arcana, Enochian Trumps, Atouts, or Triumphs. These cards are symbolic representations of various cosmic forces such as Doubt, Intuition, Glory, etc. The Minor Arcana contains fifty-six cards that represent main regions within the Four Watchtowers. We divided the Minor Arcana into four suits: Earth, Water, Air, and Fire. Table 6, pages 18–19, contains a list of the cards of the Enochian Major and Minor Arcanas.

TABLE 6
Card Names of the Major and Minor Arcanas

No.	Major Arcana	Minor Arcana
1	The Babe	Kings
2	Babalon	First Seniors
3	The Magus	Second Seniors
4	Cosmos & Chaos	Third Seniors
5	The Arrow of Truth	Fourth Seniors
6	The Urn	Fifth Seniors
7	Love	Sixth Seniors
8	The Holy Guardian Angel	Higher Sephirothic Cross Angels
9	The Daughter of Babalon	Lower Sephirothic Cross Angels
10	The Abyss	Kerubic Angels
11	The Holy City	Archangels
12	Glory	Ruling Angels
13	The Garden of Nemo	Lesser Angels
14	The City of the Pyramids	Demons
15	The Cosmic Dance	
16	The Higher Self	
17	The Balance	
18	The Vault	
19	The Priestess of the Silver Star	

No.	Major Arcana	Minor Arcana
20	The Wheel	
21	The Reincarnating Ego	
22	The Void	
23	Labor	
24	Travel	
25	Intuition	
26	Reason	
27	Solitude	
28	Doubt	
29	The Heavens	
30	The Four Regions	

We have assigned traits to each card that are either positive or negative. To use the deck, you, the questioner, simply shuffle the cards until they "feel" right, and then expose the top cards in a layout. There are many kinds of layouts, but the Ten-Card Celtic Spread is probably the easiest to use for nonprofessional card readers. (See page 61 for instructions.) Your fortune or the answer to a question is determined by "reading" the cards that are exposed in the layout. In addition

to each card's positive or negative traits, each card has to be considered in relationship to its surrounding cards and the overall "tone" of the cards in the layout.

The cards of the Minor Arcana are composed of the hierarchy of deities found in the Four Watchtowers. These range from Kings through Archangels and Angels, all the way down to demons. The names and localities of these deities are all derived from the letters in the squares of the Watchtowers and the Tablet of Union.

Table 7 lists the names of other Enochian Angels that are associated with the thirty Tarot trumps. These names can be used in rituals as well as in meditation exercises.

TABLE 7
*Corresponding Angels of the Enochian
Tarot Cards (by Merlinus Sortiarius)*

No. Angel

- 1 Ruachiel
- 2 Tiriel
- 3 Locael

No. Angel

- 4 Aodael
- 5 Malakidel
- 6 Mephael
- 7 Zenaël
- 8 Moriel
- 9 Hamaliel
- 10 Zuriel
- 11 Miel
- 12 Briniel
- 13 Hanael
- 14 Mephael
- 15 Emonitziel
- 16 Robael
- 17 Cambriel
- 18 'shiel
- 19 'shiel and (Akatriel for Spirit)
- 20 Urniel
- 21 Gethael
- 22 Asmodel
- 23 Asmodel
- 24 Edoniël
- 25 Ambriel
- 26 Cambriel
- 27 Locael
- 28 Moriel
- 29 Emonitziel
- 30 Gethael and Edoniël

All cards have both masculine and feminine aspects, but one is usually emphasized more than the other (i.e., the feminine or masculine current will be stronger in each region). The masculine current tends to be hard, dry, and unyielding while the feminine current tends to be soft, wet, and has an air of acceptance. Six Aethyrs have approximately equal masculine and feminine currents.

Note: Pronunciation of the Enochian names follows the rules of the Golden Dawn, with the exception of Z. Alternate pronunciations are possible under the flexible rules of the Golden Dawn.

The Major Arcana

The following are brief descriptions of each of the thirty cards of the Enochian Major Arcana with both their upright (positive) position and their reversed (negative) position. Positive does not necessarily mean good traits and negative does not necessarily

mean bad traits, rather the terms are used to signify that the card is positively charged (very strong) or negatively charged (weak). You should try not to imbue cards with your own personal prejudices and fears. Cards with supposed "catastrophic" meanings can really be harbingers of new and wonderful things to come.

No card has real meaning in and of itself, instead each card has multiple meanings. Some cards have meanings that can be good or bad depending on the situation. The interpretation of any given card should be determined in large part by the positive or negative aspects of the cards around it. The Major Arcana cards are numbered 1 to 30. The spelling of these thirty Aethyrs comes from Dee's diary.

TABLE 8
Summary of Meanings for the
Major Arcana

No.	Aethyr	Meaning
1	LIL	The Babe (masculine) Purity, completeness, satisfaction, wholeness, innocence <i>Reversed:</i> Desire, incompleteness, impurity, immaturity, foolishness
2	ARN	Babalon (feminine) Intense bliss, intense joy, happiness, harmony <i>Reversed:</i> Intense pain, intense, suffering, intense discord
3	ZOM	The Magus (masculine) Creativity, control, mastery <i>Reversed:</i> Destruction, bondage, lack of control

1. LIL



THE BABE

No.	Aethyr	Meaning
4	PAZ	Cosmos and Chaos (masculine & feminine) Good relationships, attraction of opposites, lovers <i>Reversed:</i> Bad relationships, repulsion of opposites, enemies
5	LIT	The Arrow of Truth (feminine) Truth, outcome, success, the right path <i>Reversed:</i> Error, failure, the wrong path
6	MAZ	The Urn (masculine) Creative power, action without karma <i>Reversed:</i> Destructive power, action with karma
7	DEO	Love (feminine) Love of others, freedom <i>Reversed:</i> Love of self, restriction

No.	Aethyr	Meaning
8	ZID	The Holy Guardian Angel (masculine) Truth, identity, reality, masculinity (lover, husband) <i>Reversed:</i> Unreality, deception, masculinity (boy)
9	ZIP	The Daughter of Babalon (feminine) Bliss, ecstasy, femininity (maiden) <i>Reversed:</i> Pain, discord, femininity (crone, witch)
10	ZAX	The Abyss (masculine & feminine) Confusion, incoherence, madness, insanity, subconscious control <i>Reversed:</i> Order, structure, rational- ity, conscious control

No.	Aethyr	Meaning
11	IKH	The Holy City (masculine) Anticipation, tension, hope, expectation, readiness <i>Reversed:</i> Fear, surprise, lack of preparation
12	LOE	Glory (feminine) Compassion, love, sacri- fice, dedication to others <i>Reversed:</i> Egoism, egoity, seduction, conceit
13	ZIM	The Garden of Nemo (masculine & feminine) Service, duty, love, compassion responsibil- ity, dedication to duty <i>Reversed:</i> Selfishness, irresponsibil- ity, hate, egoity
14	VTA	The City of Pyramids (masculine) Detachment, egoity, selfishness, uncaring, no desire, aloofness

No.	Aethyr	Meaning
		<i>Reversed:</i> Attachment, desire, concern, compassion
15	OXO	The Cosmic Dance (feminine) Joy, happiness, dances, songs, music <i>Reversed:</i> Sorrow, pain, suffering, discord
16	LEA	The Higher Self (feminine) Change for the better, spiritual impulse, fore- knowledge, adjustment <i>Reversed:</i> Change for the worse, material impulse, seduction, deceit
17	TAN	The Balance (masculine & feminine) Morality, ethics, harmony, balance <i>Reversed:</i> Immorality, discord, imbalance

No.	Aethyr	Meaning
18	ZEN	The Vault (masculine) Sacrifice, crucifixion, selflessness <i>Reversed:</i> Safety, selfishness, rest
19	POP	The Priestess of the Silver Star (feminine) Life, change, struggle <i>Reversed:</i> Death, stagnation, peace
20	KHR	The Wheel (masculine & feminine) Cyclic nature, cycles, spirals repetition, fate, destiny <i>Reversed:</i> Uniqueness, unequal, odd, different, luck chance
21	ASP	The Reincarnating Ego (masculine) Cause, purpose, meaning <i>Reversed:</i> Desolation, emptiness, futility

No.	Aethyr	Meaning
22	LIN	The Void (feminine) Meditation, ideas, music, transcendence <i>Reversed:</i> Thoughts, solidification, manifestation
23	TOR	Labor (masculine) Energy, force, labor, toil, work <i>Reversed:</i> Lack of energy, gaiety, frivolity
24	NIA	Travel (masculine & feminine) Freedom, movement, travel <i>Reversed:</i> Limitation, restriction, confinement
25	VTI	Intuition (feminine) Intuition, inspiration, insight, humility <i>Reversed:</i> Bias, pride, vanity

No.	Aethyr	Meaning
26	DES	Reason (masculine) Logic, reason, intellect, thought <i>Reversed:</i> Ignorance, irrationality, insanity
27	ZAA	Solitude (feminine) Solitude, loneliness, separation isolation, void, empty <i>Reversed:</i> Fulfillment, sharing
28	BAG	Doubt (masculine) Guilt, doubt, mistrust, sin <i>Reversed:</i> Faith, worthiness, trust
29	RII	The Heavens (masculine & feminine) Judgment, purification, decision, justice <i>Reversed:</i> Indecision, delay, impurity, injustice

No.	Aethyr	Meaning
30	TEX	The Four Regions (masculine & feminine) Restriction, desire, silence, fear <i>Reversed:</i> Freedom, satisfaction, courage

The Minor Arcana

The fifty-six cards of the Enochian Minor Arcana are divided into twenty-eight court cards and twenty-eight suit cards. The twenty-eight court cards are comprised of a King and six Seniors for each of the four suits of the deck: Fire, Air, Water, Earth. (Each suit represents an Enochian Watchtower.) The remaining twenty-eight suit cards are divided into the four suits, seven cards each. The suit cards are named from Higher Sephirothic Cross Angels to Demons for each of the suits. The Minor Arcana cards in the deck are numbered from 31 to 86, in order from the most spiritual down to the most material.

TABLE 9

Summary of Meanings for Minor Arcana

No.	Aethyr	Meaning
<i>FIRE (Wands)</i>		
<i>King</i>		
31	EDLPRNAA	King of Fire
		(feminine)
		Renewal, warmth,
		change, violence,
		enlightenment
		<i>Reversed:</i> Coldness, sterility,
		desolation
<i>Seniors</i>		
32	AAETPIO	First Senior of Fire
		(masculine)
		Energy, power, vitality,
		strength, violent action,
		purification by fire
		<i>Reversed:</i> Fatigue, weakness, calm
		action

31. EDLPRNAA



KING OF FIRE

No.	Aethyr	Meaning
33	ADAEOT	
	Second Senior of Fire	
	(masculine)	
	Enthusiasm, zeal, ardor,	
	eagerness, a sacrifice, lust	
	<i>Reversed:</i> Lack of enthusiasm,	
	lethargy	
34	ALNKVOD	
	Third Senior of Fire	
	(feminine)	
	Imagination, illusion,	
	hallucination, unreality,	
	justice dispensed	
	<i>Reversed:</i> Inspiration, intuition,	
	true action	
35	AAPDOKE	
	Fourth Senior of Fire	
	(feminine)	
	Beauty, charm, allure-	
	ment, enchantment, the	
	force of authority	
	<i>Reversed:</i> Ugliness, repulsion	

No.	Aethyr	Meaning
36	ANODOIN	
	Fifth Senior of Fire	
	(masculine)	
	Mobility, freedom,	
	versatility, looseness, a	
	solar force, strength	
	<i>Reversed:</i> A lunar force,	
	immobility, inaction	
37	ARINNAP	
	Sixth Senior of Fire	
	(feminine)	
	Ambition, longing, lust,	
	hunger, desire	
	<i>Reversed:</i> Satiety, satisfaction,	
	completeness	
<i>Suits</i>		
38	RNVV	
	Higher Sephirothic Cross Angels	
	of Fire	
	(masculine)	
	Destruction, annihilation,	
	ruinous action	
	<i>Reversed:</i> Preservation, valorous	
	action	

No.	Aethyr	Meaning
39	NOOS	Lower Sephirothic Cross Angels of Fire (feminine) Emptiness, formlessness <i>Reversed:</i> Victory, completeness
40	ZDAP	Kerubic Angels of Fire (masculine) Purification, purity, a sacrifice <i>Reversed:</i> Strife, impurity
41	BZDAP	Archangels of Fire (masculine) Righteousness, justice, good karma <i>Reversed:</i> Injustice, bad karma
42	MITO	Ruling Angels of Fire (feminine) Dispersion, separation, disarrangement <i>Reversed:</i> Virtue, unity, order

No.	Aethyr	Meaning
43	AOGD	Lesser Angels of Fire (masculine) Transmutations, transformations, change <i>Reversed:</i> Dominion, slavish action
44	OTIM	Demons of Fire (masculine) Death, decay, loss, an ending <i>Reversed:</i> Birth, growth, a beginning
<i>AIR (Swords)</i>		
<i>King</i>		
45	BATAIVAH	King of Air (feminine) Love, kindness, mercy, beauty, discrimination <i>Reversed:</i> Hate, cruelty, ugliness

No.	Aethyr	Meaning
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Seniors

46 HABIORO

First Senior of Air

(masculine)

Courage, audacity,
daring action, defiance,
a judgment

Reversed: Discouragement, inept
action

47 AAOZAIF

Second Senior of Air

(masculine)

Wisdom, reason,
understanding, sanity,
dangerous knowledge

Reversed: Foolish action, action
through ignorance

48 HTNORDA

Third Senior of Air

(feminine)

Instinct, intuition,
spontaneous action, com-
mon sense, virginity

Reversed: Lack of common sense,
planned action

No.	Aethyr	Meaning
-----	--------	---------

49 AHAOZPI

Fourth Senior of Air

(feminine)

Harmony, unity, pattern,
arrangement, a birth

Reversed: Ruin, discord, confusion

50 AVTOTAR

Fifth Senior of Air

(masculine)

Intelligence, discernment,
comprehension, purpose-
ful action

Reversed: Cruel action, ignorance,
stupidity, foolishness

51 HIPOTGA

Sixth Senior of Air

(feminine)

Preservation, security,
safety, conservation, joy

Reversed: Insecurity, ravage, unhap-
piness, waste

No.	Aethyr	Meaning
<i>Suits</i>		
52	AILA	Higher Sephirothic Cross Angels of Air (feminine) Authority, harmonious progress <i>Reversed:</i> Futility, lack of authority
53	AAPO	Lower Sephirothic Cross Angels of Air (masculine) Reality, existence, science <i>Reversed:</i> Unreality, deception
54	XRYT	Kerubic Angels of Air (feminine) Duality, polarity, good relationships <i>Reversed:</i> Defeat, bad relationships
55	EXRYT	Archangels of Air (masculine) Balance, equality, harmony, a truce

No.	Aethyr	Meaning
		<i>Reversed:</i> Inequity, imbalance, unfairness
56	PXAR	Ruling Angels of Air (masculine) Awareness, freedom, intelligent action <i>Reversed:</i> Confinement, sorrow
57	AKOA	Lesser Angels of Air (masculine) Sublimations, knowledge, peace <i>Reversed:</i> Repressions, conflict
58	RAXP	Demons of Air (masculine) Insanity, ignorance, brutality, wrath <i>Reversed:</i> Sanity, pain averted, a conflict resolved

No.	Aethyr	Meaning
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WATER (Cups)**King**

59 RAAGIOSL

King of Water

(masculine)

Creation, reflection,
feeling, life, manifestation,
a beginning

Reversed: Destruction, death, an
ending

Seniors

60 LSRAHPM

First Senior of Water

(feminine)

Passion, lust, desire,
attraction, a fire, ecstasy

Reversed: Lack of desire, apathy,
suffering

61 SAIINOV

Second Senior of Water

(masculine)

Benevolence, help, profit,
goodness, romance, a safe
haven

Reversed: Helplessness, insecurity

No.	Aethyr	Meaning
-----	--------	---------

62 LAVAXRP

Third Senior of Water

(feminine)

Receptivity, acceptance,
sensitivity, an inner
strength, a rebirth

Reversed: Lack of acceptance, an
inner weakness

63 SLGAJOL

Fourth Senior of Water

(feminine)

Love, tenderness,
concern, respect, a
dangerous knowledge

Reversed: Satiety, hate, harshness

64 SOAIZNT

Fifth Senior of Water

(masculine)

Self-expression,
character, personality,
a journey, happiness

Reversed: Indirection, unhappiness,
personality conflicts

No.	Aethyr	Meaning
65	LIGDISA	Sixth Senior of Water (masculine) Stability, establishment, maturity, an unforeseen event <i>Reversed:</i> Indolence, lack of will

Suits

66	IONM	Higher Sephirothic Cross Angels of Water (feminine) Beauty, truth <i>Reversed:</i> Debauch, deception
67	AAOO	Lower Sephirothic Cross Angels of Water (masculine) Smooth movement, an image, pleasure <i>Reversed:</i> Pain, erratic behavior

No.	Aethyr	Meaning
68	NTTM	Kerubic Angels of Water (feminine) Cyclic change, renewal, unification <i>Reversed:</i> Disappointment, separation
69	HNTTM	Archangels of Water (feminine) Motion, flux, creative action, luxury <i>Reversed:</i> Poverty, destructive action
70	AKOM	Ruling Angels of Water (masculine) Progress, growth, cohesion, abundance <i>Reversed:</i> Lack of progress, failure

No.	Aethyr	Meaning
71	XTMP	
	Lesser Angels of Water	
	(feminine)	
	Polarizations, strong emotions	
	<i>Reversed:</i> Love, attraction, a friendship	
72	MOKA	
	Demons of Water	
	(feminine)	
	Stagnation, delay, confinement	
	<i>Reversed:</i> Progress, good prospects, confinement averted	

EARTH (Pantacles)

King

73	IKZHIKAL	
	King of Earth	
	(masculine)	
	Permanence, endurance, sustenance, firmness, prosperity	
	<i>Reversed:</i> Transience, mortality, weakness	

No.	Aethyr	Meaning
<i>Seniors</i>		
74	LAIROM	
	First Senior of Earth	
	(feminine)	
	Purpose, motivation, will, aspiration, a rest, good health	
	<i>Reversed:</i> Lack of purpose, apathy, lethargy, a sickness	
75	AKZINOR	
	Second Senior of Earth	
	(masculine)	
	Generosity, altruism, unselfishness, charity, a beginning, a birth	
	<i>Reversed:</i> Selfishness, lack of concern for others	
76	LZINOPO	
	Third Senior of Earth	
	(masculine)	
	Memory, retrospection, consciousness, vision fame & fortune, bliss	
	<i>Reversed:</i> Forgetfulness, unconsciousness, ignorance	

No.	Aethyr	Meaning
77	ALHKTGA	
	Fourth Senior of Earth	
	(feminine)	
	Fruitfulness, fertility,	
	plenty, abundance,	
	wealth	
	<i>Reversed:</i> Barrenness, sterility,	
	poverty	
78	AHMLLKV	
	Fifth Senior of Earth	
	(masculine)	
	Reason, logic, delibera-	
	tion, judgment,	
	authority, a reward	
	<i>Reversed:</i> Insanity, confusion, a	
	punishment	
79	LILANSA	
	Sixth Senior of Earth	
	(feminine)	
	Concentration, consis-	
	tency, frequency, density,	
	something delightful,	
	prudence	
	<i>Reversed:</i> Erratic change, sorrow	

No.	Aethyr	Meaning
<i>Suits</i>		
80	OAAA	
	Higher Sephirothic Cross Angels	
	of Earth	
	(masculine)	
	Knowledge, obedience,	
	successful action	
	<i>Reversed:</i> Ignorance, a failure	
81	LVSA	
	Lower Sephirothic Cross Angels	
	of Earth	
	(feminine)	
	Abundance, prosperity,	
	successful action	
	<i>Reversed:</i> Poverty, a wasted effort	
82	IBPR	
	Kerubic Angels of Earth	
	(feminine)	
	Manifestation, forma-	
	tion, creative action	
	<i>Reversed:</i> Worry, trouble	

No.	Aethyr	Meaning
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83 NIBPR

Archangels of Earth

(feminine)

Expression, creation,
power*Reversed:* Destruction, weakness

84 AANT

Ruling Angels of Earth

(feminine)

Organization, order,
definite action*Reversed:* Disarray, confusion,
inaction

85 MAOO

Lesser Angels of Earth

(masculine)

Solidity, changelessness,
a healing*Reversed:* Change, an illness

86 TNAA

Demons of Earth

(feminine)

Disease, disharmony, evil

Reversed: Health, harmony,
goodness

How the Enochian Tarot Works

In order to work, a Tarot deck must be an authentic microcosm of the macrocosmic universe. In other words, it must be structured in the same way that our universe is structured, but in miniature. The physical universe is only a small part of the whole. The portion of our universe that is invisible to our physical senses is sometimes called the Magical Universe. It contains the inner worlds of the magician.

The traditional Tarot deck is structured to correspond to the patterns in which our Magical Universe is constructed. The traditional Major Arcana has twenty-two cards. Each card is said to correspond to a path on the Qabalistic Tree of Life, the twenty-two paths that exist between the ten Sephiroth. The Minor Arcana is divided into four sections of court (guiding intelligences) cards and suit (lesser forces and energies) cards. The traditional Tarot can therefore be

thought of as a magical mirror into the workings of our universe.

The Enochian Tarot is also designed in conformity with the structure of the Magical Universe, but not that of traditional Qabalism (i.e., the Tree of Life). Rather, we have designed it to conform with the structure of the Magical Universe as taught in our version of Enochian Magic. (Details of this structure can be found in our book *Enochian Physics*.) The Major Arcana of the Enochian Tarot deck has thirty cards, each corresponding to one of the regions of the Magical Universe known as the Aethyrs. The Minor Arcana is divided into four sections, each corresponding to a Watchtower, which are each situated on a different cosmic plane of the Magical Universe. In short, the Enochian deck closely corresponds with the structure of our universe as we find it in Enochian Magic, and is therefore as valid as the traditional deck.

The cards contain the vast potential of our universe. Just as our uni-

verse is one of almost infinite possibilities, so the possible arrangements of the cards are very great. Each card arrangement corresponds to a possible event or series of "happenings" in the universe. The layouts are an attempt to define the possible events in terms of our human understanding. The shuffling of the cards is the method used to bring about that arrangement which most closely will correspond to the outer event that has happened, is happening, or will happen at some future time. Because deep within your unconscious mind, you "know" what has happened, is happening, and will happen, so you should intuitively know when the card arrangement is the best in any particular case. This is known as shuffling until the cards "feel right." When the arrangement feels right, the structure of the cards will be aligned with the structure of the universe. In this way, the reading will faithfully answer your question.

However, the answer is seldom obvious. The cards have multiple meanings, where the "right" meaning of each card depends on its position in the layout as well as its association with the other cards of the spread. Intuition is often needed to put all of the cards together to form a single coherent "answer" to the question. The ability of the cards to actually mirror the events of our lives is a fact that can be demonstrated by practice.

This rationale for how the Tarot works is similar to the argument by Carl Jung, who addressed the I Ching as a psychological predictive tool.

More detailed instructions for using the Enochian Tarot deck can be found in the book, *Enochian Tarot* (Llewellyn Publications).

Chapter Two

DIVINATION

Using the Tarot Deck for Divination

Select an area to use the cards that is free of distractions. Sit in a chair that is comfortable and place the deck on a table in front of you. Clear your mind of all conscious thought or concentrate on a question you wish to be answered. Shuffle the deck until the cards feel "right." When shuffling, be sure to cut the deck and turn the cards occasionally so that there is a fairly even number of cards facing both directions. Once you are happy with the way the deck "feels," take the first card off the top and place it in position 1 of your chosen layout (spread).

Remove the next card and place it in position 2. Continue with the next cards, being careful to always remove and position the cards in the same manner as you did the first card, i.e., if the first card was flipped from side-to-side, the remaining nine cards should also be flipped side-to-side. If the first card is flipped bottom up, the remaining cards should be flipped the same way.

Once all of the cards have been placed according to the layout, they can then be "read" by using the position meanings of the cards. Position meanings depend on the layout.

Three-Card Enochian Spread

This short spread is often a good method to use when you are in a hurry for a direct answer. Simply place the three top cards before you, from left to right, as shown in Figure 2.1.

Card 1: Past influences.

Card 2: Present influences.

Card 3: Future influences.



FIGURE 2.1
Three-Card Enochian Spread

This layout has no card specifically for outcome, but quite often the general tone and probable outcome of a question can be obtained from an intuitive glance at the top three cards.

Note: Because this spread lacks depth of meaning, the results (answer) could be easily misconstrued. Use this spread with care.

Three-Card Pyramid Spread

This spread is similar to the Three-Card Enochian Spread except that its layout is in pyramid form with the past and present forming the basis for the future. See Figure 2.2, page 60.

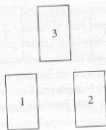


FIGURE 2.2
Three-Card Pyramid Spread

Card 1: Near past influences.

Card 2: Present influences.

Card 3: Cards 1 and 2 form the basis for future tendencies, which are represented by the apex of the pyramid.

There is no card specifically for the outcome of the question, but the overall tone of the reading will indicate a favorable or negative result.

Note: This spread lacks depth of meaning and the result could be easily misconstrued. Use this spread with care.

Ten-Card Celtic Spread

The standard Ten-Card Celtic Spread is shown in Figure 2.3, page 62. This is the "normal" Tarot spread and is undoubtedly the best known. It can be used for any occasion. It has the ability to answer quickly or in depth to virtually all situations. For quick responses, cards 1, 7, and 10 can be weighted as having more importance. An in-depth spread would weight each card equally. This kind of weighting (importance of position) and scoring (card meaning) of the cards is called a dendritic model of the Celtic Spread.

The usual meanings of the ten card positions are:

Card 1: Present influences. Those influences currently acting on the questioner and her question.

Card 2: Immediate obstacles. The main bar or obstacle to the questioner at present.

Card 3: Specific goal. The purpose or motivating influence of the questioner.

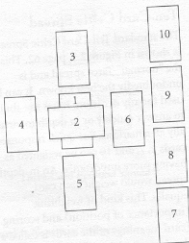


FIGURE 2.3
Ten-Card Celtic Spread

- Card 4:** Past foundation. The far past influences.
- Card 5:** Past events. The near past influences.
- Card 6:** Future influences. Near future tendencies.

Card 7: The questioner at present. The current mental and physical state of the questioner.

Card 8: Environmental influences. Influences of the physical surroundings of the questioner.

Card 9: Emotional influences. The "true" emotional state of the questioner.

Card 10: Result. The final outcome of the question or summation of the outcome of the general reading.

Pentagram Spread

The five-card Pentagram Spread is shown in Figure 2.4, page 64. This spread is specially designed to allow you to see exactly where you are holistically: card 1 represents your spiritual nature; card 2 represents your will (magical will, true will, or will power, however you wish to define it); card 3 represents your thoughts; card 4 your emotions; and card 5 represents your physical body.

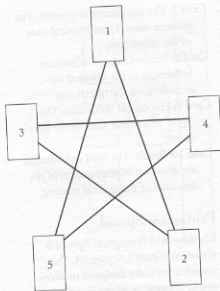


FIGURE 2.4
Pentagram Spread

Divide the deck into five separate piles: trumps with kings and seniors; and each of the four suits. Shuffle each pile and then pick one card from each pile. The trump card is placed at position 1, the suit card (for example, Fire card) is placed at position 2, and so on for all five cards.

Card 1: Tablet of Union—Intuition; inner influences.

Card 2: Watchtower of Fire—Motivation; causal influences.

Card 3: Watchtower of Air—Knowledge; mental or psychic influences.

Card 4: Watchtower of Water—Attachments; emotional influences.

Card 5: Watchtower of Earth—The final result; manifested outcome.

Thirteen-Card Layout

The Thirteen-Card Layout is shown in Figure 2.5, page 66. This layout is designed for in-depth readings, and we specifically crafted it for our Enochian Tarot deck. It is based on the occult teaching of “wheels within wheels,”

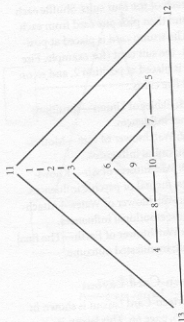


FIGURE 2.5
Thirteen-Card Layout

which is a corollary of "as above so below." It will probably take some practice to use, but we have found it to be highly effective with long readings.

The thirteen positions represent the following:

Card 1: The present atmosphere of the questioner.

Card 2: Masculine influences (father, son, husband, brother, friend, etc.).

Card 3: Feminine influences (mother, daughter, wife, sister, friend, etc.).

Card 4: Harmonious aspects. The best that can be hoped for under the present circumstances.

Card 5: Discordant aspects. The worst that can be expected under the present circumstances.

Card 6: Creative aspects. Creative potential of the questioner at present.

Card 7: Emotional aspects.

Card 8: Intellectual aspects. Conscious/mental atmosphere of the questioner at present.

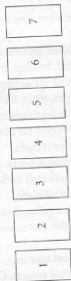


FIGURE 2.6
Seven-Card Enochian Spread

Card 9: Hidden/repressed aspects.

Influences present but not consciously known to the questioner at present.

Card 10: The likely outcome of the question under the present circumstances.

Card 11: General past influences and tendencies.

Card 12: General present influences and tendencies.

Card 13: General future influences and tendencies.

Seven-Card Enochian Spread

The standard Seven-Card Enochian Spread is shown in Figure 2.6, page 68. This was designed as a simple, straight-forward reding of average scope and detail. It gives more detail than a quick spread, but not as much as the Thirteen-Card Layout. It is based on the mystical number 7, the number for wholeness and completeness.

Card 1: Far past influences affecting the outcome.

Card 2: Near past influences affecting the outcome.

Card 3: Present influences affecting the outcome.

Card 4: Present obstacles to the questioner.

Card 5: Present outlook; how things seem to stand now.

Card 6: Future influences affecting the outcome.

Card 7: Ultimate results; the final outcome.

Ten-Card Tree of Life Spread

The Tree of Life Spread is a little different from the Celtic Spread, although it uses the same number of cards. As shown in Figure 2.7, page 72, each position corresponds to a Sephiroth on the Qabalistic Tree of Life. This spread is provided for users who are already familiar with the Qabala and the Tree of Life. It is very unclear how these two magical systems compare and contrast together. Aleister

Crowley spent great efforts to bring them together, but was disappointed in several areas. While they do have striking similarities, there remain definite differences that have not yet been satisfactorily resolved. This spread is one of our attempts to unite the two systems.

Card 1: Crown. The far past influences.

Card 2: Wisdom. The near past influences.

Card 3: Understanding. The current influences.

Card 4: Mercy. Love or romantic aspects of the questioner.

Card 5: Power. Power/energy/force aspects of the questioner.

Card 6: Beauty. Harmonious aspects of the questioner.

Card 7: Victory. Emotional aspects of the questioner.

Card 8: Glory. Mental aspects of the questioner.

Card 9: Foundation. Hidden or unconscious aspects.

Card 10: Kingdom. The final result or outcome.

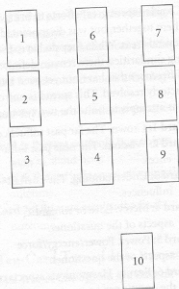


FIGURE 2.7
Ten-Card Tree of Life Spread

Chapter Three

RITUALS AND PATHWORKING

One of the central teachings of Buddhism is that as we tread a spiritual path, we must bring together our body, our speech, and our mind. Yoga is a technique that unites body and mind while generally leaving speech silent (however, some techniques include saying mantras).

Rituals, especially as practiced in the West, are attempts to combine the body, speech, and mind. They are deliberately focused on the specific goal or objective of the ritual. As such, magical rituals have much in common with yoga meditation (see our book *Enochian Yoga*), and can be used for

identical purposes. Benefits or rewards are generally dependent upon the motives of the practitioner.

Here are three rituals for using with your Tarot deck. You can embellish on them or personalize them to suit yourself.

The Enochian Tarot Contemplation Ritual

This is a short ritual. We are following Crowley's ritualization here, where numbers begin with zero (0) because all manifestation begins from the unmanifested.

Most rituals are conducted within a drawn circle. This magic circle can be elaborate or simple to suit your taste. A typical Enochian magic circle is shown on page 76.

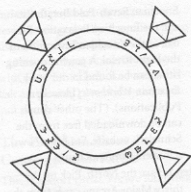
For an altar, you can use a simple table and embellish it as much as you feel desirable.

Step 0: Perform an appropriate opening ritual such as the Enochian Cleansing Bath Ritual, the

Enochian Seven-Fold Breath Ritual, the Enochian Relaxation Ritual, or the Enochian Invocation of the Light Ritual. A general opening ritual can be found in our book, *Enochian Workbook* (Llewellyn Publications). (The other rituals can be downloaded free from the Schueler's website. See <http://www.schuelers.com/enochian>.)

Step 1: Face the North. Pick up the thirty Major Arcana cards from the Enochian Tarot Deck on the altar. Move to the center of the magic circle and sit down on the floor. Mix the cards up (shuffle them) in any manner you desire until you feel that it is time to stop. (If you are doing a specific ritual, select the appropriate Tarot card from the entire deck, and use that card for the Contemplation Ritual.)

Step 2: Select any one card from the pile and look at the picture on it for no more than twenty minutes.



*Example of an Enochian
Magic Circle*

Step 3: Return the card to the deck.

Take seven deep breaths and the Enochian Tarot Contemplation Ritual is completed.

Step 4: Relax for several minutes, then proceed with the Enochian Banishing Pentagram Ritual. (For details of this ritual, see our *Enochian Workbook*.)

The Enochian Tarot Yes/No Answer Ritual

Shuffle the deck while concentrating on a question that can be answered with either a yes or a no. After shuffling, spread the entire deck face down in front of you. Pick one card from the deck. Use Table 10, pages 77–82, to see if the answer to your question is yes or no. Occasionally you will get a “maybe” instead of a definite answer. In such cases, future possibilities are presently too close to call clearly in regard to the question and it is suggested that you try again on another day.

TABLE 10
Yes/No Answer Correspondences

No.	Name	Normal	Reversed
1	LIL	Yes	No
2	ARN	Yes	No
3	ZOM	Yes	No
4	PAZ	Yes	No
5	LIT	Yes	No

No.	Name	Normal	Reversed
6	MAZ	Yes	No
7	DEO	Yes	No
8	ZID	Yes	No
9	ZIP	Yes	No
10	ZAX	No	Yes
11	IKH	Maybe	Maybe
12	LOE	Yes	No
13	ZIM	Yes	No
14	VIA	Yes	No
15	OXO	Yes	No
16	LEA	Yes	No
17	TAN	Yes	No
18	ZEN	Yes	No
19	POP	Yes	No
20	KHR	Maybe	Maybe
21	ASP	Yes	No
22	LIN	Maybe	Maybe
23	TOR	Maybe	Maybe
24	NIA	Yes	No
25	VTI	Yes	No
26	DES	Yes	No
27	ZAA	No	Yes

No.	Name	Normal	Reversed
28	BAG	No	Yes
29	RII	Yes	No
30	TEX	Maybe	Maybe
31	EDLPRNAA	Yes	No
32	AAETPIO	Yes	No
33	ADAEOET	Yes	No
34	ALNKVOD	Maybe	Yes
35	AAPDOKE	Yes	No
36	ANODOIN	Yes	No
37	ARINNAP	Maybe	Yes
38	Higher Sephirothic Cross Angels (Fire)	No	Yes
39	Lower Sephirothic Cross Angels (Fire)	No	Yes
40	Kerubic Angels (Fire)	Maybe	No
41	Archangels (Fire)	Yes	No
42	Ruling Angels (Fire)	No	Yes
43	Lesser Angels (Fire)	Maybe	No

No.	Name	Normal	Reversed
44	Demons (Fire)	No	Maybe
45	BATAIVAH	Yes	No
46	HABIORO	Yes	No
47	AAOZAIF	Yes	No
48	HTNORDA	Maybe	Maybe
49	AHAOZPI	Yes	No
50	AVTOTAR	Yes	No
51	HIPOTGA	Yes	No
52	Higher Sephirothic Cross Angels (Air)	Yes	No
53	Lower Sephirothic Cross Angels (Air)	Maybe	No
54	Kerubic Angels (Air)	Maybe	No
55	Archangels (Air)	Yes	No
56	Ruling Angels (Air)	Yes	No
57	Lesser Angels (Air)	Maybe	No
58	Demons (Air)	No	Maybe

No.	Name	Normal	Reversed
59	RAAGIOSL	Yes	No
60	LSRAHPM	Yes	No
61	SAIINO	Yes	No
62	LAVAXRP	Maybe	Maybe
63	SLGAIOL	Yes	No
64	SOAIZNT	Yes	No
65	LIGDISA	Yes	No
66	Higher Sephirothic Cross Angels (Water)	Yes	No
67	Lower Sephirothic Cross Angels (Water)	Yes	No
68	Kerubic Angels (Water)	Maybe	No
69	Archangels (Water)	Maybe	No
70	Ruling Angels (Water)	Yes	No
71	Lesser Angels (Water)	Maybe	Yes
72	Demons (Water)	No	Yes

No.	Name	Normal	Reversed
73	IKZHIKAL	Yes	No
74	LAIDROM	Yes	No
75	AKZINOR	Yes	No
76	LZINOPO	Maybe	No
77	ALHKTGA	Yes	No
78	AHMLLKV	Yes	No
79	LIANSAN	Maybe	No
80	Higher Sephirothic Cross Angels (Earth)	Yes	No
81	Lower Sephirothic Cross Angels (Earth)	Yes	No
82	Kerubic Angels (Earth)	Maybe	No
83	Archangels (Earth)	Yes	No
84	Ruling Angels (Earth)	Yes	No
85	Lesser Angels (Earth)	Maybe	No
86	Demons (Earth)	No	Yes

The Enochian Aiq Bkr Reduction Ritual

Shuffle the cards while concentrating on a question or situation and then select one from the pack. Note the number of the card, and use Aiq Bkr (adding each digit of the number together) to reduce that number to a number between 1 and 9. For example, the Demons of Fire card is number 44, which reduces to 8 ($4 + 4 = 8$). The Kerubic Angels of Earth is number 82, which reduces to 1 ($8 + 2 = 10$ and $10 = 1 + 0 = 1$). Using this resulting number, look at Table 11 to intuitively select the word that best fits your situation or "answer."

TABLE 11
Standard Aiq Bkr Reductions

Result	Meaning
1	Unity, Oneness, Extension, Spirit, Self
2	Duality, Divine Will, Ego
3	Matter, Manifestation, Intelligence, Space, Soul

Result	Meaning
4	Solidity, Firmness, Time, Memory
5	Spirit and Matter Combined, Man, Will, Motion
6	Animation, Life, Mind, Imagination
7	Completeness, Wholeness, Desire, Satisfaction
8	Cycles, Spirals, Creativity, Reason, Intellect
9	Stability in Change, Consciousness, Animal Being

Using the Tarot Deck in Pathworking

One of the most popular exercises conducted with models of the Magical Universe, such as the Qabalistic Tree of Life or the Enochian Watchtowers and Aethyrs, is pathworking through the invisible worlds and their inter-connecting pathways. The objective of pathworking is to allow consciousness to flow out of its normal physical focus and travel through one or more

of the paths and globes of the model. There are several benefits to pathworking. Perhaps the most obvious is gaining direct knowledge and experience of those invisible worlds that surround our physical senses. We also can learn valuable lessons about the structure of consciousness, who and what we are, and what happens to us after we die.

Numerous books on this subject are available. Most are from the viewpoint of the experienced magician, and few provide appropriate warnings for the beginner. Although most of today's authors and publishers say that pathworking is easy and safe, the truth is that pathworking is neither easy nor is it without risk. Melita Denning and Osborne Phillips provide an easy-to-understand introduction to pathworking:

A Pathworking is, essentially, a "guided meditation" designed to lead the participants into the Magical State of Consciousness of the Sphere which is approached, so that authentic entry into it

may be effected. (*Magical States of Consciousness*, Llewellyn Publications, p. 10.)

Their book discusses how to pathwork the lower paths of the Tree of Life, but it too lacks any warnings to beginners. The publisher's introduction states:

Pathworkings are structured narratives evoking images and feelings, a progressive series of happenings that are visualized in a heroic journey of unfolding dimensions, carrying the reader/listener/participant from the mundane world to higher levels of consciousness.

It is important to note that there are dangers here as well. Pathworking, if done effectively, assumes out-of-body experiences that are not always entirely safe. Our safety through the invisible worlds of the Magical Universe will largely depend on our karma. Probably the chief danger is an inflated ego. This sometimes leads to

delusions of grandeur associated with egomania. A second danger is that the magic itself seeks to change the personality. The goal is enlightenment in some form, and this always implies changes to the personality. Hopefully, these changes will be for the better, but any degree of egomania can cause undesirable changes to the personality, which could require therapy to correct. (For details on possible death or insanity resulting from pathworking, see Appendix C of *The Enochian Workbook*.)

To do pathworking, begin by sitting quietly until you feel relaxed. You should never be in a hurry. The process is similar to a yogic meditation exercise. Anyone who has practiced some form of yoga meditation should have no trouble pathworking. But even with no previous practice, imagination alone is usually good enough to provide some success. There is no right or wrong way to practice pathworking. You can sit in a chair, or in a full lotus position, whichever you prefer. The objective is to

forget your physical body. Postures and breathing techniques are devices to that end.

Imagine yourself traveling through the Watchtowers and Aethyrs. It is not necessary to perform elaborate rituals or yogic breathing exercises, although some students find these to be helpful. The classic magical technique used by members of the Hermetic Order of the Golden Dawn to pathwork the twenty-two pathways on the Tree of Life consisted of visualizing the appropriate Tarot card as if it was a door into the region. (For a detailed example of pathworking the thirty-second path of the Tree of Life, Tau, see Chic and Sandra Tabatha Cicero, *Self-Initiation into the Golden Dawn Tradition*, Llewellyn Publications, pp. 305–311.) Techniques such as rituals and forced meditations should be used with caution, and only after proper preparation under qualified supervision. Otherwise, we tend to see these inner regions through our own

aura, which colors our vision with our own likes, dislikes, opinions, biases, and so on. Without guidance, we often see what we want to see rather than what is really there.

Imagination is a powerful tool that allows us to go beyond ourselves. There is no such thing as “mere” imagination, because imagination is one of our inherent abilities that links us with divinity. A Taoist master wrote:

The beauties of the highest heavens and the marvels of the sublimest realms are all within the heart: this is where the perfectly open and aware spirit concentrates. (*The Secret of the Golden Flower*, Cleary [trans.], Harper, p. 6.)

Although most people tend to dismiss the imagination as fanciful thinking (which it sometimes is), nevertheless its power to stir magical forces latent within us has been well-known for countless centuries.

Geshe Kelsang Gyatso describes techniques of Tibetan Yoga and adds, "This is accomplished by relying mainly upon the power of imagination." (*Clear Light of Bliss*, Tharpa, p. 58.)

From a psychological perspective, the Swiss psychologist Carl Jung wrote:

By means of "active imagination" we are put in a position of advantage, for we can then make the discovery of the archetype without sinking back into the instinctual sphere, which would only lead to blank unconsciousness or, worse still, to some kind of intellectual substitute for instinct. ("On the Nature of the Psyche," *The Basic Writings of C.G. Jung*, Violet Staub de Laszlo [ed.], The Modern Library, p. 81.)

In Jungian terms, active imagination can be used effectively to communicate with the archetypes of the collective unconscious. In terms of our Tarot cards, active imagination (or what is sometimes called the magical imagina-

tion) can be used to help us shift our consciousness into the realm depicted on the card.

Dr. Franz Hartman also wrote about our active imagination, from a magical point of view:

Perception is passive imagination, because if we perceive an object, the relation which it bears to us comes to our consciousness without any active exertion on our part. But there is an active imagination by which we may enter into relation with a distant object in space by a transfer of consciousness. (*Magic White and Black*, Van Nuys [ed.], 5th ed., Newcastle Publishing, p. 173.)

The philosophical question of whether the Magical Universe exists externally or internally to us is of no consequence. To do effective path-working we must act as if the Magical Universe exists external to us.

As we continue to conduct pathworking, and gain some degree of proficiency, we will encounter various psychic experiences in accordance with our karma. The subconscious contents of our mind will, at certain karmic intervals, project themselves into our imaginative experiences. At specific locations we may encounter, for example, either Angels or Demons. In this way, we confront aspects of ourselves as we really are, without the masks of social convention or wishful thinking. If we remain receptive, we can learn important lessons about ourselves which may be pleasant or unpleasant, but are always helpful if we are open to them. The very fact that our experiences during pathworking are karmic is a reason for some concern and for exercising caution. During psychoanalysis (which can also be painful) we are accompanied by a helpful guide, the therapist. In the same way, a qualified specialist should help guide us during and after our pathworking exercises. In most

cases of group pathworking, this is exactly the case. But many of us must practice alone, and this increases any psychological risk.

When we talk about traveling into invisible realms of the Magical Universe, we mean that our consciousness, not our physical body, travels to these places. The premise of pathworking is that the localities actually exist somewhere in the Magical Universe. Pathworking requires us to shift the focus of our consciousness to another plane. Although this may seem difficult at first, we must remember that we do this unconsciously and automatically every time we go to sleep.

Certain areas in the Magical Universe will allow for a general agreement with respect to certain observations. These mutual agreements are sometimes called signposts. Members of the Golden Dawn used skrying techniques to visit the globes and paths of the Tree of Life and the Watchtower Squares of Enochian

Magic. They used known signposts to check their work. In our book, *Enochian Yoga*, we state:

They devised a complicated but ingenious scheme in which specific characteristics (known as signposts) for each Square could be determined. The advanced members of this Order followed in the path of Dee and Kelly by skrying over the Tablets and visiting via the astral body, or Body of Light (a poetic term for the human aura), the places in the invisible worlds represented by the Squares of the Tablets in the same manner as Kelly had done. They carefully recorded the results of their experiences just as Dee had done. The results of individual skrying were then compared to the known signposts as a check for authenticity. (p. 4)

Like key points of interest on a tourist's map, signposts can indicate your actual progress in these regions.

Personal experiences having no bearing to known signposts indicate that you have strayed into the wrong areas.

Most pathworking exercises invoke specific emotional and psychic responses; they are very descriptive and detailed. Such detailed descriptions are deliberately avoided here for several reasons. First of all, there are entirely too many possible experiences available to us in these cards to even begin to describe them in any detail. Also, detailed pathworking implies that we will all react similarly to the same stimuli and all undergo similar encounters with each card. Instead, the specific details are left to your own karma.

When pathworking the Major Arcana Aethyrs, begin with card 30, TEX, and proceed upward, one by one, to card 1, LIL. Use each card as a psychic door. If you have trouble getting results, practice the ritual given above. (A brief description of the lower Aethyrs is given in our *Enochian Magic: A Practical Manual* and also in our *An Advanced Guide to Enochian*

Magic, both by Llewellyn Publications.) It is best, however, if you try to pathwork the cards on your own, without being influenced by our experiences in these regions.

When pathworking the Minor Arcana Watchtowers, begin with Earth, then proceed to Water, then Air, and then Fire, going through each card from Demons to the King. In short, it is probably safest to pathwork the Minor Arcana from card 86, one by one, to card 31, because, in general, they follow a serial progression from earth to the spiritual realms far from earth (not far in a spacial sense, but rather in a dimensional sense).

Pathworking exercises can be ended with a simple banishing ritual such as a pentagram or a hexagram ritual. (See Lesson 22 and 23 in our *Enochian Workbook*.) You should also keep a written record of all of your pathworking experiences.

Chapter Four

STUDY PROGRAMS

Two-Week Study Program for Beginners

New users of the Tarot cards are often intimidated by having to master the meanings of the Tarot cards so they can accurately interpret a Tarot card reading. The possible interpretations of even a small spread, like the Ten-Card Celtic Spread, are formidable in number. Essentially, you have 1 in 73,350 chances of interpreting the spread with complete accuracy. Don't let this intimidate you, however, because your subconscious mind, once trained, will instinctively know which meanings apply to any given

reading. Also, though you will eventually want to memorize the meanings for all eighty-six cards, it is not necessary to assimilate all of this information at one time. By following this sensible training program, anyone can become a fairly proficient reader within two weeks. Learning to interpret a Tarot spread will take time and practice, but the rewards will make the effort well worthwhile.

Start the training program by setting up a study area. You will need a room which is free of outside distractions, a table, a comfortable chair, your deck of cards, this book, a box to store your card deck (preferable silk-lined), a loose-leaf binder with lots of blank pages, and a pen or pencil. The loose-leaf binder will become a diary of all your work with the Tarot cards so be sure to store it in a safe place. Eventually it will store very private information about yourself and other people so you might want to purchase a lockable storage box for it.

The next step in the training program is for you to become familiar with the various cards in the Major Arcana. Try to study three cards each day. Using this book (and also our book *Enochian Tarot*), learn their various personalities and possible meanings. Make them your friends. Write down any personal impressions you have about each card in your notebook. In ten days, you should know all thirty cards and be ready to try some of the quick and easy spreads.

Start with the Three-Card Enochian Spread (pages 58–59) and the Three-Card Pyramid Spread (pages 59–60). Become aware of the significance of the placement of the cards in each spread. Memorize the placement information. It will be the basis for all future work with the cards. Master each spread thoroughly. You should be able to lay the spreads without benefit of the book and be able to give a skillful reading. If you find yourself hesitating over the

meaning of a card, or the significance of a placement, go back and reinforce the missing information before moving on. As you learn to understand a spread, practice interpreting the reading. Which card meanings seem to correspond to the position significance of the card? Which meanings correspond to the surrounding cards? By the process of elimination, you should come up with one or two meanings that appear appropriate. Write down your interpretation of the spread using the sample reading chart on page 101, adapting the chart as needed.

To facilitate the recording of your readings, use blank reading charts for all the spreads. Page 102 shows a sample reading chart for a typical Enochian Spread. You can easily make blank charts for any of the spreads that you want to use. Use these charts faithfully. They will not only serve as a record of your progress in learning to interpret the cards, but will also greatly accelerate the learning process.

Sample Reading Chart

Name of querter: _____
 Date of reading: _____
 Question asked: _____
 Title of spread used: _____
 Reading interpretation: _____

Significance of card position 1: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Significance of card position 2: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Significance of card position 3: _____
 Card no.: _____
 Title of card: _____
 Card is: Reversed Not reversed
 Meaning: _____

Summary of spread reading: _____

Sample Reading Chart for the Three-Card Enochian Spread

Three-Card Enochian Spread

Name of querster: *Jerry*

Date: *May 20, 2000*

Question: *Will past problems be resolved?*

Card position 1: Near past influences

Card no. 24

Title: *NIA*

Card is: *Reversed*

Meaning: *Restriction*

Card position 2: Present tendencies or
influences

Card no. 47

Title: *AAOZAIF*

Card is: *Not reversed*

Meaning: *Understanding*

Card position 3: Future tendencies or
influences

Card no. 15

Title: *OXO*

Card is: *Not reversed*

Meaning: *Happiness*

Outcome: *Good chance that past problems will be resolved.*

Within two weeks you should be proficient with the three-card spreads and be able to do readings for yourself. Remember, however, that three-card readings are not terribly accurate. You will want to continue honing your skills until you are able to use the whole deck with some of the more advanced spreads.

Four-Week Advanced Study Program

Students who have completed the two-week study program should be ready to start learning some of the more advanced spreads and reading techniques. During your studies you will probably find a couple of spreads with which you feel very comfortable. If so, limit your practice to those spreads. You can go back and increase your familiarity with the other spreads later. Devote the time saved on learning new spreads to becoming familiar with the cards of the Minor Arcana. If you study two cards a day

for twenty-eight days, you will have mastered the Minor Arcana by the end of this course.

While you are learning the cards of the Minor Arcana, practice laying the various spreads in this book and interpreting the readings. Continue using the Major Arcana cards until you have mastered the Minor Arcana cards.

Once you are proficient in reading the Tarot for yourself, it is time to do readings for your family and friends. Start with your most patient friends and relatives. You don't need criticism at this stage of development. Write down the results of these readings for future reference. Keep the readings in your notebook. As the future unfolds, check your predictions against what happens. If you have taken the time to learn your craft carefully, the charts should indicate a high level of accuracy.

Occasionally there are situations that can cause seemingly faulty readings. Some people have such fragmented personalities that it is almost impossible to

precisely foretell their futures. Other people have a hard time concentrating. They think they are focusing all their mental energy on one question while really thinking about something else entirely. Environmental distractions can interfere with the querter's or reader's concentration. At other times, the questioner may willfully change the direction his or her life is taking, after the Tarot reading. All of these variables have to be taken into consideration. Do not be discouraged by early "failures." Your accuracy will increase with practices. Remember, the Tarot is most precise when used over a relatively long period of time. It is least accurate when used as a "quick peek" into the future.

There are steps you can take to help improve the accuracy of a reading. Provide the querter with a distraction-free environment. Choose a room that is away from the hustle and bustle of the neighborhood. Use drapery that helps deaden noise. Use

subdued lighting. Proved a table with a calming colored cloth. A light blue colored cloth in linen, silk, or cotton is often a good choice. Provide chairs that are padded, comfortable, and nonrestricting. It doesn't help if the querster is squirming in his or her seat.

If you sense, or you know, that the querster is a highly agitated person, or is a person with a fragmented personality, do not have them shuffle your deck. Rather, have them merely touch the deck. Then, while both of you concentrate on the question being asked, shuffle the deck and cut it for the querster. This serves a twofold purpose. It keeps your deck from becoming permanently tainted with fragmentary vibrations, and it helps you "center" the deck on the question being asked. You act as a surrogate querster.

The technique to use for a person who is unaware of the question he or she really wants answered is virtually the same as for the person with the

fragmented personality, except that this person can be allowed to shuffle the cards. As the reader, you will have to free your mind of all environmental and internal distractions so that you will be able to zero in on what is really the question being asked. This takes practice and diplomacy.

Some people hide questions of great importance even from themselves. They possibly could get testy if you bring that question out into the open. You have to find a way to put the querster into a receptive state of mind to discuss the real issue at hand. An example of this would be the querster who tells you he wants to ask about the fidelity of his sweetheart. When reading the cards you get definite indications that the real question revolves around health. Gentle probing of the querster reveals that he is gay and he is afraid that his lover has been unfaithful and has given him AIDS. The cards reveal that the querster's health is still good, but his

lover is definitely deceiving him. You advise the reader to re-evaluate his need for this person's affection in view of the strong possibility that continuing the relationship could endanger his life. You should also advise the querster to seek appropriate medical confirmation of the reading.

Once you are totally competent using the Major Arcana portion of the deck, it is time to incorporate the Minor Arcana. As with the Major Arcana, practice reading alone until your skills are well honed.

As you work with your Tarot deck, you will imprint it with your own unique vibrations. A miniscule part of you will be in every reading and will shade or tinge the interpretation of that reading. This must be taken into consideration whenever you interpret the cards.

Tarot interpretation can be a personally and financially rewarding sideline or profession. The time spent learning the craft proficiently will

enhance the process for both reader and client.

Example of a Typical Reading

For this example we will use the Major Arcana cards and the Ten-Card Celtic Spread. The querster is a professional woman in the prime of her life. She is about to consider a major career change. She wishes to know if the change will be beneficial professionally. While concentrating hard on the question, she shuffles the deck, cutting it three or four times as she shuffles. When the cards feel right, she turns the deck and hands it to the reader. The reader places the deck in front of him—in the same position the querster handed it to him. The reader starts the reading. See pages 110–112 to analyze the results of the reading.

*Example of a Typical Reading for the
Ten-Card Celtic Spread*

Significance of card position 1: *Present influences*

Card no: 14

Title of card: VTA

Card is (is not) reversed: *Not reversed*

Meaning: *Detachment, independence, egoity, aloofness*

Significance of card position 2: *Present obstacle*

Card no: 20

Title of card: KHR

Card is (is not) reversed: *Not reversed*

Meaning: *Fate, destiny, repetition, spirals*

Significance of card position 3: *Specific goal*

Card no: 11

Title of card: IKH

Card is (is not) reversed: *Reversed*

Meaning: *Fear, surprise, lack of preparation*

Significance of card position 4: *Broad past influences*

Card no: 17

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Title of card: TAN

Card is (is not) reversed: *Reversed*

Meaning: *Immorality, discord, imbalance*

Significance of card position 5: *Near past influences*

Card no: 21

Title of card: ASP

Card is (is not) reversed: *Reversed*

Meaning: *Desolation, emptiness, futility*

Significance of card position 6: *Near future influences*

Card no: 19

Title of card: POP

Card is (is not) reversed: *Reversed*

Meaning: *Death, stagnation, peace*

Significance of card position 7: *Quester at present*

Card no: 23

Title of card: TOR

Card is (is not) reversed: *Reversed*

Meaning: *Lack of energy, gaiety, frivolity*

*Example of a Typical Reading for the
Ten-Card Celtic Spread cont.*

Significance of card position 8:

Environment at present

Card no: 3

Title of card: ZOM

Card is (is not) reversed: *Reversed*

Meaning: *Destruction, bondage, lack of control*

Significance of card position 9:

Inner emotions

Card no: 29

Title of card: RII

Card is (is not) reversed: *Reversed*

Meaning: *Indecision, delay, impurity, injustice*

Significance of card position 10:

Final result

Card no: 1

Title of card: LIL

Card is (is not) reversed: *Not reversed*

Meaning: *Completeness, satisfaction, wholeness, innocence*

Knowing the nature of the question being asked helped the reader easily eliminate the nonapplicable meanings. Looking over the remaining list of meanings he was struck by the emphasis on the futility and hopelessness the querter felt about her current job. This led him to choose a present influence of detachment—that is, the querter's wish to separate from the current job. The present obstacle seemed to be that the querter was leaving the decision up to fate instead of taking matters into her own hands. This meant that the specific goal was going to be a surprise—an unknown change. The reader felt the broad past influence showed discord and the near past influence was a sense of futility which caused the querter to feel that her future was going to be more stagnation in her job. The querter at present felt a lack of energy caused by her feelings of lack of control of her present work environment. The querter's inner

emotions were torn by indecision (corresponding to destiny and surprise in the present obstacle and specific goal positions). Fortunately, in spite of the quester's lack of determined action, the final result promised change with completeness and satisfaction (change indicated by destiny of present obstacle and surprise at specific goal).

GLOSSARY

Adept: (*adj.*) Skilled, masterful, expert.

(*n.*) A person who is highly skilled, masterful, or expert; a mage; a skilled magician.

Aethyrs: Also called Aires. (*n.*) Thirty

distinct and contiguous subtle regions of the Magical Universe.

They range from the spiritual through the mental and astral to the etheric. The Major Arcana of the Enochian Tarot deck.

Aggregate: (*n.*) A collection of parts.

Aiq Bkr: See *Qabalah of Nine Chambers*.

Altruism: (*n.*) Philanthropy, charity, generosity, or selflessness.

Angel: (*n.*) One of the inhabitants of the Watchtowers or Aethyrs.

Archangel: (*n.*) A high-ranking Angel of the Watchtowers; ranked between the Kerubic Angels and the Lesser Ruling Angels.

Ascending: (*adj.*) Rising. (*v.*) To rise or climb.

Aura: (*n.*) The Body of Light, a subtle, invisible body which surrounds and interpenetrates the physical body.

Authority: (*n.*) Power, strength, influence, or supremacy.

Babalon: Name of the primary goddess of Enochian Magic who resides in the second Aethyr, ARN.

Body of Light: (*n.*) A subtle, invisible body that surrounds and interpenetrates the physical body, the aura.

Call: (*n.*) Magical words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See also *Keys*.)

Chaos: (*n.*) The state of disorganization, disarray, and confusion.

City of Pyramids: (*n.*) Region of the fourteenth Aethyr, VTA.

Correspondence: (*n.*) An association or correlation between two or more things.

Cosmos: (*n.*) The universe, an orderly, harmonious system.

Court card: (*n.*) A King or Senior card.

Crowley, Aleister: A magician who wrote *The Book of the Law*. He was one of the most famous magicians of the twentieth century.

Crystallization: (*v.*) To manifest or precipitate into the material.

Cup: (*n.*) A magical weapon used in the Watchtower of Water.

Cycle: (*n.*) Progression, sequence, or series.

Dee, Sir John: Court Astrologer to Queen Elizabeth I of England, and together with Edward Kelly was the revealer of Enochian Magic.

Deities: (*n.*) More advanced, spiritual identities of the Watchtowers.

Demon: (*n.*) The lowest ranked inhabitant of the Watchtowers.

Descending: (*adj.*) Sinking. (*v.*) To sink or lower.

Divination: (*n.*) The art of fortunetelling or predicting the future.

Diviner: (*n.*) Forecaster, reader, or prognosticator.

Dualistic: (*adj.*) Two-sided, polar, contrasting, complementary, or opposite.

Ego: (*n.*) The human persona or personality. When capitalized, it is the entity that reincarnates the individuality.

Element: (*n.*) Building blocks of the cosmos, i.e., Fire, Earth, Water, and Air.

Embodiment: (*n.*) The state of being in a physical body.

Enlightenment: (*n.*) The state of being enlightened, a state of understanding.

Enochian Magic: (*n.*) A system of magic revealed to John Dee and Edward Kelly during the reign of Elizabeth I.

Esoteric: (*adj.*) Hidden, occult, secret, or unknown.

Exoteric: (*adj.*) Revealed, known, bare, or disclosed.

Expression: (*n.*) Reflection, offspring, image, or likeness.

Favorable: (*adj.*) Positive, promising, auspicious, or advantageous.

Foreknowledge: (*n.*) Advanced knowledge of things to come.

Gematria: (*n.*) A system of replacing letters and words with their numerical equivalents in order to find hidden correspondences.

Governor: (*n.*) A ruler of the Aethyrs.

Great Cross: (*n.*) Highest region of a Watchtower. On a Watchtower Tablet, this region forms a cross in the center.

Great Watchtowers: (*n.*) The four vast regions that surround our physical world. Each Watchtower corresponds to a cosmic element: Earth, Air, Fire, or Water.

Great Outer Abyss: (*n.*) The tenth Aethyr, Zax, the region that separates formless spirit from material manifestation.

Hermetic Order of the Golden Dawn: (*n.*) A highly secret group of occultists who first formed at the turn of the century in London, England.

Higher Self: (*n.*) The Spiritual Self or genius, the divine aspect of a man or woman.

Holy City: (*n.*) A highest region of the subtle planes conceivable to the human mind. It stands on the brink of the Great Outer Abyss.

Holy Guardian Angel: (*n.*) Name given to Enochian Magic for the Higher Self, which resides in the eighth Aethyr, ZID.

Inertial: (*adj.*) Disinclined to move or act.
To stay in one position.

Initiate: (*n.*) A person who has been initiated into a school of occultism.

Initiation: (*n.*) A new viewpoint, or perspective of something.

Interpenetrating: (*v.*) Merging together of two or more things. (*adj.*) Two or more things merging together.

Interpreting: (*v.*) Clarifying, explaining, or revealing the meaning or significance of a Tarot reading.

Karma: (*n.*) The natural law of cosmic justice.

Kelly, Edward: A gifted psychic during the reign of Elizabeth I of England. Co-revealer of Enochian Magic.

Kerubic Angel: (*n.*) An inhabitant of a Kerubic Square of the Watchtowers. Ranked between Sephirothic Cross Angels and the Archangels.

Key: (*n.*) Words used to invoke a deity of the Watchtowers or used before skrying into the Watchtowers and Aethyrs, an invocation. (See *Call*.)

Layout: (*n.*) The way the cards are placed in the spread.

Lesser Ruling Angel: (*n.*) A low-ranking Angel of the Watchtowers; ranked

between the Archangels and the Lesser Angels.

Lesser Angel: (*n.*) The lowest-ranking Angel of the Watchtowers; ranked between the Lesser Ruling Angels and the Demons.

Lesser Squares: (*n.*) The lowest regions of the Watchtowers.

Macrocosm: (*n.*) A universe.

Magic: (*n.*) The science and art of bringing about change in conformity to will, any deliberate act.

Magical Universe: (*n.*) The invisible, subtle planes and subplanes that surround our physical world.

Magick: (*n.*) The New Age spelling of "Magic."

Magus: (*n.*) The highest ranked practitioner of the magical arts.

Major Arcana: (*n.*) Also called Greater Arcana, Trumps, Trumps Major, Atouts, or Triumphs. A section of a Tarot deck that depicts the major cosmic forces. In Enochian Tarot, the section of cards which represents the Thirty Aethyrs (Aires).

Manifestation: (*n.*) A downward expression or precipitation of spirit into matter.

Master: (*n.*) A skillful practitioner of the magical arts. An adept or initiate.

Maya: (*n.*) The principle that all manifestation is inherently an illusion or fallacy.

Meaning: (*n.*) Significance, interpretation, or message.

Mediation: (*n.*) The act of contemplation or reflection on a thought; a technique used in yoga.

Microcosm: (*n.*) A universe in miniature.

Minor Arcana: (*n.*) Also called Lesser Arcana, The Four Suits, Minor Trumps. A section of a Tarot deck that depicts the minor cosmic forces of our universe. In Enochian Tarot, the section of cards that represent a deity, or group of deities, who inhabit(s) regions of the Four Great Watchtowers.

Nature: (*n.*) Character, disposition, personality, or temperament.

Negative: (*adj.*) Reversed orientation of a card. Bad, poor, or inauspicious connotation.

Nemo: A spiritual leader who resides in the thirteenth Aethyr, ZIM.

Objective: (*adj.*) Viewpoint from self outward into the world.

Occult: (*adj.*) Hidden, unseen, unknown, mystic. (*n.*) Cabalism, mysticism, supernatural.

Occultist: (*n.*) A person who studies magic, alchemy, astrology, etc.

Order: (*n.*) A club, fraternity, brotherhood, or society.

Orientation: (*n.*) The positive or negative rotation, or turn, of a card in a spread. Cards situation upright have a positive orientation. Cards that are upside-down (reversed) have a negative orientation.

Pentacle: (*n.*) A magical weapon used in the Watchtower of Earth. Also spelled pentacle.

Plane: (*n.*) A division or region of the cosmic universe.

Polar forces: (*n.*) Complementary or contrasting forces.

Positive: (*adj.*) Upright orientation of a card. Auspicious, favorable, or good connotation.

Priestess of the Silver Star: Name of goddess who resides in the nineteenth Aethyr, POP.

Prognosticator: (*n.*) Fortuneteller, diviner, or forecaster.

Projection: (*n.*) Forecast or prediction.

Qabalah (Qabbalah): (*n.*) Also spelled Kabala, Kabbala, Cabala. Hebrew (Jewish) theosophy—a system of occult or esoteric philosophy.

Qabalah of Nine Chambers: (*n.*) A method of reducing large numbers into a number between 1 and 9. Also called Theosophic Reduction.

Reading: (*v.*) Interpreting the meanings of the card. (*n.*) The interpretation of a spread's message.

Retribution: (*n.*) Punishment for bad acts and rewards for good acts; karma.

Rite: (*n.*) Ceremony or ritual.

Ritual: (*n.*) Ceremony or rite.

Samadhi: (*n.*) A mystical experience, mental state while in the higher Aethyrs.

Scepter: (*n.*) Wand, rod, or baton.

Seeker: (*n.*) A person who searches for answers, a person who aspires to reach a goal, a person who explores new ideas.

Senior: (*n.*) An advanced ruler of the Watchtowers.

Sephirothic Cross: (*n.*) A region of the Watchtowers that lies between the Great Cross Squares and the Lesser Squares.

Silver cord: (*n.*) The psychomagnetic link between the subtle body and the physical body.

Skrying: (*v.*) Technique used to see into the subtle regions that surround our physical world.

Spell: (*n.*) An incantation.

Spread: (*n.*) The pattern formed by the cards laid out on the table.

Subjective: (*adj.*) Viewpoint from world into the self.

Subplane: (*n.*) Small subdivision of a cosmic plane.

Subtle: (*adj.*) That which exists beyond the physical senses.

Sword: (*n.*) A magical weapon used in the Watchtower of Air.

Symbolism: (*n.*) The representation of abstract ideas and things by use of symbols, pictographs, glyphs, etc.

Tablet of Union: (*n.*) A map of the spiritual planes above the Great Outer Abyss.

Tarot: (*n.*) A card-based system of fortunetelling or prophesy; a system of enlightenment.

Theosophic Reduction: See Qabalah of Nine Chambers.

Theosophy: (*n.*) Ancient, esoteric wisdom. Also, the modern theosophical movement founded by H. P. Blavatsky in 1875.

Tone: (*n.*) Attitude, manner, style, or vein.

Transcendence: (*v.*) To go beyond.

Transmutation: (*n.*) Change from one thing into another.

Tree of Life: (*n.*) A Qabalistic model used in Western magic to depict the invisible worlds and pathways of our universe.

Unfavorable: (*adj.*) Negative, bad, adverse, or inopportune.

Vibrations: (*n.*) Emanations that radiate from the physical body. The feeling, or tone of an object.

Wand: (*n.*) A magical weapon used in the Watchtower of Fire.

Watchtower Tablet: (*n.*) A map of the a large region of the magical universe.

Yoga: (*n.*) A system of meditation.

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6

Z au ch e b m a' ch a s r p h , o l z a m i n o a h v a l l e b o r a a h
n o d a l i g a' n a x o k s a p n a g o d a r s a g n a p h a n o b s i b l i t h
a k m i p v t h a k s e p o l o m i t a n t o n s j e m d l s a m a x l e b o g e
a x p a k o k n a z a o l d a x a r d a c o a h

12 S e m m o a h a l c h i d o a' c h a d a S e l v a g i n o d a h
a d a h n b a' m i c a n o h d a m p r a g l i a' c h a n o k
o x o m p a m i n a p r p . l e m p , n a , g b u , j a p h a
n e c o a l p r a a s p a g e' m o c a l . n a t u n a g e

13 S e n g a l s e q n a k u b s f a g l a u s t a f t
o r m a c a o x i n o d a l g e b r a h m o p t a k n a g e l
v a m n a c h e s p a l m a c a x , a k s e p a s d o n s a d g
a s e l a n f a u c h e d a h m o v v i c a k m a x c o h
I b m b l a z a u p h a a d g e h d o c a b a a h

14 A k y o m n a c a p a l f a n , o k n i d o h a b c a s p r i g a n
a l p n h g a g a h l o t h v a l s a b r a d a n g o s a p a k
v o l s a n q u e s t a n i u d a p h a o p i c a b o k z y l a p a
a c h r a p a m a l e s a d m a t a r p a h o x a l p s
b u d a p a , g e m n a d e v o e g n s e

6
Bantah, oya Demagrus ou Saufah, papah
olemureh, ozadcha Lax oknah vor adme ox
vartmah, qd Labazna, gamnacho astmah ochado
Lundridah Bons sah, Lugho iahat nabscham nohad
bandispa rossamod androch alpoth, zimblosh etnah
gonfagereh atosh lo dah vax osh asmo, gad ad
Dau/eqna deo, rath vax nogurah vor seghat mo
~~shufra~~

7
Axi olbah galpa sohanaha gaupmagrusah ollo
vax se darsah goho albmicelamacapaloth icho
nad veslah vore ardo inmony asquam rath als
vasmah qenda loggahah astmo. ~~axnah notah lax~~
~~vart ~~shufra~~ desmah~~

8
Axi nah notah lax vart shoh desmarhi ol
capraminacah oxandandah gemnelephitourpha
accampahnostapha oxmachadahax oxzemblizadma
pancheteboedoh asihah olmah ledoh bakma

9
Oans na cap lan seda ax nor vorza vo Lasprah
onja gem gtmah noph qazo na von sauffa nostmah
an/el vusa pah vort vella ox adda viax nor adroch
semureh als vandessqual olzah nolpax pahah lithor ax
vd vansax glimnaph gath ardot ardi axa noh gage
lety arde mara

10
Corfal mabah nophich alps axed vord vansax okiox
nabat gemureph Laphet foda nat Bombal namy ax
geth allsah nephikt lauda moxa vortaf ardo
androch Labmageth offe allmaglo ardot nalbar vansa
varto vorts parsan vx vneah vor gadeth lety orze
nax vomureh aghelpha, legar ox mumbra ox ax vah

וְיִרְדּוּ אֲנִי וְיָמִי

adney bah not gadeth adney ox bals, nath gemseh ah aze
vall gemah, oh getra on zembeh nohjad bomfah oden
nath nols admacha monfah bamfas oxnad, alphol. andax
onzadah vos ansoh sanzah doh adma rofa notma geth
bamfed. adges onseple ondzmax oxzan, bafa onmah vndabre
genfah gots nahad Na. Oxar bakmol pan sampas os
al pans oxner andsu allaph oncha, cosdam onzagoles
natmatatp max, oluah von gansf pacath olnoh vor
masgnah loth adnay monfah oxansah bals nodax
vondath lan sandgnat ox ardam onzabel. oxmach
dalgain astmax arpagels ontpodah ombah nosch als
mantgits, ox mad notgals. Dantantynah tondach als brh
manfah axn sandrah loh, andah nol pan, sedmah zdgah
als admicadampaget vrdomph, axah gethol bab axel
andath gorsan lax parsah vorst laiq andamfah getheol
vrdham nabadah oxemblers armax lothar, vos antath, oese
dax alnoth, othex mals oluah gethom vordamach, all
gethvor pasgnah omzadah vort, angenodah vordamach
vrdath aldumpr, angat onfapal galta oth axusth ax pa
vrdur obad ax oxnech aldumbager, vordomph alze ax
vrdad andah gost astoh nadah vortes, astmah notefm
gost nathad omza, geth alteth ox, degath vuda vora
gemnache adna danfa als alst arfah. Oethath obstgast
vrdoh max vaxmah doth nobamy lath, adnab gethan
vrdemoh astomagel arpaget asteth arde obza, als ma
astomagalabamda oesat nahah odmazen andvphel, ox
ambassah oxah geth vor bamfah genoh daqueth als
astna, of. Futoh, alsah gost necor andeoh nro adna nah

Arney Vahm, Septus
et same Aug

This writing beginning (not at Arney Vahm but) at Oxar Vahmth is
the 2^d Page of the first Leaf of the famous Book shown in the stone, which consists
of 49 lines or Rows. Every Row of 49 words or Letters. The first 40 of this
Page have a word in every little square, which could not well be contained in the little
Cells of a square Table in this Book — Therefore they are writ thus at large as you see.
But the 9 last Rows of this Page had but one Letter a piece, & are accordingly
set down at the end hereof. pag. 5.

All the other Leaves of that Book had but a single Letter in each little square. &
So they are set down, as hereafter follows in this Book — Vide. l. 5. ms. pag. 142. 143. &c.

The first Page of that first Leaf ^{it ought to be} ~~is~~ not ^{as they ought} ~~transcribed~~ ^{as} ~~here before~~
this 2^d Page, save only the ^{or last} 49. Row. beginning (Arney Vah. 44.) But they may be seen
(if thought fit) copied out thence in l. 5. ms. p. 150. 151. &c.

^{m^r} Earl
Hubert is my son

The Book of Enoch
revealed to St. John Dee
by the Angels.

At this booke of Dr Biggs for a Guinea



MS. A. 650.
3189

XVI 7

This is the original MS. in ^{Edward Shelley's} ~~Dr. Ross's~~
handwriting. It formerly belonged to the Cottonian
collection, as appears by a note of Ashmole, in MS. Sloane 3677. f. 328.*
~~MS. Ashmole~~

A copy of this Book maybe found
also in MS. Sloane 2599.

See MS. Sloane 3108. fol. 80^o for some
account of the writing of this volume, &c.
6 April 1523. JH.

Slo
Add 3189

102. h

102

SLOANE MS.

3189

6
Lat gant sa pux sat last'ah sor adah
noux ande phis nousou andoh ginz: tox
sab liboh ad mi sa pa loh gaho lux in
noxax oho lau sempah noxa vrial serbah
L'faz odgalsax nottaph ax v'noe akpos akla
zem zbbah, lothor gas babah nom
za' da phi ca' no

16
Desotaphz ondah vox lau sanphax pa loth agno
lam nesroh am algors vrrabab gauseh adde ox
nah voux p'v'blox amphiab nostroh adma
or napph asmo lon gumpi arbil nof amphi on
sembeloh aschi nax luffax las doxa pra gem a
ssetrox amphi nax var ^{best} semboh

17
Ang'el oxcaracad onz adq ochadah olzah var
mah oxprographel al sa gem na ca pi rah
ol da pa rok sah maxor donsa' voux vrbant
lab' don zaph algadef loh gem vortah
amph asofa za vaxorza l'eph oxox meoh ah va
db na ca pi ca lodox and nah.

18
Jahod vox ak pi cah lot tar pi ges
mol zim na plah ge o gra plah nz go'ah
va lo gan zed am phi' la doh zandeh al
nex oh al pha ze goth gedoth axox van z'ra'
al ca pa lima ges and de oh ah

100X 115700X 7X81014 7017X00AP

Zschastors plosodmax akgednon.acho

g a n s a n t a x o x a r d x a h v o x a r d o u g e l d a x d a r o n d a n q v a d g e b l a x
b l g a s t a r h a l m a r h a n g e d o u f a n g a u r h a k o x v e n e o x a k b a k a n e
a d m a n r h a n o x d a k m a r h y p a t r h d o k t a n g a h o x a k d a n m e b l a z a
z a d b a z o n y e l z a o n t h i n z a h a h n o k n a h a d u d y m a o z a x y l o a d b z
f d r a h o x i n y a l o d u n d o p a n d n o b a b n a t h o x d o r e k a g e n u b d m m
z o n y a l o y h a h a n z a t h a l a d n a r h o l z a b a h o x u n d a g e m z a n d e n y
u r h y n e p v o d o n y a n o d a d d a n r o n z a g a l o b n e t h z x d g e d o h p a
a n d e n a t h a z z a n d a y t a m o b z a r h e m m z a r h o r o l s j a n g a z i
a l d a m a g z o g z a x f a o n o p a n d u b a t h i r d u p v a n t h a n s o k a v a
m o r e p a l e f h o z z e t h a p h o r h a d a p v a r g v x a o f a r h a d m a d a b z
b o n y e m a r h i e l i g r u x a h p u i n y a b o x e l y a d o r d o x a b v i g i b o
t e l d z e l z a r o r i u t h o r l a n v a h a g i d v a a g e a h r d m a r h o n a v d t m
a m p h i o r o f a r h i b a n d v u r h a d a k l a d y e d o h a z a n y e p h a t o d a
t a r l o n o x a x i m b a r h a n d o r z u n a s e m v a y o h p e r l e a b a r h o z a
d o x d a r h a z a r h o l d a n z a r h o n o b x o p a t h a n d o n z a r d d a v a l b
m a r h e r y e o n d u r h o t a d a l b a o g s a s t x o x e r h a e d o m b o x o a n t
t o e s a g u e s o a l d a x o b a r z a h e m a t h o x d a h b i l g i b l e h o r a n z a r h
n o b a t h v u r g a n d l e b o r h a n v a o u d o r p a r f o r v a y e m p t a n t a n t a
a d v n z a r h o r h a k v a t h l a d a n v a h n o q e r g k a d o m i t l a d o n g e m m
a b b i a g a n d a r o r l p x s a m d o l g e l a h a p e a l o b a u m e h a g a r e d y a
v e l z a g e m o n d a x o n y b l a d g a h o k z u d a r h a z o l a n y e p o r s a p a
g a l s u r o f a h r h m a z o n a g m d a g e n p a l e p h n o r l e h a r h a d h n o
t v s e m a h n g l d a m o r z a n d a s a z p a d o n t a y o r d d x a h g e n v a n s
v d a m d a g o b o z i n t o n z a g e s t a y e s o k r h a d d a e l o n g a n y a p a y b
s u l t a p a x i o b o y o h e p a r v a h n o t a b z a q d y o l h v b l a d d a p o n s e
g a l s e t q b a r f y t o y x a p f e u d o r y i m a d o n z a r l o x o r d r t m a r o r
z u t a l a o p a r d a y e d o r m a g i n o n d a m v a g e n o r a g v a f o u g u l a s t
u o n t a g l a d d o x n e y g o h a l r h o d a n v e p o e x a r h o l d a p a k b o r b z
i a n d a n t a f z v b l e h o x z a d v a r o r o m z a r h o a t o r d a l a h o r d v i e a
l y z d o k a r n a f e o n i p l a n l v z e r h e d z o n y l o n z a d r h e d o x a k e
s z m b l o t h a d a m v a s i e l t e v r x o d a r h u r a d a n l s x t a y n o p a g e r h
o m z a l i y e p h a r h o i d a p z a b u l o n d a n d i o p i l y o n k a t f a r t o g d
r o l g o r z a n r h e p o x a n d a r h o e m i t h a d a x o o k t e m b l o t h a z z a t a
z a d v a p h a y e n r h i n z v b l a d n a n g e d o r h a d a t h r o l s u d b a f h o r s
h a n v a r h o r o k v a p d o p e n d i p a l g a d a h o m n a d o u g e o t h a n b d v
z u d r g a k z a o r h a n d a x v a n b v l a x d e g e m t a n t o r z v u e l h a p e d u
h a z u d o a n r l o d a p v a n g e o n d o b u a t h r h a l d a x d i e r h e d a r h i k
r l o d a t h a r o r d a g e t h n o x a d v a k g a m a p o a g e a p a k n a g e a p g e d o
r h a d v u n s u l o t h a r h u i d o u l a x p a r y a t h o n d a n v e y r o r h a k a e
x o m p h e r e a d m a n t l o u z a u r h u o r d a m v a n y t t h o x y b o l a t h o k e
k l a d v a r h o r a d n a t h a k a n o x p a l l e g o n d a n r l a t h o n d o x k e r h
t o k g e t h a d n t p a l e t h o r h e n b l e b z a r h d m e k o n a l o s t a p h e s
r a k v a n t a d y t n l o t h g a l s e g u a r h e d p i b l a d a t h o n z a m e r h a
o x p a r h u d v a n z t e r h a l p z a d o v a d n a r h o z a n t a f g u d n a g e
o l a r h o r p a n t h a d m a n o p a p a r b a l o t n a b n a g i t f e n g l o x z a
u r h i x o r h a r h a k d a n d o r a l d e r h z v d a n v a f a g e n v a o x a d v m
z e m p h e k e o r h a n z a t o n t a b n l a x d e r a z v a g e d o r e g h s o r e x
p o d a p h a o n r h a k a x v o r t e m b l a b o r d a n g e f o x a n t a r h p m
v o x o l a d n a s e r h o l d a x v a g e p h u r g e d o n v a o x a k t a g v m

Danfalgest Axamphacrosta

Handwritten text in a single column, likely a list or index, written in a cursive script. The text is densely packed and spans the entire page.

1145 181615 256165 11 24720

Звѣта отъ архиепископа Алгеесъ асво

This image shows a page from a manuscript, likely a liturgical book, featuring a large, dense grid of text. The text is written in a Gothic script, characteristic of the 15th or 16th century. The grid is composed of many small, rectangular cells, each containing a single letter or a small group of letters. The text is arranged in a regular, repeating pattern, suggesting a liturgical or musical setting. The left margin contains a column of text, possibly a rubric or a list of names. The right margin contains a column of text, possibly a list of names or a rubric. The overall appearance is that of a highly organized and formal document.

рандозна ох адкох азимсх олхуих

[The page contains dense handwritten text in a cursive script, likely a historical manuscript or ledger. The text is arranged in approximately 20 horizontal lines across the page. Due to extreme fading and significant ink bleed-through from the reverse side, the specific words and numbers are largely illegible. The script appears to be a form of early modern European shorthand or a very fast cursive.]

a z i o r a d a m a r o l z e d g a s. o n g e h. a l z a p i m a r h e r b. l a t q 2 i n s
 o t n a r h a r o l a b. q e m b e l i o h a x d a m d a g e l o r c a m i n o s. a m n a e
 d a l q d e o h. g e m n a c i o h d a f b a n z u d a h o x i t a l y e f. d o r c h a n o e d a m
 g a l s z q d i d a h o a x b o m a x a l z a z o m e y t h n u b a t o d a n a l g e r h a n
 n o d e o r v u z, p u r s i d o n a d a g e z u x m l i d u h n o t e r o a u h o l i l s a
 g u m p d i z a b a u h. g o n d a c j u d a h. o x i m o n o x g a x s u p o t e s s n a r f t
 v o e f j m b l o t y. n r h i d m a n a h. a x i m b e a h. l o d v a n g l e h. g u l z a g e l s. v
 r o n d o u r p h a a l l v z a d m a r h e a n d e m a x a n z a r h a d m a h. z a e b l e z v e
 t o n d a n r o z. l a x a n d a g e t h. d o r z i b a g d a d o l z x m a x o x n a c o h y e
 s a m l e m p h a d u a x a x d a x o m t f a z a. g i d l a d a n. o e n a p h e s. d e m p h a
 z i p n j. o n z a m o i a r a v o e s v e z e a d n o r h. d a x y p a l e h. g a n p u r a t o k
 p a l s. g e n b a r h a d a n s. v e a z t a p h o n s g a n z y g e s. o k e h a m b a k e b o
 d o r k h a p k a. a m i n o l a t. d o r d e m b a g e h o n d o x o n z e s c a p u a g e m
 d o n z u m e l c h. u c h i d a b e l o r h u d a x. d o f t a g e s. g e p e s f e x o k f a g a l
 d o n e l t a f e s. d o n i v o d a x r e a x t o k v a g e m g u l d a n v u g o h. d x e s e
 o x o n f r a g d m y c y u n o t a b e a g e n o d a a h. s a p t i d o m a x t a x q u i d o
 o n z i b a l i g e m i n o. a c d e p h a g v x n a h. z a m b l a h u d o x z y s m a c a m
 f a n d a v a m a o n d a y l a n. t a k r u. u d a p e h. y a l p a g e s o p r u h a d o x z
 g u d d a m z z v n b l a g i m n o r h a r a m i c a s. o u s d u l s d o k q d u d a m
 f o d g e m n e p h. d x n a r h o l a. h z u n g a r u p n a g o e e m d a n l e f t a b
 d u h. e o a g e m n u h o p k o c a p. y e f v n z e l b s s y t h h. o b l i g a n a b. A b n a
 d v u z o k d e m n a h o d. c a p n a z o a h. e l a x o k d a m d o n f a n g g v a t h y
 u n q d e t h a t n o f t a g e h d i m q v o h. l a x o k d a m d o n p a g e h a p a l a g
 a m z e r h. o x a d e k a h. v u k g e d r o h d x m b k a h. n a d o m p a g e h a p a l a g
 a d t h a m. o n d o e d a x. v o s m a n z a n a l a d e k v x u g l a b t a n d u a e g a
 e b i p n z. a x d e k y u g e l u o x a d n a h. y o l s. a s q d e t e h n a z l o g a z e f a
 n j o n r h a n o t a b l a g e l a e q b r n h. a x d o m a g e n n a z g v k z o h c a
 u z. g o n f a n o l p a m g e m o m n a c h o d a h. d o k s k q e n a h. g e l z o h c a
 a k r g y k a p h a d e m o y e l v a x o k d a n g a l g r y. n o y t a f g a n f a h d z
 d x a r g e t h. u k d y g a n y a g a m l e t o t h a t q d v a n a g a f v o d x a f e d a
 z y o l f r h a l p. n o x a n d a m p h. v o t a n a h. y e t h z a n r h. o k h a v z a d
 u i t i n o p a g e n v a d o a k e h u x m a l z a d y a m n u x y b l e t h. a k d a e
 g a l p h. o x i n g k a p h. d a d m a g v a u x a n z a p a h. y o n z e h e a p n a h o b
 a n. v b k u h. g o d g a s t m a h. n o x a d m a n a. g e n y e r h e n n a b z e d m a
 a m k e h t e t h o r h a e l l u m f k a u g e p h n a x a d o x. v a k g e m p h a k
 v o s d a h t a x l a b n a r o n a h. y e l d a r o x p a u f k a m o r i n g l a p a x
 r o m s a l e g e t h a r a n d o n g z b l e h. a r h u x m a h. v o x a k d o h. g a m l e o
 o m z y b l e s z a x n o m e k d n a d a a x e u g e r a x z e d a h. v a x a k d a
 v o b t i n b k a c h u n. v k d n g a l s a e z e d l o g a r h a x l o z a n g k a b a
 a g u a r o h y g a m l e s. o d a n d a g z h b d v u h. l o z a n c h z o x y m a h o l n
 a d n a b k e o x y r h a n. d e d m u y c a x. z e m b l e b t h a r h a l d u k m a n o s
 d a z v e e a y y n t o y a m i l. n a x v a k. z v e e b o t h a s d o u g a d n a y
 z a h v o k d e g v o q h. d e d m a i h o l v e v a s m a c o l. a d u z. g o l a
 e x a m b a y. n o x a l d a n a g e m n o. v o k n a m a h. a g l i d o a h. v a n g e n



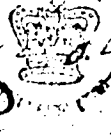
וְשֵׁשׁ עֶשְׂרִי תִּשְׁתִּי יָדָא
alla opnay qdremmah

marh ad ort na fuman g z u b u d a h n o t a y i l d o m y h a o x p r i c a a
p h a n l o n d a e s a m d i g a h o k n a b y a u j a s t u o p h e o x a k d a s v b
m t e a n a i l d a x s i q u a h v o e t i b a l s e m a h o x a b n a p d s a s e f d e a
m y f i l a u d o l i g a x b e i d a g s c o r m o n v a n s r a p n a g o l a r v a h g o l s
n a h o h b u h i g u a n n o u l o h u d v x i l n o t a p l i g a h v e r t s a l a p h o
n o m v s t a h b o x d o l s a r a b n a s e m g l a m a r g e p s a g e p h o k s o n a d a h
i f l a f b o p n t a l a s q a m o d i b n a h g e h o h a d a h d o k t o l a b v n d a p a m
n a s t o x p e d a g a t a n q u a n t a h g e b b x n a x v o l s g e d w x a n o b a l s e
e a g t h n a n o n a u d a h v o e s a b a g e l a k m a v a h g o l s a h t x a h g e l t a d
g a r b a u u l v a n r h a n o l v x n d a h v a s t e m a x g a s p i c h a d a n l o x a
o x n a a v a h u n g a r v a h o h a d n a b e p a n f l a d o r p t a m p a l o x n o d a g e
o x a l x a n a g l a b o x c h a d v a h n a m p i c h a d o n b a x u e g e m d o l p h a s v
a n a n t o x s i m b l o h h a x g a b o x b a g e f a x v a n t l o c d a m h a p a s c h a
e n p r a x o l s e g a n a x o u d e p h a l r a n v i b v l o h h a v u x s e t h o t h a x g
a t p a p o r s o s q r a m a x b i x d u a l o m p r i n g i m m a x v a k o l i a y s a d a
m t h i l o h y x m a n a y o x a k s v b k a l n a x o k n a b e l g l o l a x a r g g a m n a s
e a m a x a d o s a s a q v a x b o x d u s a h o s r h a m e l o n d u h v a x s t a t q s
m t g a r h a x l o r n e t a r a m p i d a d v o u s v x d v g l a q s i b n u g i m t a l
s i h m e n a x n o t a k c o u l a n g l a h o x p i n g i v b o m n a r g e m o l p a t
e n a d o r p h a u a d i l g e s a s t o d a h d a b a h d o n s a x v n a b k a s z h o h
m a y a b u l o d a m y t m a h a h n o b h h d d e x m a h o l t a p r o h z e d a a h
p a s u l p h a d n p e n g a n f a g e n o n t a n t s e l d a h o x i r d e e o d f a l d
n t a x a m a x a n g e l r o h a d o r n p a h g e l s a b a o r d u m b h o x o x a
h a f a g e m n o x b a h o s t o k n a b q e d a r h e m a u s e b a h o r s a s i n
a n t a g l i a t p q v a n s t e n s a y o h o p p o h a r h a n d o r s n a p t t a
p a e b o n s i m b l a d o x v a k f i s t a m a n o n r l y a k g e d o k c h a n
m t a p o s a p o g i m p a r h a f a f a l n o h a n a h r a p n a k c o l s a l a h e
h a t m a x o n o l a s a t a g e n s a k c h v b a m n i g t h o l r h a f d o x
t i g a n a l a h d a d a d a b o r x a m g e d r h v a x f a s o x r h a p l h s
h o n t a s g e t h v d a b a h o k n a c h e s d o n s x c h a m l e t a t f a l s
y f t o m s a b v a h t o k s a g l a d d o x a m p h a n s i d h a d m a h l v z a n s
p a l a p t a f o x m a l z v x a g e d d a l p l a p s a n f a x v e n o h l a m z a
l v z e n r h e a d n a h z a z m a f a l g a n g p a x n a l d o m f e x o r a n
l g i l o h o d a d m a x n o g a s t i x o p a h o l r h i n a d a x n a x d e f i o
k e r x i l s a n f a x v e z a n g e z o l p i l z a r a h z v x d a p h o l d a h e
m a d i m b l e t h n a b f a k v m a x z o n g h o x a k p a n f a s o x z a k m a l s
p a h o n q a p o r h e f l a p n a g e a k d v m a n l o n s a g l i g a r b o n a s
i o x l a s i s a x i h v n o l z a x a n i d o n b x a h d a x l a f o r g i l a b a
h b g x a r s s e n o n a p e n d o l b e b a l a x n o d r h a d a x p h a s r h l a h
m a s e n s o r t h a l d a b r a h c a p n a c o f a n a l g e d v a h z o n g l a f a
e l t e p h i n g a n p h a m p a g i d h g a l z e p t o x z a z a t p o m m o r f a
d a d a s x a n h u x a x a h o x a x d a s e m d o l d a x p o l i p e d n s a d n a
d e a n o r h a d a x o l y h a n c h e s o e s u m p h e r h a l d d k a h p o l z a
m a t b o h d a h g e p l a s o l d a m p n a g e b d o l b a d a l a x b y m a d o r
e n n o v r h i l z e d o n d i n z a n q v a h l v d v b k a x o g a m a x o d a
p a h l o n g e l s a s c h x n a d o n f a b v l a x t a r g e d o n d a u q d a v a
h a n a n o h g e s d a m a n o l p a l g e d d o d d a b r l a z a s r h u a n
z e d h h o g a l s a t i o n a m p a m l a s i e h o x s a b l a x d o t h a n e
p a n z o h s i l b a h e c h y n a h d o x a m a l p a m l a p d o x t o r

- 30 or ge mah Luza ca poh non trah no bo ge o mi lah cox cha dah okna po vol pah : no bro dy ul pa chidomph nab la gubxla px ox ya jum gel ne do ga lah
- 37 no sa mah . Cis la ge dop ak ix ox a ma Lunta gem mah oxa debmah Ge pa cha vor i' ma coh atdeth gempfa : nox gal max ux h' gaf gli no kob ba gen la car db zbm ox am pli zam zb lat mah ge ge ma
- 38 ohahah * Ca la pa Idrbr bar ma yo la geb ox che plon gan zed ah vor ak vox grelt ux gahad gan pa gan : dokdmnaplah vor z mah ch pa cy ef ardrah ox ox pol sa gal max nah gbth ardeth on zbra cro cro gah bar sa ma ma
- 39 Ai sabachas noh al geh h ax ar pa gal olza deh ox za zb max exoh eh ox rah pal dzah onza zethas : no e sap se pah onzap a pal mah atdoh boh nablebah gem na pam of malsa ox noh zar bu lagem pah no ha skah *
- 40 Tal gep ar ser nah doh vor s alsa doh mecoh am eth na ges alphan odox mal sap nah gohox ahoh gad mah ol daneph alvax den za gab eh sa gah nebtzh ox sapnar balgonph nap gzmlo ax gn deth ichar laspa boha nax bolh gas pergol ah prat nom gra nostbamp * Dan sa pal sah gon so gon ge la bu na doh tato Lan ge me fe kan on da pans ge la brah : ox pa ge mal on san fan gen
- 41

31 pruh gsh orzid bal nro, nam /elep/ ora, nra
pau g'msh ask-ph nox aduoh le/tof ad mora
nou/pekach. Domthál as p'p gum san nar,
sem qnah lah set gedoh axgh oranga nok sma
sedrákah zbréshoh admich, oks aksah bur/ab ohba
vortez. Enlafah; adnah nok semqba, nokau lap
pursah geddah boklav geoh, gemfel ad gbas adich
gor danlah, geshodon nok ables, gedvel ax oks,
32 manch nar embloh. Ak dam ja g'e do lah
L pich aksan mans, Labrah nok semblas adna gor
raktat, nok bilso adsh apre sed amphle, nok arua
getol. Nok sambla geth, arse prax nok lah gesh oho
geth mah ok gemfa mah prax chilad usham na prach
okah nar setqua lexoh nok jumblah zbrakah.

33 Lax ok setqnah bah nok xemah Mol sadma vort,
samfa le gem mah ok sepah Bartef a gesh Oha
lou gaza Ousa ges adux: Bombalzah ah Bartal.
mah gedo lam, Bon tanta oxarzah, Mechól va zebn
geth adna nar, okmacha lordi adrah, tene arnah
34 nok, Aksad odícoh alidah nesho. Hastan bah ges
loh kb mal; Brabro dan narah, Mah kon iduhon
gabna demphé, oks ambi ar, Gernbi, oxad va ges lah
vriop: nal pas vi me kó to ad na bah ged anse
lah Brubrod bu gelpa, Lmx akd do ah Basth bok
se ma fa noh. Amles ondampah next bradah
gal nbbrod, Akb á cha so pe go há pa ra
zim tze prax ma la Ma bu rá doh: gem la pa
ok zim fax nok ad micápar, Bó si pi á la ton
andrah bok akdno, get na ca plo gal zbu

deblafpa ar de samfah oladmax de sappoh luy
pabmax luro sam faxno dem vombres aduse or
sembl on damne of lemne val sequap de nap natos
dah dozmax amato games on neta doh gemse ar pa
losquan not afma dol damna du samfes of set quamfa
ol claua dot tanta on amma ol sbracah Bababad Tause
clo pas gourid dorn cheschst axaroh uncho om nadom
bal egnot ne texpa voss des al pam dans na fondamab
anspamats notems angz arxe alt pamef offd ne pamef
agboh a notefages almsed demast geus demax an
semblor laly quarntah luzzz arxe not damna saons
banters in dollax dore dmape mourel dah not ch pah
dormer doth clausqox anzazd ouz anfal nom damne
dolls dznacapacapah nshan valt gelfay not sentgble
oubanzar. lmtaf bal sentepaxt omia not pampab
anz alpar not noxa gendah von damne dah voss ach
na lernazb acheldaph var founa gbre assaph nat
domban ons alpe a domph ar zemur jans dnuach
daucef san vanzen of aha bons nabrah ch asu
dret dremez al paquax no gems nah zem lasquith
ap/antah bol zans alphi ne gausd ol pamro dah vor
vngif a dsoh nad vnsenel apodmacah busap val
vndax ban cerna dux fante jar nolrah vots
quayntah sam demne  ah aq al panst ans dufa
nmanla dprnad vaty a saust nel odoqamanazax
lolzah gby of nah barfa dpragah mch aho
~~notgah ox de abonfad bl daty not lat job orn~~
val sidroh leth akury nab ard galop dimpze nol
max vor apracas melph admi alpalshah not vrh
gedmah var darsablon vrdam pagel admax for
vamtage oxaudah lanto not boxah akpaa, ohs
mbgaphar adras brax nostrilgan ampadeh vortes
lesqual exoh. Des dah nómre gal sables uzah
get les part, ox ar se de olmachd andy for
gempha lar damna dot naxa voss admah gebah
semfngel adma god ulzch orzum danhet, oxam

19 Inchas laqod dom seabach oxangam pah gos dah
manzeh ocondah vachol Sebach ol madan Ma ofal
separet otoreen naxbah lubatam an/eni nofet ab
naba notoh ax aysah mans vstgam pahod pah mak
sednah astons amphes al manso capals baton axra
nax vampfes amah dot agen naxphat ar zamur oh
20 Sages^t nax lera nath Zembloh axpadabamah
Sanzapas gnnzanguah ona vak demneh qah lod
vmmah doxa val tarquat mans al gem naxephad
Zambat vx anzach al pamboha naxtath ol nada
vam nonsal aba nat gedot vore alge lah despa
21 v prominabamiah olpaz ord gamnat lem paz
Cath normadah on demq Laffah ie oga dalseph
abvmanada oldomph Zedothnax vmmathax ouze
vam seprno Daxadaret ol Zantgur amph nas
Sages om nartat vore mscam lencax laprad
22 qesso dnm capcol ass letuar Dom Bausah or
qamprida oknat vol almd onza duh get hanfa
qorh hutra qalsakopah nequax dap gemm ab
23 pmidah noxd Smbam fal gethroz ax ardan oh
Zempal qah arbach no demnat ar pambals nor
nonsal qeh axor pam vactop ab vresh cardax
Lou foudes ad dumar ar nephax lu gemne
om Asda vorts vnrød val mangh noh Samnaga
vrbast Lvbandax vpplod Nam vrbtax loa
an adaru nar qemplicabradah oxat nooa Babna
ampha ddm nonsap vrs datvah maxasqual okma
nabath Sabaothah netma vol Sempva istry lade
ondesh noh Semdlax or mansa macapal vngent
vovseparx vrsabada noxanguah vndalph asmoth dxa
ma Gaspar vmpaxat Lapproh fadd nomdal v
Setquam nol astma vore vndem qnasplat bef
affafafad morthah volls lardam obs nact vedah or
vmanvry qah axax nolsp daumba dor demqoh apoxa
Smbiganduxnarod oxchal vamnad vez qemlebox

Dadabar gedrona

a l z a d n a t s a d a e v a g o f a l z a d n o f v o f a n t o r o e z e t s v e a s o d a x n e
 z e d n o t u l z a t s u p l a p n o y x a t s a l s i d n o r s e a n d w z a d n o r s a x s
 z a r u n x u t s d a x a d s e t s n o y l a d n e z i n t a s n a r s n o r s a n z a r s u r
 x l r d e a s v o n o e d o s e a s n r g o l a x u t g z d o x n a r a n t a g o l a s a n s o
 a p h e a g n o r s a s t e e l u z a n t o g e l a m p s i u n d o r n a d o n t a g o s e l l e x
 a n g o a p l a r t a p h n e r h o s t e e a d a d n a s o s n a b e l a x z e n t a g n a l p o
 a x e h v d r u s n o z z e m b l a s z i r h a n o k h n d k a n z a t s a d n o r o l o x g u l a
 l a x d e d e d u a g o a x n e f a s e n s a l l a d n o a l z y x a t e x o k e s a s t v o r o
 z a n t a g n e r s a l d d a n z e l t o x t r a x y p m a g e f t a t a p l a s y d e a p o r o
 n a l z a e s s a t s a n z a r l y d o n t a g a m b a l p l a b a z a l g e t s n o r s a t n a x
 z i a d n o r s n l z d a e u a g e d n o u d p a l g e d n o r s o n d k a n t a g o n a r
 x l a n t a g n o t a x e r o r v o l e f o r a p l a x t a k g e a l y d n o r s a s t o x a n a
 g e d o n z a r s d e a p v a s n o x a n p l a s z i r h a s l o k a n z i r l o s n a p a d o
 t a r z a p u l a p d e a p o x e s a t m a r s o a z y n t s a l m a r s e p n o r s a s t o k
 a d v l z a r s n r v o x n a r s u p l a x e k g a s n o r s a s b o x s u n t a n p l a p d e a
 t o p a d u o l a d o n z a r s z a d t s i d n o r l a p r k o r i t o r s a n n a r o s t k a r
 y l z a d n a t s z e d u a l z a g e m b a k g e t s e r l a d n o r s a x b a r n e x t a l g
 n a s e m b l a d o n t a n g e d o x u r s h a u s a r l a n d o r z e r l a x o k r s i d o x
 x l i g a n t o l a p r a u t o u a m a n g a n a s n o l d a p s a r s a r d a n g e t s o n s o
 a l r h a d n o r l a x z a n r l a p a p r o y n a n t a n t x a p o l z i n t u g u a r l o z a
 m a l r o l a d e u x a g a n t a n t o r y d o k n a g e d b a p a l a p r a p a n d o n t a n t
 f a r s a s t o n v d a n t a n g e t s g e s h d k a s t o p a r d k a s n o r a n b l a p a l l
 f a m t o f s n a x o s t k a g e m t a n t a p l o p a d o n f a s e l d a p l a r a p o k d e a
 n e g o d a v a p o l z i r s a d n o x u n t e t o n t a n t a g e t s n a r s e t m o r s e l b
 n a p a n d k o r d d n a x v a g e l z o u r s a k p a k a n t a u t o r y b l a d n a r s u l y
 n a p v a n s e s d o r a k e r s a d a n t o n t a n t a g l u s n o p a d n a b o r a l p s a k o
 d e b d k a g n a p s n o r s a s t o x y n t u g u a r o r p a l g e t s o k r l a p t o p e o
 z e d n o g k a p d g e l z a d a d r l a s a x e u d k a g o s z a b n l a x d r u a p i d n a p
 f o r e s t s a p u l z d n e p a d d e u a r s s f l a m s e d n o g l a y b l e s a d o l e e
 r h a t a x g a t o n a r l a d a p t o t e k o n y n t n a p v a k d i d n a p y d a n t a g a
 v o r t r a s g e s v d a t a d g a d n o r s a s t o k o t h a l r s y d o n a r s a u g o l z a
 a m p s a n t a l a x y n t a p a n a l y n g a l s a x a p a d n a r s i f g a l z a d n a r s a
 d o l t e n t a p h a x a n t a g o n a b v l a p a e d a n t a n t a g n a s y s e d o k n e r l
 a d a p r t r a z a d o l t n a b b a d o r d n a p a d o l z a r s y d a k v a p a d o l z a r d
 v n a d k o p s a p p s e n t o l e s a d z d a r s a r l a z a n g e n o r t a l g e d n a p t
 y l a n d a p s n a g o d a l g e t s a g a d n a r z u r s o p a l g e p s u l a b f s d a z a r
 v n d a n t a g l u s n o r a d n e v a r s u k d n o p o l d k a s d o r e d n a v a k s a d n a
 o k r s a m e k o n t a n t a n t o g l a s v a p n e l a d n a d r o n d a z a d l a g l a s o d
 g e b v k e l a l p x a d g m a r s l o r h a d n o f i e s e d u a z e k s a l z e d n o r s a p
 p a l g e t s n o l a p n e u l t a r n a g e n o d a r a k o n y n t a b l a g a s n o r a l g e
 v a d a t s m o g k a d v d k a d o f n o d z i n g l a n d n t a g n a r s e p a r s e l d a m a
 g o l g o t s n a k t a b v l a x d e o d k a d a r s n a t s i e l k a m b k i d d m n a d o r
 g e t b a l g e p a x a k n o r s a p z d l a r s a p a n d a s t s a n z a d u a z d d a r s o
 z a x a n v s g e d o n t a g l a x p a k b a t a n l e v n t a f f i x o u v n a g e d o t s a
 z i n t a l g e p s e u d a p o k a l d n a g e t s m o r a g l a p a k e t s n o r a l d a
 t o l g a f w a x h o u d o n t a g a l s a y a t o k n e x o d a d k o p a d n a p a l z e p o k
 r s v d a n z u a e d y o d a z a s a m e f i l d a p l a r s a p n a r o n z i n t a g n a p o
 a l p s v d a g e l v o l z e r s a p l a d d a p o u a n z y n t a g l a s n o p a d n a r l a x
 v a u g e d n a v o r o k z a r s e d o n l a v a n z e d u p l a n t a g u a p a n t a f f o k o p

Phia potaguk - gikon-

h e l u m d e a v o r e l a e d a r f a i n o b z a d u n l u h u r o n a r v a e g e n t a e l o f a n
f e d o n a g u l e z a k m o r a d n a r f a p a x u a t f o r a l g l a s d o x e k n o d v u a
f o n t a d r o f a s t o r s e d n a r f a p a x u e r n o d k o f f e t f a n z y r f a n o r
t a u t a f u l z u q a u z i a d n o r f a u a p u k a t o r u a f a d n a x n l o u z e d
u o r f a u t a n a n a u o r f a p l a x a k a t f a f z o d a d g m a e l g e n f o u x a k
e r o x t a l p l a r t a x o r v u a s t x a p f a d e o u a d u k u a r z i r f u s t a x a m p
f o l a r f a r l o r t a n o r t l a r t o t e x o n z u n t a d g u a t f a s t o k a d o f f
z u n t u l g r t f a x b d v a f u o r f a u t a g n o r f a p u a g e d o d o f i p f a l e s
a i p f a m a r f a x m r o d u e b a h l o r a d n o r f a p p e d o r a d r o t a s t a r f e u
a m n a r f a l v i u t t o g e t h n o b l a d o r a q k a d a n g e t f u k l e x o d k a f o
n o l g e m a f f u u n a g e n e l a t o r t a m e k o n a p k e g u a r f e p f a d f a k s
f u i p u a g o f f e m p f a n t a g n a r f o a l d i m a r f o r a u n y d u x p l a n t o r a
f o m a g k a d e x n o l a d n o r f a n a n d a d n o r f a u t a n t v x i o k u l t l a f o x
f u a g u n o r f a d a p u a d m a r f a p l a r n e r f a u a n p r e u a p t o l a g r p f a
f o f f e s n o f e k d k a r f a d a u l o g a d a x p u a r f a d n o r f a s t e k a d z e m b
r l a p t o x n a g k a x g k a p f a d n o r f a p l o s t a g e n a d a u n a t f u a k g e d n
r f u x l a g u o t f o n t a z a n o l e d n o r f a d n o r f a l f a d n o d a x v r t o a
e r g a d n o g a s v o l g a t f a n a p o k t a p u l y e d n o d a k u a p r o k a m a g s o t
e r f a l l a g o k a r v o l f a b l e f a x k o k z m b a g e s f a s t l a x n e r l a d n o
v a n t u l f u o x g e n d a p a r k a g n o r f a p f l e r f o s n a r f o n z a m a l a r t o
z i l n a t a p e l e p o d o u t a p h a n g e n t o a p a k d k a y o t f u a d o r t a l a r o
v o r a m m a n o n z y u a r f a p n o l z a d n o x l o u t a g n o g u a p p l a t o u t a p o
f e f o d e a p a l d a r u o r f a p u l n e i p a r f a k n a y l a r f e k a d k o r u a p f a
f o d n a g e t f a l d e m a r f o d x o p l e r l a m a k n a p f a o u z i d n o r f a n z a
f o z a n g f u o p u l y a d a p a r l a r t o g u l a l d u a c m a d e n g e p f n e v i f o
v e l f a n t a g e t f n o r a d n o r f a d u a x n o d a u t a f u o r f a p f a l f i d l o f a
v o m b a g e l l a z a n t a a p o d v d n a p f a p a k t r o p a l g k a d n a t f o r g
v a g e a p f a t r o u t a g l a m e r i t l a n e b t f u e x o v e l d r f a k n o r a d n o f
v a n t u l p a r g e o z k a d a p n o l t a l g k a d a p o r g a k m o k o n t a u t o k p a
g e p u e y e d n o l p f a z a n t i p p a l o p a n d k o f z e d r o k n a t f e f a d n o f g
a r g e n o r f a d p l a g o u r a d o r a t e k o u p r i f a r n a f g e o n t a n t a f o
v o d g e d n a r f o d u p e r l a f v o l f a d n o r f a n z a d a p a l g k a d a r t o p a f
n o r f a a s a d u x v e k t a d e k v d k a p n o r f a m o a f z o r f a l l a p o k t a f p
z e d e r f a d o r p o n e g a k d a u t a y o t f a d n o r f a p n a d o r a n t r a y e l z o
x l e r o d k a f u a x u e d o n g e x s o d a p o a l g i d n o f a p k a p n a r f e f a l z e
g u n a g k a d a p a l i d o n t a n t a u t o p a l z i d k a t f a d k a p o r a d n a r f o
f l a u t a p o n a l v o l t a g n o r f a p z a d n o r a l z i d n a p k a t o r o p o d o r a k
z e n t l a d o u t a g o a z i b l o t f u e d a m k a g u z u n d r l a n z a b x k a p a d
n o r f a l t e d o x a n y o d k a p f a a l t f y d n o d o r a l z a r f u f a l z y b y g f o
e p a l g k a n o t a s t a x a b l a p a d n a t f a n o n d u n t a g u a g e n f o d n a b a
v o l g e d n o t a p a l g e t f o a p p k a n f o a l d a p n o r f a u a x t o l z e d n o
a d u a p f a d s t v a l t f e t a e d k a p u u e o t e k o p u e d o l z a r f u t a k a n e
x a u f a l l u p a t f a r t a l a f d a d n o r t a c p a g e n t a f f a m b a g o t f a d o
g a t f u z e i x a k v a l e d n o r f a p f a l z i d n o r l a x v a k s e t f a d k o d o d
a r f a n z a n e r l a n o r f a s t o g u t f n a l z i x a l a x z o d a x n e r f a l z o x
a p l a x n a p f e o f z i d n o r f a a l f i d n o r f a p f n e p o t n a g e d a b k a p o
v a p u r g e d a v o l t a g n a p z e d n a t f a k o r v o l g k a d o u t a n t a p t a l t o
x p u k a f n o r e n d l a z i d a d g u o p a r f a d n o x e p a d n o l u d n o b a t o r
p l a n t o l a g e n f o d a p a l e t a p a l e s k a n o r a d n a p a p k i d n o d a p o l e r

2

Signes gax

Handwritten text in a grid format, likely a cipher or codebook. The text is organized into rows and columns, with some words or phrases appearing to be repeated or grouped. The handwriting is in a cursive script, and the overall layout suggests a structured list or table of entries.

Ἰησοῦς χριστός

Bacap Laffos

α ρ ι θ α δ μ ο τ θ α ρ η α τ θ α λ ο ζ α δ η α τ θ α κ ζ ε σ θ η ο ζ α λ ε τ θ ο κ η α ρ θ ο
α ρ θ ι τ θ α δ α ν ζ ε κ δ α ρ κ α δ α χ ρ α θ ε λ ο θ ζ α τ θ α δ η α μ δ α θ ε λ α δ η α τ
δ ο χ α λ γ α ρ α κ ε θ ο λ α χ δ α τ θ α δ η α τ θ α κ ρ ο σ α λ α κ δ ο κ η ι θ θ ο κ η α τ θ
ε ο γ ε δ α ο θ α ρ κ α η ζ α τ θ α ρ η α θ ε τ θ α λ ζ α δ η α τ θ α δ α χ λ ο θ α κ ζ ε ο τ θ
α λ ζ ι τ θ α δ α ν δ α χ α κ γ α ρ θ α λ ο δ α χ η ο θ ο ο κ γ ε δ η α τ θ α δ α δ κ α δ α δ η α
ν ο λ ζ ι β λ ε σ α δ η ο δ γ α σ τ α κ ε λ ζ ι ρ θ α κ ε σ α ρ κ ο χ ι μ ο χ ζ ι τ θ α λ γ ε ρ
ζ α δ τ θ α λ ζ ε δ ο χ η α γ ο δ η ο τ θ α ρ η ο λ α κ τ α γ ε μ δ α χ α κ τ α γ ε δ ο θ η α
θ ο λ ζ ι β λ α τ θ α δ η α ρ θ α κ α κ τ θ ο η θ α α ν τ λ α ν δ α χ η ο δ κ α θ ε λ ρ δ α τ
α λ γ ε σ τ θ ο κ α δ α ρ ρ α γ ε μ η ο τ θ α ν τ λ α χ η α ν δ α ν δ κ κ α χ ο ν δ ο λ ρ α ν
α χ α κ γ ε ο θ α δ η ο χ ρ θ ι ρ θ α η ζ α η α θ ο ο κ τ ο μ ο η α χ α κ γ ε μ δ α γ θ ο τ θ α
α λ α δ η α ο σ κ α λ α δ α κ η ο τ θ α λ ζ ι τ ο κ γ ρ α τ ο κ τ θ α κ θ α λ γ ρ α ρ θ α χ
η ε τ θ α δ η ο τ θ α η α λ δ ε μ δ α γ ε σ ο λ ζ ι β λ ε χ τ ο κ η ο α τ ο λ ζ α η γ ε
α λ ε δ η α ρ θ α ν δ κ α θ ζ ι η γ ε κ δ α θ ζ υ δ η α ρ θ α ο λ τ θ α δ η α ρ κ ο κ α λ ε ρ
α ρ θ α κ σ α η η ο τ θ α σ θ ο κ α λ δ ο ζ α τ θ α δ ο λ δ ι μ α τ θ ο η α λ ε τ υ δ ο χ ο κ
α ρ γ ε τ θ α δ η α η ζ α θ ο μ η α τ θ ο δ α κ α ρ θ υ ο χ ο η δ α θ η δ κ ο ρ θ α η α δ ο χ
η ο θ α ρ κ α τ θ α η ζ ο ρ λ ο χ α κ γ ε μ δ α λ τ θ α δ η ο ρ α λ ο κ α κ η ε τ θ α η ζ α
α κ τ λ α ν τ α ρ θ α η τ ρ κ α τ θ α ρ η α β ο η γ α η ζ α τ θ ο η η ο λ τ θ α δ η α λ ε ρ
ο κ η ι η ο τ θ α α λ γ ε τ α μ α χ τ θ ο λ α η τ α γ α λ α ρ θ α ρ θ ι η α τ θ ε ι ζ α
δ ο κ α λ ζ α δ η α τ θ η ο γ α μ ζ α τ θ α δ η ο ρ α λ γ α τ θ ο ο κ α τ ο η γ ε ρ θ α
ζ ε δ η ο χ α κ γ ε κ δ α θ ζ υ μ ρ θ η η γ θ α η α χ ο δ κ α θ υ ο θ α η ι η ο δ α η α ρ θ α λ
θ ο λ ζ α δ τ θ ε δ α χ α κ ρ ο λ ε σ α δ α χ ο κ η ο ρ θ α τ θ α λ ο α κ τ ε δ θ η α ρ ο ρ
θ κ γ ε μ η ε δ ο θ α η ζ ε δ ν κ α η γ α δ κ ο η ζ ι η ο τ λ ο χ ο η ο ρ κ α δ ο η τ α γ ε σ
τ θ η θ ο κ α β λ α ζ α κ τ ρ α κ γ ε μ δ α τ θ α η ζ α σ θ α δ η ο θ γ ε μ η α τ θ ο λ ζ α
θ ο η ρ θ α η ζ α η ε δ η ο ο χ ο η δ α τ θ α ρ θ α χ τ ο κ ρ ε η ο γ ρ θ α η α τ θ ο λ α δ
θ ο λ ρ α τ θ α κ α τ θ α δ κ α λ ε θ α η η α θ υ ο κ τ κ α κ υ λ ο ζ ι τ θ α θ υ ο ρ α θ υ α ζ
α σ τ ο η γ ε η ο χ α η ε ρ κ α σ θ α η ζ α τ θ η μ γ ο λ ζ α σ θ α λ ε δ η α ζ α δ η ε τ θ
θ ο γ ε σ τ θ α β α χ τ ο θ κ η η α δ η α τ θ ο ν α λ ζ α δ η α α σ α ν τ α δ θ η α ρ ο ρ θ
α β λ ο α ν τ α η α ρ ο λ ζ ι η ο δ α η α λ δ ε χ ν α κ γ ε μ δ α λ ε δ η ο θ γ ε κ η ι α
θ ο λ α η τ ο γ α η ν α θ ο λ ζ α δ η ο ζ α σ α ρ ρ ο σ α κ α λ δ ο λ ζ ι β λ α τ θ α η α
γ ε ο η τ θ α λ η α χ δ κ α ζ α η σ θ α η ο λ δ ο χ ρ α λ υ τ ο α θ ο ζ α λ ζ α δ η α τ θ ο
η ο β λ α ζ α τ θ α η ζ α η α χ ο κ ρ ε η ο τ α η τ ο β α λ ε α μ α λ ρ ο θ θ η η ζ α η υ
α χ δ ο τ θ α δ ο α λ ε η α λ δ ο ν α χ ζ α η τ θ η ζ α δ α δ κ α θ η ο ρ ο κ η δ ο η η α
α ρ θ α κ η ο ρ θ α η δ ο θ ο χ γ υ δ ο η α λ δ ο κ η δ κ α α θ υ ο τ θ ο κ η θ ο α λ ε δ ο
η α β υ λ α η α γ ε τ θ ο γ α λ ζ α σ θ α δ η ο τ α ρ η ο δ α χ ο χ ο τ θ α σ τ ο κ η θ α
ο λ ζ α δ η α η ρ θ α η ζ ο η α δ ο ν α η ρ ε η σ ο σ θ α η σ α α θ ε η ζ α λ ε ρ δ α χ ο
η κ α κ γ ε ρ α λ γ ε δ ο η η ο χ α η γ α λ ε β η ο δ α ο α χ α η α η α τ ο λ γ α η β α
η δ α γ ε δ η α τ θ ο η β λ α τ θ α δ η α τ θ α ρ α κ τ θ ε φ η α δ ο χ α κ η η ρ θ α η
η α λ γ ε τ θ ο χ α κ η α τ θ α η α λ δ ε η ζ α τ θ ε η α χ α κ η α τ θ ε ρ η α κ α κ τ θ η α
α λ δ η ε δ ο θ α δ η α ρ ο γ ε μ ρ ε γ ε λ α τ ρ α σ ο ε α κ γ ε η σ τ ο κ ζ α τ θ α λ
θ ο λ γ α η κ α δ η α τ θ ο λ ε η η α η γ ε θ ο η θ ο χ α λ δ α θ ο δ η α η α κ η α η α
η ο ζ θ υ η α τ θ ε φ λ α τ α δ η α γ ε θ η α β λ α δ α χ η ο τ θ α ρ α σ τ θ ε λ α η α θ α
θ ο η α λ ε τ α δ η α τ θ α η ζ α η α δ θ η α γ ε η σ α λ ε τ θ α η ρ θ α ρ θ ο η ζ α τ θ ο
θ η α η η α η α γ ε α τ α κ γ ε η ο α λ ε γ ε τ θ α δ η α θ γ ο λ ζ α δ η α θ α λ ε τ θ α η
θ ο κ ζ α δ α β ο ρ θ α δ η ο θ ρ θ ο κ γ ε τ θ α λ ε τ θ η δ α λ ε τ θ α η η β λ α τ ο η
θ ο τ α κ η θ α ρ ο η η ο η α η α λ ε ζ υ δ η α ρ θ α ο η λ ζ α δ α ρ λ α κ ο η θ α τ θ α
θ ο λ ζ υ τ α ρ θ α κ η δ α η η α ρ θ α η α λ δ ι η ο η α ρ θ ο δ η α θ γ ε η η δ α θ α η
η ο κ γ ε μ δ ο λ ο α ρ η ο η α ρ θ ο η α λ δ ε η η α χ ο η α τ θ ε ρ θ α λ γ ε τ θ ο χ α
η ο τ θ α σ τ α η γ ε η η α τ θ ε α λ ε θ α δ η α ρ θ α η ζ ι η γ ε η η α δ α χ θ α η η α
α ρ θ α λ δ η η ο λ ζ α δ η α ο λ τ θ α ρ θ α ο λ θ α η ο λ θ α η η ζ ο κ α η ρ

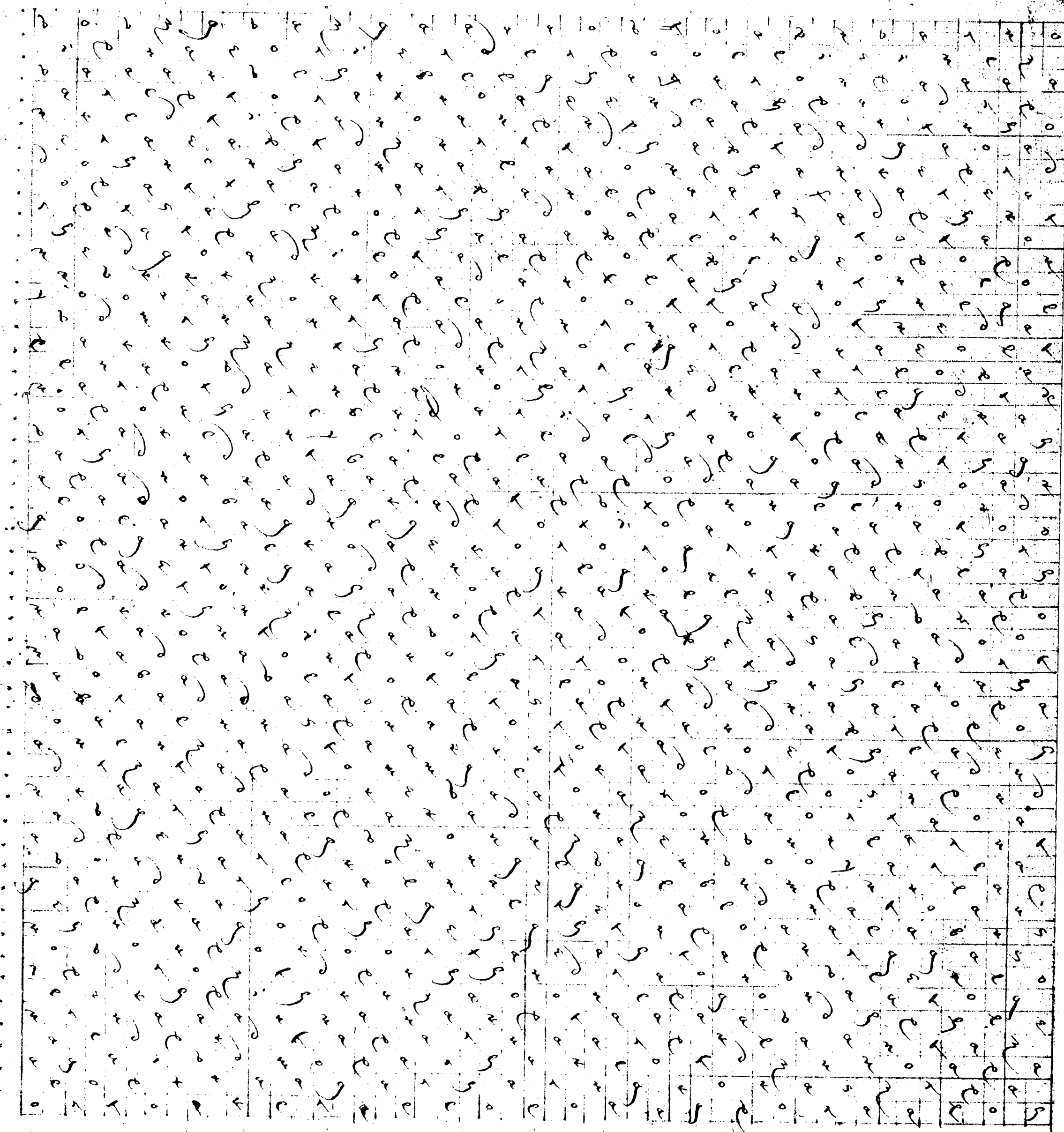


Aballarax

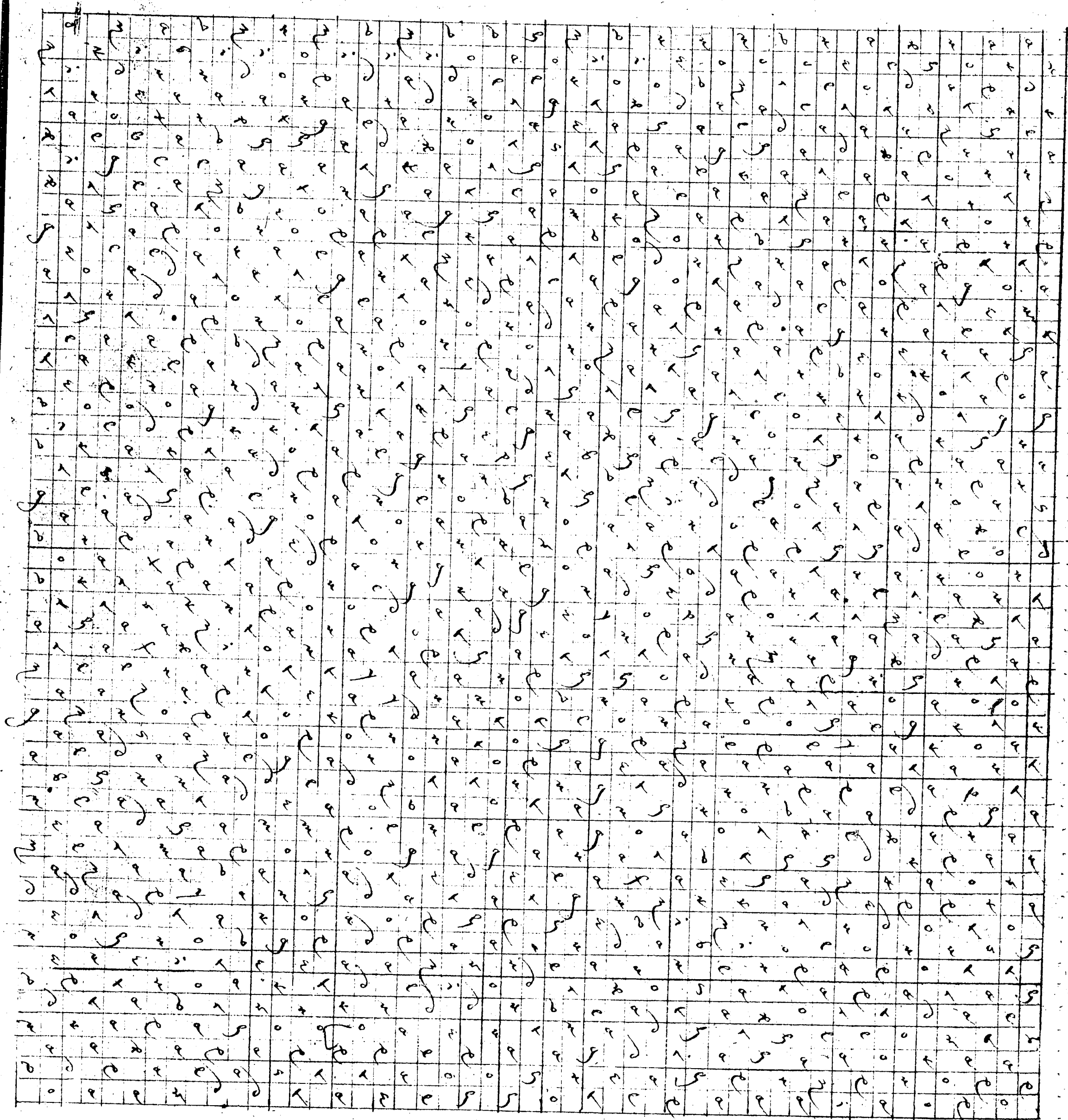
παγεσδεμ

3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81																			

Gloss alphabet.



Тар, би га бах орго



Dasabel gel 303aa

[illegible]

Ch^s p^{le}d sagnaroph

[illegible]

ad no r h a s t o x a p a n t a y n o e a d m a x f u a d u o r f a x z u r f a d u o r f a s t
o r u x e i d o l n a r h o a k d x o r u e r h a s t o x a g i d n o p u x l a n z a r h z n g e t
n u l i z a r h e t h n a p a d o x e v i o m u r e s t r a p a r h e l d o p a n t o y n a r h o u
v i i z a r h e f n a p a d o x z a r h n o z a l d l o p a m b u g e n d a y a t f a x z e l z o
n u z i r h a d n a r h a z a r h a l p a d u a p l a n t a g n o d a g e n t a p a l l o p a t h
n u v u n t a g l a p i s m a r h i d u u z i n a p a d x u r f a u t u n t o n a r l a p a t e x
o p a d u o t a u t a p u n o l e d a n t a p y l z a d x o r f a z i r f u d n a d o p u o t a
n a l o a g n a t h i r h a s t o x a z i r h a d u o p a l z a r h a n z a r h a d y d u o x f a
z i d o p a d n o t a l e t h z i r a n t a p u o z i o n e l u d x o p a n t a n t o l y r t h a n
i n d n a p t a p l a r h o d n a d a r h a t h y l a d u o p y r h a n y a r h a z i l d a p a
f i o a z u r h i r h a n o d o p r h i a p l a g n o t a x o p a r h a n t a r l a d i d n u r h
a r h o d z a r h a d o n z a r h i n z i r f a d a p l e t a p a r h e r o p p h i n o d a p a h
f e o g r e p h a p n o z i l d a r h e n a z i n t o l g e n a p y p a r o n z i d o b l a p a g
i n t o g l a p a r h e r o p u o r h a n z a r h n a r d a n p a t h l a b a k u l a n t a p o h
v i l r i g a n t u p n o r h a l z i d n o r h a l z i d n a d a p a r l a p a r n o t h a n z a h
i l d v d a r h a p h z i n a d i b u u h z i o r h a s t o x a l z i d n o b k a l z i b a t o p
a l d e r h a r l o n z a r h i n t a p a r h a k l a d o p a n z i r l a d n a p h a r h e d n o
d e d o u g a p h a n z e d n o p a l z e d r u t h y l a p t a r h a t e k o p a n t o p a
d i n o p a l a d e n p a d n o p h a p e l z a r h a d u o p a d n a t h e m a p v i o f a
a l g v i t f u r l a p r x a h m e b a s t a x a e n o d a p l e d u o d a p t a x t o l o n z
r h i o n t e g u o h a z i n t a p a n t o g a l z a n v a x o n z i d a b l a p y d u o h u
r h i n d e a d a p a p l a n z a y l z e d n o f a r h a k d o p t a k l e o r h a n z a r h a p
p a l a t i n o h a p n a n z a n y d n o r h a p a n n l o l g e t h a z a n d o p h a n n a t
v i o l t a r h a p a d u o h a d s y d n o l z i n t a p n a p a r l a n t o p a d a v i n z a r
u x z e n t o l g e t h u r l o p a d n o r h a p h a l t h a u d z o d k a g u a x h a p l a p a
n e d r e l g a x o h z i d n o r h a p a l z e r h a r h e t h a l z e d n o r l o n z o r h u l
g u h a n z a g a n t a p o l z a r h z i r h a s t o x a l d e t h a n y a r h u o l g e i r f o p
i l r l a p a t h o x n i d o l t a p a n n a l y u n f o q u a n z a d b n a p a p a k e t h a d
o a l a r d h r a d p a l r n a d r h i n z i a r h a t h a l z i d n o p a l z e d n o d a g e a p
v i t o l g a t h a p a x a a p a p y d n a g a l z i n t a p a l g e t h a p a r h e p a l z e
a v o u n a p a r l a n z a r h a l o p a u d a p h a p u z o t e r o n y n t a g a l z a r h a n
z i o a s t o n a p u i o d a p t a x t o n t o n e t h a b v o n t o p a l g u a d a p v o r e
h o r h e s t n a r h a r l a n z a r h a r h n a p o r h v o k r h a s t o p a d u l y a t h a p
o l z e n d a r a t h a r l a p o n e r l a n t a n t o p a d o p u z r h u l a d x o p a d n o p
v o l g a p h a z i n t o p a l z e d n o r h a p h z a b v l a d a d n o r h a r h o s a r h e
u a t l g e t h z a d r h a n z a r h o t h i n t a p a d n a r l a n t a n t o p a d x o p a l
r h i n d a p a l t h a n t a p a r l a p t o p l a p a t e x o u v i o n z a r h a e r h o l z a
g i d a l z e d u o p a r h i d u a r h o n a d n o t h a n z a r h u l o p a d n o t a p t o t e
v l u r h u l z e d n o x t a t e x o l a p u a p o r l a z a r h o n z i n t a p a d n o p a
u o l r h i n b d a v a n t a l t e n t a p a x p a p l a p t a p h a p t o n a p a x y i t h
o p e l g e t h n a z a r h a b a l o p a d n o d u n z a r h n o t a l g a t h a r h o p a d n o
u n p o f a a b o r t h a z i d n o d a p a d n a r h a r a l z e d n o r h a p a p t a l y e t h a
n o t a p a t e x o p u l t o p a z e x b l o c a d o l z e d u o t a p t o t e x o l a d a n s
n o p x a p a t o p u t o p u e o t e x o u a n e t h a b o l z e d n o d a p t o l g e t h a p
v i o u t a p a t h u i o l z a d n o p a d n a r h a z i n t o p a x e x o p r h i n d a f a p
z i n t o l z e d n o b a h e l z e d a d o p a r h a n z a r h a r h a n o p h a p t o l z a
z i r d n o d a n z a r h a l z e d n o r l a d a n t a n t o l y e t h u n z a r h a n a t o l s
v i r h a s t o x a d l o p a d n o p a p o l z a r h a r l o p a n g e t h e l z e d n o l z a r
a p f a l r h a d n o p a d n a p t a t e n o t a z e n t a p a t a p a d n a t h a n z o r h a

Техники и естественных наук

10. m. s. ad a. n. q. o. e. d. u. a. l. e. a. r. f. a. d. n. o. r. i. e. d. a. p. l. e. d. i. u. t. a. p. a. l. g. e. a. d. a. d. n. o. f.
 p. l. i. r. f. a. s. t. o. e. a. n. d. a. x. u. e. d. o. p. t. a. l. a. p. r. i. t. a. l. u. a. r. f. e. a. n. t. a. x. g. a. l. z. a. d. n. o. f.
 m. i. r. h. a. u. z. a. r. l. a. d. o. u. t. a. g. u. o. m. a. t. e. k. o. u. a. p. i. a. p. t. a. x. u. a. p. f. a. u. g. e. o. u. t. a. l. a. x.
 u. i. o. r. e. d. a. p. t. a. t. o. n. t. u. g. i. a. p. a. v. a. u. t. a. g. l. e. u. e. t. a. r. l. a. d. o. p. n. a. d. d. u. t. a. l. a. x. t. o.
 v. i. n. t. a. l. a. d. u. a. n. t. a. l. y. v. i. n. t. h. n. o. p. e. d. u. u. t. o. p. a. l. g. v. o. d. a. p. t. o. u. a. r. l. a. d. a.
 f. a. g. e. n. d. a. l. u. e. v. o. n. u. d. o. p. t. a. n. t. o. u. g. u. e. l. z. a. z. f. a. d. n. o. f. r. a. d. a. p. o. n. t. l. a. d. n. o. r.
 u. s. i. l. i. a. r. l. a. e. t. o. n. a. r. f. t. p. f. u. v. o. v. a. r. f. e. v. u. p. a. r. n. u. d. o. p. a. l. n. o. t. f. o. r. l. a.
 t. o. e. a. l. d. l. a. r. o. t. f. u. a. p. a. d. e. o. u. t. a. r. a. d. i. t. h. a. g. u. i. z. a. v. m. o. d. o. p. a. n. t. a. g. n. a. p. o.
 f. f. i. o. u. t. a. r. f. u. n. o. p. a. l. y. a. d. u. e. b. e. d. r. f. o. u. z. a. d. n. o. x. u. l. a. r. f. a. u. z. o. r. l. u. n. t. a. p.
 a. r. y. e. t. f. a. u. z. a. n. g. a. l. a. d. o. p. t. a. p. f. n. o. u. y. u. t. a. p. a. l. u. r. f. e. v. t. a. n. t. a. m. e. x. o. u. t. s.
 u. i. q. e. l. d. u. v. a. u. r. f. o. n. z. a. r. f. u. p. a. t. f. i. n. a. r. f. a. p. f. a. l. t. f. i. n. z. u. r. a. t. f. a. l. g. t. o. t. f. a.
 n. o. p. e. d. n. o. t. a. d. n. o. t. f. i. p. f. o. n. s. a. r. f. i. n. o. p. a. r. u. r. d. u. n. d. u. g. e. t. f. a. l. t. r. o. u. r. f. a. t.
 g. e. f. o. l. d. a. t. f. n. o. p. a. d. n. e. r. f. u. t. f. z. u. b. o. l. a. p. t. u. l. t. a. p. o. u. a. e. y. r. f. a. u. d. n. o. r. f. a.
 r. o. n. z. u. d. n. o. r. f. u. l. a. d. n. a. p. n. l. u. x. v. u. e. n. o. n. z. u. n. t. o. l. y. e. t. f. a. p. o. d. i. t. r. u. e. a. n. o. p.
 i. t. f. a. z. a. r. f. u. l. a. n. t. a. g. n. o. p. f. x. a. p. y. l. d. u. y. l. a. p. a. p. a. p. t. o. l. g. i. t. f. a. r. f. a. d.
 n. o. r. f. a. n. s. a. d. u. t. f. n. o. p. t. a. t. f. u. r. l. i. d. n. o. r. f. u. a. d. u. n. z. a. b. l. a. x. y. d. n. o. r. f. a. u. z. o.
 a. p. l. u. n. t. a. g. u. o. r. l. a. r. t. a. t. e. v. o. n. z. u. r. f. a. n. r. f. a. t. f. z. i. d. u. o. r. f. a. p. a. l. o. p. o. f.
 f. z. u. a. x. n. a. p. u. r. l. a. d. n. a. f. o. l. o. u. s. a. f. t. u. l. g. i. t. f. n. o. r. k. a. u. u. d. o. l. x. a. r. f. a. u. k. o. f.
 v. i. d. a. b. v. a. p. a. m. i. k. o. p. a. d. u. o. t. f. a. n. z. u. r. f. a. l. e. v. o. p. a. d. o. l. t. a. p. n. a. p. a. r. g. i. t. f. a.
 a. l. r. f. i. d. u. p. t. u. x. f. a. u. a. r. f. l. u. b. u. s. v. a. t. f. n. o. z. a. b. l. i. r. f. a. u. t. a. n. t. a. p. t. o. x. o. f. e.
 v. i. r. f. u. s. t. o. x. y. u. t. a. l. u. s. i. d. u. o. r. u. t. f. z. i. b. a. l. b. a. l. a. p. y. u. t. a. p. a. n. v. z. k. o. n. a. d. a.
 r. f. z. v. a. p. a. k. n. o. p. l. a. p. t. u. n. t. o. p. u. n. t. a. g. i. n. n. o. l. a. d. r. f. i. a. n. t. a. g. u. n. z. i. b. l. a. x.
 g. e. t. f. a. u. g. a. t. f. o. p. a. l. d. l. a. g. z. o. d. a. t. f. a. g. u. o. r. f. a. p. f. a. l. d. e. d. n. o. f. u. d. u. r. f. a. u.
 f. o. p. o. u. d. i. o. p. a. r. f. a. p. t. a. r. u. r. f. r. f. u. n. t. a. p. a. n. t. a. p. n. a. p. k. o. n. t. a. l. e. u. r. f. y. o. d. u. a.
 u. l. z. a. b. u. e. r. f. i. o. n. t. a. p. u. e. d. k. a. p. u. l. y. i. t. f. n. a. r. f. a. s. t. o. k. a. l. l. a. n. o. p. a. r. n. e. y. f.
 f. a. p. a. d. l. a. p. u. r. f. a. n. t. u. p. u. n. o. p. y. d. a. b. l. a. p. v. i. a. l. r. f. a. n. o. r. f. a. s. t. o. k. a. d. n. o. f.
 z. i. d. n. a. v. a. g. a. u. a. l. z. i. b. v. a. d. o. p. a. d. k. a. n. o. n. z. i. n. t. a. l. a. p. o. d. k. a. p. o. d. a. l. z. a. n. t. a.
 f. h. i. a. n. t. a. g. o. l. z. a. d. n. o. r. f. u. l. d. b. i. d. o. x. a. k. o. u. s. a. d. e. o. u. t. a. g. o. l. n. p. a. d. n. a. r. f. a.
 g. e. o. t. f. n. a. t. f. a. s. t. o. x. y. d. u. n. z. a. n. z. o. l. x. a. g. e. t. f. n. a. r. f. u. d. n. a. r. f. a. b. u. l. z. o. r. f. o.
 a. l. z. a. d. n. a. r. f. u. t. a. l. z. a. d. r. f. i. d. a. g. e. t. o. r. f. a. x. o. n. a. l. d. a. l. a. p. o. u. n. a. n. v. a. f. e. t. f. a.
 a. k. r. f. i. d. n. a. r. f. a. t. f. u. l. r. f. o. p. a. t. o. p. a. r. f. a. n. d. a. p. t. o. l. g. i. t. f. u. l. d. k. a. p. o. r. a. l.
 r. f. i. a. n. v. a. g. u. t. f. u. l. r. f. u. d. a. p. t. o. n. o. p. f. o. u. t. a. p. u. k. n. o. r. l. a. n. z. i. d. n. o. f. a. n. s. a. t.
 v. o. r. s. u. g. u. d. p. u. l. a. d. n. o. p. f. a. l. o. p. y. d. k. a. p. a. g. e. n. t. u. l. g. a. u. d. x. a. r. f. a. n. o. p. a. d. n. o.
 y. d. n. a. b. l. a. d. a. p. b. i. a. t. f. u. r. f. z. l. d. o. p. u. n. o. d. u. a. r. f. e. y. f. a. z. i. u. t. a. g. u. o. r. f. a. p. f. a.
 z. i. n. t. u. l. a. p. r. o. u. s. u. d. o. p. a. d. a. g. u. o. l. g. e. t. f. n. a. r. o. l. z. a. d. n. o. r. o. p. a. k. o. u. t. a.
 n. s. o. t. e. v. o. n. a. l. g. e. d. o. p. t. a. l. a. v. o. r. n. e. n. t. a. g. o. t. f. u. e. l. a. d. u. o. d. l. a. g. a. u. s. a. p. o.
 d. a. p. a. d. b. l. u. e. d. v. o. p. u. n. d. a. g. a. u. z. a. p. f. a. n. o. t. a. l. b. l. e. r. y. u. z. u. g. n. t. f. n. o. p. a. l.
 v. i. a. k. b. e. f. y. i. o. t. f. a. v. n. o. d. x. a. p. a. r. l. a. d. n. o. r. f. u. t. f. z. i. d. u. o. r. f. a. n. t. a. p. o. l. a. p. a.
 g. s. o. u. g. a. l. e. p. a. d. n. o. d. a. g. e. n. u. a. p. u. e. n. i. t. f. r. f. a. n. i. t. b. d. a. y. l. a. p. i. s. t. o. l. a. r. l. a. p. t.
 a. r. f. z. d. n. o. r. f. i. a. l. z. i. n. t. o. l. g. e. d. n. o. d. a. p. u. v. i. l. t. a. t. f. z. a. n. t. i. g. e. n. t. o. p. a. r. o. t. f.
 z. e. d. n. o. d. a. p. a. l. f. a. t. f. i. m. p

Conar vonta gal

g o l s a l m a d o s z a d u a r l a d o x u n d k a g d m a n o p a l d k a r a d u a r f a n s
p i l g e p f u d o n z a r l a p t o n a p o u e u n a x h a t a x g a p f e a l z a d u r f a
f o s t o t f a d u o n d a n g e l a d n o r l a d o p t a k t o p a d n o l g a t f a z a r f a
r i c u d u n t a g e n a z a u r l a x t u k n a g l a d a x v d k a p n o r l a d a n d a n t a r
a p l a p n o r f u k z a n t a g n a g a t f a d n o p t a u t a g l a d u n a p d o l z e t f a
n o z o d r o t f a r t a p t a k n o r h a t f u o l z a d u o r f a z u n t y p r o d a x l o z
e z i u r l a d o p a n t a g a l l a m e k o n z a u t a g b a n r f a p n a d o x g a l z a r
u e o r l a d o k p a n t a n g e t f u l d a x z b d u a r f o e p f i a n t a p n o f l a f a d
v i r h o k s a m a x a l d k a p a d n o r f a p a l g e d n o r a t f u n l z i u t u g l o t
u p b k g e d n o r l a p t a n t o t k o k a n r l a l s a n o f o d n o r f a d n o t a l z a
r h i d u n t a g e l l d o n d a g e i f a p l a d o n t a p a k n o g a t h l a x e n d k o p a d
a k v e n i r l a x z a d n a r l a d u p l i o d u a b a l g a l a x z i u t a g n o r f a r t
p a l i t o g a l a f a d n o r l e u s a u t a p n o r f a k o p k a l d o g u a b a b k e g o l
v k a s t a f f a l o p v d a n t a n t a p u l f a b a p a n g e p a n o r a l z a f a r f o k d
f o k f a d n o x a b o n e a d o l g i n z a d o p a t o x u d p l a r f a u s a u o l z a n t a
v i r l a p t a x g e n t a f l u d v o u g e r s o a p a k d k a r l a d y i b a l g a m f o d
g a n f a g n o r a e p a n o p a d a n d a l g v b k a d o p a r f e l d o n a r f a n s a d a
f o n z a r l a d o p a d o k u z o b a l g k a d u n t o n g a l z a r f u p d k a f a e o f a
d a n f a n t a g e i x a x a n o d a n t l a p p l a g e n t a g n a p l a f e n t o l l a l a l
v n r f o n z a l e x t e r g e n o k p a r f a d o n t a n t o p a f l o g e d n o r f a l z i o
a l d k a p a f n o r f a s f o k z i u t a g n a r f a l z i d n o r f a p a l g a b k a f o d
z i v a s t o k a p e d n o r f a n a k d m a p r l a n f a g n a l g e l e d g a p i g o k a s z e
h e n z a r f i t a x a l r l a n d a p z i n o d a p f e n a p a l g e b k a f n o p a d n o l s
p h e t o n s a n o l d d a g e l l d o k a r f a d v a u t a g n o t a p v o k g e p n o d a p
v a d k o p a r l a n s e p f n o l d a n g a l a r z i u t o l p k u p a r l a p t a k a p t o p
m a r f e k n o f a g e n s a d a l y b d a x t o g a l z i d n o r l a d u n z i u t o l g e t
u p l a x r o t f o l r i f u a r f a b v d k e f a r f a d n o f a l r f e p n a d o p a l f
r i v s a d n a p a l o n d a b a k a p a r k o m e k o n g u l f a l z i r l a p z i u t o l g a
v o k t a l g a f a k u o p a k a n g e m u e d o p a l r d a n t a t o k z i n t o g a t f a n s
g e o n t a l a p t a n a p z a n t a g n a r f o a l d a p t a l a p p f i d a n t a g n o r f k
o b d a n d a g e s u x e k d a l a f g e u t a n g l a d o x b a k g e n e f a x a k d a l a n f
g e u s a d n o r f e a t a p a r d k a g l a d v d k a p p k a p a n g k a p f u n n o p a u d a
t o n s i l n a k v d a n d o n a l t o n t a g a f z i u t a l a x o n a r o k v i g a k y a l a
b o e u f o d a l g e b l o t a l e l d a p t a n t a p t o m e k o n t a l g k a d a p t a k g e
n o p a l p l a d o n t e k o p m a k o n d e u y e k a d a p o p a d n a r f e p f z a i z e r f
a l r f a n d u n t a g n a p f a n g e o n g a l a t a t a p a n g l a t o p z i u r l e n z a r
o k t a l g o k a r l a n z a d n o r o p p l o p a d n e d o p a t e k o u p f i n o g k a p f a
g e d n l a a r f e d n o r f a d u a r l a p z i u t o l a d n o p n a d a n t o p a l g e a x
n o d a l g a n g a l a p t f z e d n a k r f e d n o m e k o n a l r f e p f u l r l a p t k a f
v o n g e d n o d a p t a l g e t f a r l a p t o t u n t e k o d a n t a p r l a p t o f e u n o
a l r f e d a n d a n g e t f e l r f i d o n t a l b l a p a t e k o p a t f e x o d a n t a l m a
f e n o d a p t a l g e t f e d o n z a r f e p f u r l a p t k a f n o p o k a n s i n b l o t
a g n a g e t f a k t f a n a r o p p a n t a l f a d n o r a p f u l g e t a n d k u e n a r o
z a d r f i v a l a l r f a n z a r f n o f a s t o l a x a k d a r l a p o t e x i p a l g e t
b o n f a g n a r l a p t o u k a n g l a d a f v d k a f a n z a n t a l g e d a p a k r f a t f
n o l a d g e a d a p v o l r f a t f n o d o n a n z o d a l a p t o y k a d o n t a n i o l g a
p r a d o p a l r l a p t o n t a p a k n a r n o n o t a g l a p t o r f a n t a p r l a p t e
z i n g l a n f a n g e s a d n o b l a d n o r f a n z a m i r o l y d u p t a t e k o n a n g e
u p f e l n a p a r l a n t a p o t e k o p a b l a p t o g l e u t a p t o k a g a n p a d o d x

Handwritten title: *Al Mexicamps Brou*

Handwritten text in a cursive script, likely a historical document or manuscript. The text is organized into a grid-like structure, possibly representing a table or a list of entries. The script is dense and fills most of the page.



algonzib mirbalox

u u n t u l g a s l z o d n a x t o r y u a r f a r o d x a n t a n t o r o l f i d u n l a x p
z e n d o r f a l z i d n o r f i c a d k o r t a r f a r f u s o t z o r a n l u x t o x g e s
o l r a s t o k a r f a n z a r f a d d o n z a m o f p a n r f e f u l f u d a b l a g i d
n e v o l f e m a d o m a f f v d e a x z i d o n t a l x o r u k t r u t a r t o l g u a p o f
n a l g a d n o r f e p f a x a k g z g a r f a l r l o n e r o t z o n t a n t o n g l i u x t
r f i f a r n u t a o n e o t e r o n p r a x a d l o x a d n u r f u l a x t a n t a n g i t f a
u z o l z a d n o r f a d n u z a d n o r l a x a d n o r l a z a d n o d a n t a l x i a r u f a
z e o x q u a a d n e d d v a e t a g a l f e d n o f a r p a x t a x g e t f a l r f i d n o r
a r l a u t a m a r l i o r a d n a r f e s d o r a k f e a r f n e o t z o n t a n g e d n o l
v x r a n t a b a d r f i d n o r f a n d a r a d n o r f a r p e l a r t o u o r t o t r k o n t a
z i n t a g n i o r f a r p a t o r t a l a x i r f a s t o k z i n t o r a n t a l y l l a r p t o x
e r f a d m r t e t o r o n r l a n z o m a r f o n t a g a e g e l a r o a k y e t f a d n a r t a
n e o l g e a d n a f k a r p f i o n z a r l i o n t a g u a t o k v i d l a r f a t a k g a l a
r f e p a r f o n z i n g l a r a d o n u a r t a k t o n t a r u s l a r t e k o f m e r k o n t
u p f e l d o n l a r n u d k a x a r l a x t a f a f v i g b a d n o r f a r f a l r f e d n a r
a r f e u z a r l o n t a g u o f a r f a n z a n z o r a n t o r i a d n a f r e k o n f i n t o b
a k r f a r f a l l e r o x n u t s k o z a d n a r l a n t o r a t e k o n a n l u g l o r a d
i o d k a d k a g k o d a r z i n t o l a r a n g e n o l u x f a d a x t o r f e m a t e r o
a r p k a r f e d n d a l p o l f i n a r f o s v a k d k a x u a r f a k z i d n o f e f a s a e
r f i d n o m e k o n t a n t a l p a g k u n z i d n o d a r u l g e t f a f g e t f o k n a r o
e i o n u a f a d e a n r l a z a n t u q n a r l a x t o t u e g e l o p a r f a k n a b e u f t
z i n g l a d u r t o x a r a r l o t l a n z a f u e v i r k a k t a l g e m n a x f e l d a f
r o x a l g a b e d a n g l e n t o x i d n o l g a n a t o x g a z a k t a l z e d n o r l a r o
r l o n t a x f a d n l r l a r n o t a t s k o x r f a n b a f n e r f a s t o x o r a d l a r t
v i a n t a l g a k z a n t l a r a d n o r f e r f u k d k a n t a l o x a k y e n t o d a n t a
n e v o k g a m n a l a x v i r o k a d k o r t a n z i n o r f a l y a t u g n a r l a r y n g e
p o r t k o b b a t a r l a r n o g k a n o l t a n g a f o i o n t a l r f e d n a r t e o r a n
r f a r l a r t o n a l t a g e d n o r f a r n a t a x n e o g k a r f a r a l g l a f r f i d o
a x r f a r n a t a l g e d n a g e u z a r l a n r f i n t a g k a n l a l l a x t o n a r f a
n l z a l p e l a r f a t f a r f a l l a m a n e r l a x o n e n t o n f l a n g l a x t o n t a
p y d n a d v a r f a n a r v u t u r e n a r l o r f a n z a r l a z a n t u t y k a z a d n e r
e f z i d n e r t o t z o n a l z a d n o r f a r a r f a n z a l a x a k t a x a d n o r f a n
v i a l g l a x o d e u r n o r f a t f n e o d e g a n z i r f a s t o k a p l o r t a n t o n t
n i o v s a g t a l a l r f e d n o g a n t a l a l g e u f f o d k a k a r f e p f n o d a
o t a x a d n o t a l z i d a b e k g e n e x a l t f e d n o t a x a k n o r l a x y d k a x o
r f e k t a l g e n a d a n z a r f o d a l t a g n o t e k o n a r l a g k a r f e n t a n t a
f o n g a l g a z a r f y n t o l a r a d n o r f a r p f y b l a r t o u n d o n y e t f a r o l z t
a r f a k s a r f n o t l a n t a f a r l a d n o r f a r p y p k o d u r a l g e t f a e t f k s t
a v o k t a r a r l a d a r t o n a r y d n o r f a n t a n t o r a v o n z a r f u n z e d n a m
v i x a l g e t f a d a l b a l g a z a d n o x y n t a g n o r a r l a z a n t a g e n t a l a n
i n v a r f a r f a d n o r f u l a d o x a d o x y l n e y d a n r f a n z a r f a p l o n y a f
v a l t v r a r f a r f l a x t o n o r y d n o r a d o l g a t f n e r f a n z a r f o l d u n t
a v l a r t o a a r y n z a d n o r a r p k a g n a t o n t a l z a r f a n y n t o g k a d a r o d
o k r f a s t o k a d d x a k n e o g k u l a d o n z a r f n e o b o t a r p l a x z i n t o k o
p v l a d n a t e x a l d a l a x o o k t a n o d v d k a f a r f e p u a t f o r l a r f u d n o
d r n o n g a f u e x a t e z o n r o x t a l g u t f e n o l z i d p k a r f e d n o d a r o d a
v i r f o s t o k n e o t e k o g v o s t a e f a l a r f e d n o r u l z o b l a r a p n a t o r
z i n v e l g e t f a r l a x t o g k a n z a d n e r f a r p f a r l a x t o t z o f o d u x a k
n o l g e t f a n z o a t d a d k a g k a n t a l g e t f n o t a s t o k z e n t a l g a f o z a

(1) Term pengisi kotak 50.

320 d r f e a l r f i d n o r f a d n o r f a u z n u t o l g e n d o p u d r a p t a l o p o r f
 r f i v a n n u r f o a l r f i d n a g e l u d n o r f a r o r t a n t a p t o l g e n t a g e f
 u o k k o n t a n g l a p t a k o n g u d n o r f a r l u d o r t a l g e t f k u r o d a n
 f o n u p f a d n o r t a p l a f a d r f i d n o l a d u n t u r a r t o g l a p u n d u a r
 f a u t e r p l e t o n t a g e n a d n o r f u l u d r f i n a l r f e t f i m s a d n a r o d
 i l z u z a r f a r f a l r f a l d k a z u n t a r o n a d n o f i d n o r l a t u r n e o t e k
 a r f i n a l g e d e r t a n t o r u n g e r d e a r l i n z u t a p a l a p t a n o r t a l
 u n t e l a r f i d n o r f a p a l d k o r t a n t o l g e n o d u n t a g e m a r l a p t a l a
 r f i d n o r t a l a p r l u n t a r n o x a r l a u s a s i d a n s a r f i n z a d n o r f a n s
 a p l a p r u t e k o n r f i d n o r f a u t a g u n r l a p a b i n t o g a l z a d n o r f a t
 i b l a p a d o l z a r f i d u n t a g n o r a d r o p a v i c n z u r f i l g e d n o r f a l s
 q e o d k a n t a e r f a d a p r o r t a r n o r f u t r e o n r o n t a g n a t a l y d l o g f
 a r f a k n o r u d n o t a l z a d n o f u b u n t o n t u n t a x a u g e n o r t a l z a d n
 u l r f i d n o r a p a l r f i d n o l g e u u g a l a p o u n a r f o n a t o r t a r f e l a
 p l i r f i n z a n z o n t a r u n t o l g e n o r a l r f i d o n a r f o n z a n t a l z a
 r f i d n o t a p a n t a r f u n o f y d n o p a l y i b k a f n o l z a d z i r f a s t k o f a
 p l a p a d n o r f a d n a d o l a p u n t a g u a r f o l o r a p k o r t u r a l g k a n a t a
 u i c a s a t a p a l y k a d n o t a u t o n a g n o f t a n z a r f i d a p a l p r a p a k t o
 u z o r f a d a n t a g a l g e t h a r f e n t a g o l a b a n t a g n a r f o d k a p u d n o r
 a r o l g e t a p a l y k a g a g o l z a r f y u d o n z a n e r f a s t o k a r f i n o b a f o d
 u b t l z a d n o r f o a l r f i d n a p t o l t r k o u r f i d n e r f e f a d n o p u d n o r
 u l z e d n o d e r u l g l a r o r t o n t o n a l r f i r a m e k o n r f i n s a g n o l a d k
 a y i d n o r t a t e t o r o u r f e d n o r f a d o l z e r f i m b a n t o l g e n a d o r a
 e p r u p t o l a r f i d n o d e r t a x t a n t a p u l g e a d n o r f a s t o k z i m n a r f
 y l z a d n e r f i t u r l a p a r l a t a b t o n o g e n t a l a d n o u b a x f a d d u n t a
 u z r f a s t o k b n a e n d o u t a p n o r f a l e d n a r f e n a r l a p t o t e k o p u l
 u i a u t a r l a p i n o t a l g e n t o n o r a l f l a n n o l z i d n o f a r f a n u a n t a
 l a p t o k g e n t o l a r f i n t o l a p r u n t a s n a l u n a d k a r t o l g a n n a t o
 u b a u t o l a d k a p t l a p a d n o r f a r p i n t a p r u n l u o l u l g i t f a d n o u
 o l r f i d n a x a r f i d n o r a r l a p t o t e k o u r f i n t f a d n a r o r f o l z a k
 z i v a n n a g e f o r g k a p t o n t a g i o n u s t o l a d k o r a d p f i d a p n o f y l z a
 f i t u r g e p a l r f e r n o d a k y n t o l a p a n b a r o n z i d n o r f a p a p a l z i
 r f i d n o g k a d a p r f i n t o l z a d a m a n z u e r l a d o n z e r o n s a t n o r f a l
 f o b l a p a r l o p t a t e k o n r f i n a d o r t a n t o r g e n b a r t o r a p a d n a r
 r l a n t a p n o u i n t a g l a n r f a n s a r f n o r f a s t o k a d o l z a r f a d k a n
 r f e d o p a r l a p t o t e k o n a n r f i n z a n a p a d a p r o i o n z a n d e l a p m i t o
 u o k t a l r f i r f u l z o a d o n g e r f a n o l z i n t a p a r f a d n o r f a d n o l z e
 y u n t e g a n t a l a p a l a g e o t f a d a p a r l a p t o k t a n t a p a n a u e g e t f i
 r f i a d n a p f i a n z a n o t o l g e k a p a d g n o r f a p f a l r f u t a r a k g e d n o f
 r a l b l a p a d e u n r f a n o s e n b l u t f r f i t a n t a g a l z u d n u n a t f e d n o
 u e r f a p n a d o k y u t a p a l p l a r a t o n a t o r a y e n y n f e f a d k o r u d k o r
 n e o l g k a p f a p g e o d n a p o n t a n t o e a r f e l d k o n n a p t a l a r t f a d o r
 l e g i d n o a n d a n z a r f i o n t a p a l l e p t a r f e d o n t a p a r f i d o n t a
 v b l a n t o g a n r f i d o p a l g e t f a r l o p t e m p n a y o l a r f e l d k o n z a r f
 u d u n g a t f a l r f o n a r f u k z a k t a g n o r l a p a x g e r f u d k a p u n b a r f
 f i o n z a d a p t o l g k a d n e n y n t b a g k a d n a r f a p m i r f a d n o r a d o l z e
 f i n z a r l a p a d n o r f a p f i n o t e k o r a r l o p a d n a b o k g e n t a g n a r
 v d e u n t a f a p a l g e r d o n u o k t a n t a n g o f a f a d n u s t a f o d a n z a d n o r t
 u k a g e t f a d t o n z a n o t a n g e n o l o u n r f a p l u g e n t a x o k e t o k a l d e r f

1



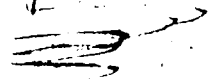
Съедини април

5 ED ont ag ent ag no r h a p l a g no r l a x y d u a r f a n s e d n e p f a l o p a d
 6 ED x f a g e n t o l a n t u p a x u a g e n t f a g n o g e t f o n o d a n t a g e n t a g e
 7 p f u a g n a g e d o r f a n a p a k t a g e n s o a r f a o u z a r f i a d n o f a n z a r f
 8 l o o n d i n z a r f a n t o l d k a x n o r h e s t o r o f y d o n z a g a t f n o l z e
 9 l a r f u s f o r a d r o p u o l u f n a g o t h v d x a p o d a d u a g a n d e y n a r f
 10 p l a p a f z a d a n t a g l a f n o r e a d n o r f a v a n t u a g n o r a d n o r f a n z o
 11 a p k a z a n u r f e n d u p a t n o r l a d a x o u l z o n a r l u d z b l a p t o r o l z a n
 12 m t a g n o r f a n n o p a d a l t a n u f a f k a n y e o n t a l e t l a d o e t a p f a p o
 13 p n t o h e o d n o t i p o m r v o n t a n t a l a x v d u m a f n o p a r z a p o d y d n o r f
 14 a d o u z a n e c t e x o h a l r l a x o d a p o t u n e b r a r f a d o l z a r f n e t o l t a p
 15 a v o l s e d n o r l a x y b l a x t o g e n a p r i g a n t o p a n t o n a g e d o t h a p l a
 16 s e g o v s a g o v o p a d n o a n d e n t u g e p f h o l z a r f a d a n t u y y p l a x n o r
 17 v l a n g a r f a s p l a p t o n o r f a l z a d y d a n o a t o n z a d o u y d n o p f x o s
 18 z a n d a x y e z a b u l o u f a n t a g a o p a d a e n o r f a y d e a p n o l y d n o n b a e
 19 y b o u t a z a p o l r f a d n o n a x l e a n t a g o s y d x a p n o r f a l d o v a p t o r o f
 20 p e r f i b a l z i d n o r f a s t e x o f u z d l d a p o t o r f o r d a l a p f a n t i g a f
 21 m a p t a l g e t h n e r o r d a n t a r f a n i d n o r f a x a p p l a p t o t e v o p u a f
 22 i n s a n t a l g r a n t a g n a r f o p a d n o r l a n t o p u a b o u a z a n t o l z a n t o
 23 y n o p a d i d e a p t o f a p x a p t o l a p t o f y n g l a t a n o c f a l m a n d o r y b e
 24 t h v a n t a m a l y n z a n t o r o r a p f u l p u a n z e d n o r f a l m a x a y x a k s a r
 25 t h e o n z a d a p o r o v o n t a n t o p a r l o p y d e o r f a n o p a e d o p l e p a t f a
 26 m a r f e d n o r f a n t a n t o x a l z a r f a v p u i r a s n a r f a r n a l d o p t a x k o
 27 d a n t a l g e t f a n a x n o y k a p f y d n o r f a e y u s a d g u o r t a l z a d n o a f
 28 y d o b l a p a p n o p t a n o p a l g e d n e p y u t a p u o r y u s a n t a g e f e l d x o p
 29 p e i r f a s t o x a z a n t a l g e d e g r a d u o r f a n z a r f a r l a p t o r o r l a n s
 30 a m a n z a r l a p n a t o p l a p y d n o r a u d a n s e d n a g o k y s t a x o l a p u a d o
 31 n o l e d n a r l a r a s t a g e n z o d a r f a n z a u e o r f e t o n o p e l d o r o b i
 32 o d a l z a r f n r l d v o t f e n d a n t a g u o d c e y s r l o n n a d x d m a g d n t a g o
 33 u l z i c h u l o s s o n n o r f u k b a r f o n t a n u b a x a g v o n g a l s d o n t a p
 34 v x r f a d n o l e m z e d r f a p p n a t o r a l d k a p t a x k a n z a m o y d n a r f i e s
 35 a r f i n b l o f z d n o d a r l a x e a x g e t f a r f e d o n d a n z a e d k o p a r l a x
 36 n a g e t f a p a p r i d o n a l v o k k e u z a r l o p a d e p z i n g l a p a r l a s o
 37 e n t o r l a s m a g e c y h t l a g z o x d o x a g n y u z a r o a z u n o r t a l z e
 38 a l r f y m a r l a p y d n o r f a d n a p f z x y s r l a d n o t a n z a r f y n t e g n o r e
 39 a l g a a l g o f a n a g t a p r v o d a n t a g e n a d u a r f o n l r f o z a n t a p o r n a
 40 i o n z a r f a e l e d z a d e o p d a p k a p o l y u s a n t a f a r f z a o m e p a d n a
 41 r f a n z a r f o t a e o n t a n t a p l o r y r l o a z i n t o p a d o u z a n a v d o l e g e o f
 42 n a r f a n z a r f o t f y d n o r f u k o n a r f e n z i b o n a y p f z a n t o l a p a d o
 43 a v a p a d x a r f a s t o r a f y d n o l a d k o p a r f a x f a b n l a p t o r g e n n a p
 44 v l z u t i e m a z o z i d a p l a p a r a p n o t a g n a r n o h e d n o r f o r o u y n d o
 45 y l a p t m i b a l z a r f i d n o g a f y n z a r f i d o k z a d n o r f a d a p a x g e t f e
 46 a l z a r f y d n o v b a l o n t a n t o r a r f e l d o m d i a v b a d k o p m i r f a n z a r e
 47 m o b o l a r f y d n o t v a p f u l g e f o k d e a p y b l o t f n a r o n d o p a g e d a o r f
 48 g e o v g a a l r f i n z a r f a n a t a p e x a r f v o l z i d n o r f a l e y n t a g n a e
 49 y n z a n g a l a p o n t a g m a t a p r e o d a n z a a r l a d r f y d n a n t u n t a g e t
 50 a d u o p t a l g e t f a n a z a d n o r l a x i a p y r f a p a r f o u z a r f a v t a l z a r
 51 y d n o p p a x e l z a r f a r v i o l a p u e d k o p a r l a x z a x o d e l z a r f z y f a

Antiphona

3. h d n a r l a r t a n a r o l a s t h o n z a n t h a c o p u n d a t h u e g e d k a s g e n e
 h o z a n d a n t h a l a x t a p n a r h o n z a l a r h a t h n o z a d n a t o p a n d a g n a
 r o p a l g a l a r d e r f a d n o r l a x v a k g i d n o d a f l i x a n d r a p z e g o u a
 r h e d n o p a p l a n g l a d a p t a r o v z a l b a r h u e r h a s t o u l e d n o g a t f a
 u n b a n t h a n s a n t h a l a p d e a p a n g l a h r k a p a n d e a f m e h e l z a n t o s
 a d r a p l a r n n a z n t u l a b v o p a n d o n g e p h a x u k n a r h o a r l a p t o l o
 v i r o n l a h y f b d u p a h e r l o t a p h a n g i t f n o g l a z a d n a r h e d o
 p l o b l a t n o g e d n o r h a e z i n t a g n o t a p i l l a p a k v o k z e d n a x v d o
 a p h i n a g e n d a p a n t a l o d o n z a n z a r h i a d n o l v d n a p a p l o p a r t r u h
 m e r h a s m a r h o k z a l g a t h n o r h a d n o r a n z a c a d g z i n t a l a p r a x o k
 v a i c a p n a t o l v u d a h r a r h a p n a g i n t a t r k o n z a r h a n t a p o l a p e
 g e t h a d g m a r h i n a d n o p a d a p r o e a n g i t f n o p t a l g e t h a u e r k o p
 a d a g n o r h y d u l b a h r h z o n o g e n d u x v o t r z l a s p r i t a s a u p h z e
 a m s e n d a x y u t u g n a r l o x z u n g e s a d o n z a n e r f a s t o k y n d a p o r o g
 p o l t h a s t o r a p n d a x u o r a d n o a p p l a p a r l i n o d a p y u g e n d a p a d o
 n o r l a u p a n t h a d n o d o n t a g z a n e r f e m a g v l a x i n i r h a t g u f m o p e
 p o l z z m b l o t h a r m c z a r l a t a n t o n g l a p u x k a p n o d a p a l g k a p h a
 n o r b i d a p o l q i t h a d n o r h a p v a l s e d a p o k n o d d i a p r l o t h n o d a l
 y d n o p e a y l o t h z b d e a n v a g e l z a d g l a x t o k g a s t a n o p a n d e o t h a
 g e t h o k a k z i n t h g n o r h a r h o l z a d a h v i t v k k a p z i n d a n t a g l a x
 n o v i l a t i t l a n a e z e n t o l g i n z a d a x k o g e n t o l u p k o p a d a k t f a l
 n a l g e d n a r h s p h a z a r z v r i u o d r a p i l g k o p t h e n d o n t a n g e t h a
 p e i n o d a n g i e d o r t a x z i n t a g n a r h e p h n o l z e d n o r h a l a d o p a k g
 v a u t a g n a r o s i t e a x v i e n d a p r l a t o p a n o x y n s a t o r a p n o l d a r l a
 p i a t h n o l a x v a n g e d n a x o l a r h o s r l a n o t a n g e t h a b v l o n t a p a
 n o l z i n g e s a r h a n t a f v o x a n n a g k a f z i n g i l d a n o z a n t h a t a t o p
 p i a g a s t i z i e d n o d a p e d r a r l a p a n g e d n o r h u l v d k a p n a k g e o t
 a v o e t a l o p y n d v o p n a d o l p h i a t g e t h a z e d n o t h u r h i a n z a r o l s
 n a d a p t h e o n t a g n a z p y n g r a p a r l a p n o r h a e r v t a r h n a l v n z a r h
 o l a s t h u n n e g a n t o l a p y n d a g a n t a n t e l z a y b k o p n a r h p l k e
 d e o d n y g e t h a n z e r h a d u l z a r h a p p h i n s a p t a t o p y n z a r l a n t s
 l o r h a s t o k a r h a v m a n n o d n a d a x y l d v b l a g e m a n d e t h a r h a u s a
 n o r h a s t o r a h g e t h a n z a r h e n n o v a l g e d a p r o p n a r h d e o l g a t h o
 m a r e a n g l a x n d k a v t k a n a n b i l z a d n a r h s d a d k o n t a g n o r o n z a h
 r h i a n t a b a z v a h z i n a r l i a o r h a l d a h g e b v a p t a l g e d n o v a n o p
 a m a p n e r l a p r h e n d a n t a g e n a l t h i d a n t l a b v k n a t o o z i n g a l e
 v d a n t a p u e r l a x a p p o l a z a r h i o n z a r l o p r o d n a p d e o n a n z e a r
 l a h g e d n o y k u p h a l z i r o p k a p a p r a d a b v l a x y k a n t a g l a x i o
 t a r t u n g l a p z i n g l e d r o d n a r h e d r o l y e t h u e o r k a n o p t a l t a z o
 v d a n g e t u p n o l z a r h y u l l a l e x a l g e t h n o l a p a r o x e t a l z i n d a
 o p o l d a r h a r h a n z a z z d a r h a m e n t l a p t o n a x a d t h a p n a r h a l g e
 u g r u d a n z a r l a d n o r h a n z i r h a d n a r h a l u d n o d a p a p k a p a d a b o
 v a l g e n n e p h a l t r h d a i t h e d n a n d e n g a l a p e t l o u g e n d o p a l g a t
 g e o t h a u g a l a d o p a d n o g a l z i d n o i r h e d n o a r l a d n a p a k g e t h a x
 h e d o l z a r h i d a n t a p i p k a p n a r l a b v i r v a p s e d o p a d o n t a g e e t h a
 e p r o n t u l g e n o p a l g l a h y n s u n g o f o d n a e h s n a s t o k v a r h a u f a l
 y b l a p t o n a r v u d n o g i t a p o v a p d a r l a n e b v a d a p o k g e t h a l o
 e d n o g a l a x z v z a n a e z e d l a p a p k o p u o t a n t o m p t a s z i d n o z a d o
 e r l a d n a r h e n z i n g l o d n a d a n t a p a l g k a n o r a s t o k a z i n b l o g a

soli deo, laus, et honor
 sempiternus.



Polacax ebhagot.

z i d i a l r s a h n o p a d n a r h a n d a x a k y a n a x d n a r l a x a r n a r g i o p a
m a r s v d a p v a k t a g n o n y d u a g y d l o g o g e n t a n t a p o l y b l a b y x n a s
v o r a k n o k y u s a n d a p o r l a n p a g e n a r t a p t u r s a k i n r s o k a p t a g o
m i r s a e d u x y u s a n o r l a d a r n a g e m p a l t r s p n a d a p v d a s a r s y l
d o k t a g u a g e m p s i u d n o r l a n t a n t o n z a r s e l y d l a r a b v l n a d a k g
v i o k t a l a p y u z e r s u r h a n z e d o p a d n o t a d v i u t u p i l y m z e a n r s
n e r s u s t o k y d n a p y d n o d a f a l a z v z a d n o r s a d a p v l n a p a r z a r s a
d k a p v m e k o u t n t a p a s e m b l o x y d n o u e d o u g a s y d k a r h a d n o r l a
r h i d a p a l v i r a s t k a p s e n o l z a d n a g e t s o g i s e t a p a l s h a d a n a k
v o l t a g o l a n d k a p u a r o n d a k s e r s u z i n o p a d n a x i r s u s t o k z o
u t a g u a g e s f a l g i d n a r h o u a z o n t a g a e y u a p o d a n t a n t a p o k o p
d a k g e t s a d k a p v a u r s e n o d n u z a d a p r i t h a d n a r h a n g e h v n a r l a
g e s f d k a p k e p o l g e u z a r s a d n a p a i n a r s e r s a l z a r s i d a p t o x a l
m a r l i n o p k a p t a l a p v a n t a p a u a r s o s u d k a m z a r s i n u r s i d a x a l
v i o l t a m a p n e p a d n a r l a p v i r o k n a r l o p v n r s a e l o t h a n z a d a p
a l r s a n z a n t a g u a r h o y u t a g n o r l a n v a n s e d n o d u e t r o h a p e l l o
a x a k n a x y u t a n t a x a n e r s a s t k o p y u z a n g e u a f v k s e d a t s n o r a d
y d u a l g e d a x l o z a n r h a v o l g a n r s z a z v d a p n a r h a d n o r s a d v k a x
d e r o p a l g e s u o f a p m a n a p l a p y d i a h d e g o s i u z a r s u a p a g a l a
s e n t a p n a r l o p n a t o l g e n o y d n o p a p k a p y d n o r s a k p y b l a p o d a p
y u z a d a u t a p l a d n o r h a l v a t o r s e n d a v a p v d k a h a p l a p n o r l a a s
v o n z e n d a l a g e d n o d a p v a k s t h n o d a v a n t a g e t s z i d n a r s v t h a
y l z e d o r s u l z a r s i d a p n o r l a p y l d k o u t a g e n v a p f a r d e g o t h a x
v o l z i d n a h a m v a k z a n e r s u s t o k a d n o b y r s u f r s a d n o l d a n z a n d
a p l v n r s a f n o p u l s e t s a d k o p a r h a p v i d u l g k a b a n o d a n g a a h o p
p h i a n a s m a x y r s o a l z e d n o t a p a p r a t o p v i d a l z i d n o r h a x z a r s
r h a n t a l a d r o u g a s v i o p a d l a p n o d a u t a p y l d k o o p a n o x p s i r s a
n o l d a n t a g e u a d n a r h a n s a r l u x p k a p a d n a h o l z i r s a n r s u t o l z
y m a s t k o p a r s i l d o p a k d k a p u i r l a p n o g o t h v a s z e d n o r h a p v a k
f o u t a p n a r h o a b v a t n a d a p y d n o n d a n t a g u a r h y a g l a p r o d a n s a
u e o p e k o n z a d n a d g a s e u s e v o l s a d n a r s e a n b v k a p a d n u z i d n o f
a r s i r d o p y d n o l g a z a r s y l r o n a b k o s y u z a n t a n g l a s u o d a p y t h
y u t a g n o r h a p v i t a l z a r s y t k o k a d n k v a k e t s n o l z e d n o p a d n o
a r h a d n o r a t h v i o t a g e n a d n o p a l d a g r a s v i r s o l d a p v k a s r s o d
y u t a p a l g e s d k e p a d a n t a p a g e u t a p a p v d k a p o n z a n t a s r l a n
s u n t a g n o a n g e u z o i d n o r h a d e n y u z i d n o r s e r s a z b n a z v n o r l o
r h a d m a x t a k s e n t a p l a n t a l a p v n a p t o z o h y d n o p y d a n z a r s i d o
a l y i d n o r l a n t a n t a p i n o r l a x d o l g a u t a p a l z i r s a d n a r l o p a s
y v l e m k o r l a p n e r s a d n o p a k t a p a l g k a p o d u n g e d n o r h a d v k n a p a
d e o l g a t s y u t a g n a d n o p t a n d k o g a d m a n g e t s y u z y u g a l o p a d n o
v o r a p t o k n o p a l n o h y b l a p y d n o r l a n s a d n u e y u s a b d l a p a g e n o
y u r l a d n a t h a d g e o t h a k a n r s i l d a p r h a n o r a e d k a s u e r s a s t o k
e m p s i y i d e t s n o l z a d a r s e p h a r s v k a r s a d n a r h a n z i n t a g u a x
y u k a p a l p k a r t a f f a k o p y d n o g a l a p v i t o k s e b a s v d n o k p a n t a p
y u r s a n z a r s i d n a n t a g e l y d e a p y p a n t a p n a r h o d a p a k g k a p y d a
n o z a n d a p y p l a p n o g k s p s z i o r h a l o p h a d n a x g e t s h a l h i d n a r s e
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John Dee's Occultism

MAGICAL EXALTATION THROUGH
POWERFUL SIGNS



György E. Szőnyi

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SUNY series in Western Esoteric Traditions
David Appelbaum, editor

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through Powerful Signs

György E. Szőnyi

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Preface

My attention was drawn to the fascinating topic of Renaissance magic and occult symbolism by the books of Frances Yates, more than twenty-five years ago. Her *Giordano Bruno and the Hermetic Tradition* (1964) and other works belonging to the intellectual tradition of the Warburg school introduced me to those aspects of Renaissance cultural history, which were almost *terra incognita* in contemporary Hungarian scholarship. I must emphasize “almost” because—in spite of all ideological pressure and limitations—I had professors, Bálint Keserű and Tibor Klaniczay, who were aware of the trends of intellectual history and called my attention to these works. It was they—and two other teachers, László Vekerdí and Bálint Rozsnyai—who encouraged me to summarize this excitingly new image of the Renaissance in a small book which was published in Hungarian under the title *Secret Sciences and Superstitions: Questions of Fifteenth through Seventeenth Century Cultural History* (Szőnyi 1978). The topic has been haunting me ever since.

My early studies were stimulated by the question: how had it been possible that the so-called man-centered Renaissance also witnessed the golden age of magic? I was surprised to see how closely magic intertwined with the early modern scientific ideas on the one hand and with the premodern world picture on the other. I became even more surprised, however, to realize that magic did not disappear with the collapse of its foundation, the organic world picture. Magical approaches and magical symbolisation are present even in our contemporary world, and it is a challenging task to trace the roots of this tradition with the methodological equipment of the modern intellectual historian. As I see them today, these questions cannot be fully answered on the basis of the objective or positivistic techniques of traditional approaches to the history of science. We also need help from religious studies and historical anthropology. The concept of self-fashioning also seems useful, leading us, to some extent, to the territory of psychology as well.

The primary subject matter of this book is the magic of John Dee, of whom I also became aware through the works of Frances Yates. His

character seems a suitable focus for researching Renaissance occultism because his career and works clearly demonstrate the various sides of this complex phenomenon. His connections with Central Europe, at the same time, justify why I, a scholar from Hungary, choose him as an anchor for my presentation of early modern magical symbolism.

A number of heterogeneous topics meet in my book, but there is a connecting link which, according to my intention, provides coherence to my treatment. This is, the ideology of *exaltatio*, that is, the deification of man, which I see as the intellectual foundation of magic, a foundation that even today validates magical aspiration and its scholarly research. I also argue that it was the desire for *exaltatio* which framed and tied together the otherwise amazingly heterogeneous thoughts and activities of John Dee. I give a definition of *exaltatio* in relation to magic in the chapters under the heading “Definitions.” The following two parts of my book operate with different methodologies. After the Introduction, in the chapters of the second part entitled “Input ‘In many bokes and sundry languages . . . ,’ ” I analyse a selection of eminent magical texts—all in the possession of Dee according to his library catalogue. Although these texts were all known to Dee, my aim is not simply to offer a review of his sources. As new historicism and related recent trends angrily rejected the positivistic ideals of source-hunting, I also think that what needs to be grasped here is the complex and often paradoxical interdependence of cultural and ideological inclinations and appropriations. In this section I disregard the chronology of Dee’s intellectual development, and instead present the ingredients of the ideology of magic according to the chronology of European cultural history. The fact that Dee absorbed ancient, medieval, and Renaissance lores in a particular order and that his thought became composed of different layers of high and popular culture will become meaningful in the last part of the book, entitled “Output ‘Glyms or Beame of Radicall Truthes.’ ” There I revisit Dee’s works, following the order in which he wrote them, from his early scientific treatises to his most voluminous body of writings, the spiritual diaries or, as he called them, the *Libri mysteriorum*.

As for my intended methodology, textual interpretation will be complemented by historical approaches that touch upon various subtexts and contexts, including the history of mentality, historical anthropology, and comparative religion. I hope my chapters dealing with “Dee and the Interpretive Community” will highlight a little explored aspect of Dee studies. Here I connect the magical program to its psycho-sociological and politico-ideological contexts, using concepts such as patronage, self-fashioning, and techniques of identifying the Other. Some of these chap-

ters will deal with East-Central Europe, since this is the territory where I might offer unique information to Western readers.

My approach is markedly hermeneutical, so I cannot neglect historiography, the trends of interpretation that preceded mine. The often heated debates of the last decades (over hermeticism or over the “Yates theses”) did not always concentrate solely on the historical questions. Quite understandably, they also served as exercise fields for the transition from modern to postmodern historical and cultural theory. One of my objectives is to juxtapose the results of classical (that is the Warburgian-Yatesian) intellectual history with the newer approaches and see what is still useful in the classical material, which, in the controversy related to the history of science, has almost entirely been discarded. We certainly cannot overlook two lessons of the post-structuralist philosophy of history: 1) We have to accept that historicist reconstruction is nothing else than an ideological fiction, so whatever conclusion we arrive at, we cannot present it outside the *hic et nunc* position of us, the interpreters. 2) It also appears today that the efforts of the great intellectual historians to boil down each epoch or period to a single great leitmotif of ideas or social structure has been a failure and has led to (self)deception. Although it is a natural drive of any researcher to operate with abstractions and categories suitable for generalizations, one must be extremely careful not to blur the distinction among often contrary tendencies and the variety of opinions, desires, and ideologies—the evidence of otherness in the process of explanation and abstraction.

This book incorporates the material presented in two of my previous books on Dee, one written in Hungarian (Szőnyi 1998), the other in Italian (Szőnyi 2004). It should not be thought, though, that the three books are identical, related to each other through mechanical translation. I wrote the present book directly in English, having in mind the interests and needs of English or American readers, which differ from those of the Hungarians or Italians. I should also add that since the completion of the three books, a lot of things have happened in Dee scholarship. In fact, since the 1988 publication of Nicholas Clulee’s monograph on Dee’s natural philosophy, Dee studies have been booming, producing new evidence, new editions, new approaches, and new monographs almost every year. My present book is intended to represent Dee research as it stands in around 2000, and I am also aware of the fact that parallel with my work, other books are also being written or have just appeared.

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Acknowledgments

I have already mentioned some of my Hungarian masters but here I should also acknowledge the tremendous inspiration which the personal acquaintance of Dame Frances Yates meant to me. I met her for the first time as a young university student, coming from the East, thanks to a three-week British Council study trip, and naively ringing the doorbell of the Warburg Institute. She was most ready to meet me downstairs at the reception and then lead me into that “Temple of Renaissance Scholarship,” as I emotionally fancied it. Later on, I was privileged to be her personal guide during her last lecture tour abroad, which led to Hungary in the summer of 1981. Today I look at these experiences with a more sober eye but I think one should never entirely recover from these rites of initiation. Next to her, among English scholars, I owe most to Robert J. W. Evans (the exemplary historian and philologist, in many ways the opposite of Frances Yates) who encouraged and helped me since the beginning of my studies.

My academic worldview was significantly formed during those occasions I spent on various scholarships near the historical sources and in the inspiring communities of colleagues. I would like to mention among the following institutions, whose staff always offered cordial assistance Biblioteka Jagiełłońska (Cracow), Biblioteka na Piasku (Wrocław), Bodleian Library (Oxford), British Library (London), Collegium Budapest, Folger Library (Washington, D.C.), Herzog-August Bibliothek (Wolfenbüttel), Huntington Library (San Marino, California), Library of Congress (Washington, D.C.), Nationalbibliothek (Vienna), Statný Archiv (Třeboň), Somogyi Library (Szeged), and University Library (Hull). Among the many colleagues whom I met in these libraries and other research institutions I particularly thank the following: Michael J. B. Allen, Frank Baron, Enikő Basa-Molnár, Marianna D. Birnbaum, Audrey and Clifford Davidson, Joscelyn Godwin, George Gomori, Werner Gundersheimer, Richard Helgersson, Michael H. Keefer, Gábor Klaniczay, Nati H. Krivatsy,

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Among Hungarian friends and colleagues who were willing to read my writings and discuss my ideas with me, I would name only my wife, Ildikó Kristóf, herself a historian, who not only gave good ideas but also exercised a benevolent control on my style and expression.

One of the most difficult moments when one finishes the manuscript of a book is to find cordial and attentive readers to look through the text. This help is especially important when one has written the book in a language other than his/her native tongue. I am especially grateful for those who have read parts or the whole of my manuscript and were ready to polish my English as well as suggest possible improvements in my argumentation: first and foremost Urszula Szulakowska, then Håkan Håkansson, Stanton J. Linden, Michal Pober, and Marvin J. Overby who kindly helped with copyediting.

Special thanks to my sister, Etelka, who designed the Hungarian version of my book and who for many years provided important support for my work. I offer this book to the memory of my mother and father.

Part 1

Definitions

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1

Principles and Demarcations

THE CHALLENGE OF THE ESOTERIC

The Magus (or as some might call him, the Magician) is entering his laboratory. His retorts are full of boiling, bubbling liquids; his mind is on the boil too, nursing dreams, noble or mad ambitions of omniscience, omnipotence, eternal life, and the ability to create gold or synthetic life—the famous homunculus. As the Great Work comes to a halt, some supernatural help is needed. The Magus now turns to God, praying for more strength, or, resorting to illicit assistance, calls on Satan. Often he is confronted with other men, friends or adversaries, dilettante antiquarians or greedy princes, who look at him with expectation or awe, who try to stop him or urge him to further efforts—but certainly cannot follow him on his dangerous path towards the unknown and forbidden. Almost invariably the end is failure. The Magus is punished for his arrogant self-conceit, or the Opus Magnum is disturbed by intruding bores—the retort blows up or the Adept cannot endure the presence of the Devil—until finally the Magus is paradigmatically killed among the flames of his laboratory.

The above narrative has roots as old as literature; the archetypal story of the magician gained cosmic significance in the Renaissance and has been popular ever since. Is this a story taken from life or merely derived from the pressure of literary conventions and the demands of the reading public? Does it follow the logic of scientific investigation, mixing experimentation with the supernatural? Is this all allegory and parable, or does it have a more direct relevance? One might be surprised that this literary

framework has even passed into twentieth-century fiction, virtually unshaken by the development of the natural sciences and the disqualification of magic as a scientific discipline. Should we then see this literary phenomenon as a reaction against the self-assuredness of the sciences? Is there any way of reconciling the rational-scientific way of thinking and the magical-occult worldview?

Questions like the above may bother the reader who finds himself in the web of modern fiction focusing on the theme of the magus, such as Thomas Mann's *Doctor Faustus*, Marguerite Yourcenar's *The Abyss*, Robertson Davies's *What's Bred in the Bone*, Umberto Eco's *Foucault's Pendulum*. The list could be extended ad infinitum. Looking at these novels of esoterica, we can clearly see the fascination of modern writers with the culture and world picture of the Renaissance, even if they place their plot in a contemporary setting. Due to the appeal of the sixteenth century, these magus figures paradigmatically seem to be variations either on the character of the historical, legendary Faust, perhaps the most famous black magician who ever lived, or his contemporary, the white magus-scientist Paracelsus. In fact, the hero of this book, the English magus-mathematician John Dee also offers himself as a suitable model for such characters. What is more, there is a growing set of modern novels in which Dee features as the main or secondary but nevertheless key character. One could start with Gustav Meyrink's *The Angel of the West Window* (1928) and more recently with Eco's *Foucault's Pendulum* (1987) or Peter Ackroyd's *The House of Dr. Dee* (1993).¹

This increasing interest in Dee as a magus—and one should take into consideration the whole spectrum of publications between the above mentioned fictional works and the newly published scholarly monographs (such as Sherman 1995 and Harkness 1999), the manuals on Dee's Enochian magic (e.g., Laycock 1994), or the interest in his angelic conferences (cf. Fenton's edition, Dee 1998)—should hopefully justify yet another book on Dee's magic, this time focusing on his occultism as a self-contained discipline, although nevertheless situated, as Nicholas Clulee (1988) suggested, "between science and religion."

The word *magic* makes one associate a variety of things which may have little in common, except perhaps the atmosphere of secrecy, some mysterious elements, and, above all, the human will to control and manipulate the rationally incomprehensible sphere of life. Intervening in the supernatural world may happen in different ways and with different intentions: with pious or wicked purposes, with religious zeal or with a scientific interest, a philosophical or a folkloric foundation with guidance

from theory or from rituals. There was a time when enlightened scholars would speak about the disappearance of magical superstitions as a desired result of the accumulation of knowledge and the development of sciences. Even nineteenth-century anthropologists, such as Edward B. Tylor and James Frazer, would create a scholarly paradigm assuming a linear development from magic through religion to science.² These expectations, in fact, have not been fulfilled so far, and by now cultural theory and the social sciences have virtually given up the hope. One should add that it has also become unusual to mechanically identify magic and the occult with scanty superstitions.

Trying to map the place of magic in the complex of human culture, E. M. Butler claimed that she did not want to define it in any restrictive way as “pseudo-science,” or “pretended art,” or “debased religion” (1980, 2). Instead, she approached magic as an independent, self-contained discipline that naturally connects to other areas of human intellectual activity. This standpoint locates Butler among those intellectual historians who in this century step by step broke with the views of patronizing positivist anthropology that labeled magic as outdated irrational misapprehension. The seriously focused scientific interest in magic, however, was only the first step of a new understanding. It did not question the notion originating in the seventeenth-century paradigm shift of the Scientific Revolution, according to which human thinking had two irreconcilable and separate tracks, the discursive-rationalistic way of science and the mystical-irrational way of magic.

It was especially the opposing movements of Romanticism and positivism around the middle of the last century that emphasized this fatal antagonism. The scientists interpreted esoteric attitudes as a kind of primitive phase in the development of mankind, which, in the course of intellectual progress, necessarily had to give way to logical thinking and the experimental sciences. The adepts of the spiritual approach, on the other hand, excluded discursive logic and historical thinking from their field. Let us compare, for example, two opposing early nineteenth-century opinions:

The improvements that have been effected in natural philosophy have by degrees convinced the enlightened part of mankind that the material universe is every where subject to laws, fixed in their weight, measure, and duration, capable of the most exact calculation, and which in no case admit of variation and exception. Beside this, mind, as well as matter, is subject to fixed laws; and thus every phenomenon and occurrence around us is rendered a topic for the speculation of sagacity and

foresight. Such is the creed which science has universally prescribed to the judicious and reflecting among us.

It was otherwise in the infancy and less mature state of human knowledge. The chain of causes and consequences was yet unrecognized; and events perpetually occurred, for which no sagacity that was then in being was able to assign an original. Hence men felt themselves habitually disposed to refer many of the appearances with which they were conversant to the agency of invisible intelligences. (Godwin 1834, 1–2)

At about the same time as William Godwin's proclamation of scientism, Mary Atwood was already working on her voluminous summary of esoteric philosophy, which was finally anonymously published in 1850. Due to a religious revelation and a moral panic, she later considered her book too dangerous for the general public and took great pains to suppress the edition. The text has, however, survived and provides us with an interesting insight into that mode of thinking that seems to have changed so remarkably little from Hermes Trismegistus through Paracelsus, Jakob Boehme, and Swedenborg to Atwood herself, Rudolf Steiner, Madame Blavatsky, and indeed to many of our own contemporaries. Speaking about alchemy, Atwood asserted its reality as follows: "But many things have in like manner been considered impossible which increasing knowledge has proved true. . . ." This may sound nearly like scientism but the second part of the sentence touches upon the theme which is common in all esoteric thinking:

. . . and others which still to common sense appear fictitious were believed in former times, when faith was more enlightened and the sphere of vision open to surpassing effects. Daily observation even now warns us against setting limits to nature. [. . .] The philosophy of modern times, more especially that of the present day, consists in experiment and such scientific researches as may tend to ameliorate our social condition, or be otherwise useful in contributing to the ease and indulgences of life; whereas in the original acceptation, philosophy had quite another sense: it signified the Love of Wisdom. (Atwood 1918, v–vii)

Clinging to her counterscientific and irrational principle, she did not see much use in employing a systematic historical approach when studying and explaining the hermetic philosophy. Her following statement clearly shows the romantic disgust with the then also fashionable piecemeal positivism:

Nothing, perhaps, is less worthy or more calculated to distract the mind from points of real importance than this very question of temporal ori-

gin, which, when we have taken all pains to satisfy and remember, leaves us no wiser in reality than we were before. (Atwood 1918, 3)

Looking back to the nineteenth century, we can observe that the more the positivist enthusiasts of the scientific and industrial revolutions asserted the notion of linear progress and heralded man's victory over nature, the more the adepts and mystics became imbued with the search for forgotten, hermetic knowledge.

FROM SCIENCE HISTORY TO CULTURAL ANTHROPOLOGY

I want to make clear from the outset that unlike Mary Atwood, I do think it is vital to situate our discourse in history. Consequently, when writing a book on the intellectual patterns of Renaissance magic and its representative, John Dee, I find it important to reflect on the historiography of the subject by looking at the intertextually connected chain of interpretations offered in the nineteenth and twentieth centuries.

Modern metadisciplines, in the humanities but even in the natural sciences, have been expressing a growing suspicion of claims for absolute validity. In cultural theory, weighty arguments have been put forward to subvert the earlier scholarly self-assurance. To begin with, post-structuralism on the whole (from hermeneutics through deconstructivism, reader-response theory, and new historicism, whether idealist or Marxist) has rejected the basic assumption of old historicism that the past can and should be faithfully reconstructed. These trends have also increasingly considered the interpretation of historical "facts" as a kind of fictionalized narrative, a discourse, that is constructed in the field between the traditions in the possession of the narrator on the one hand, and by the often antagonistic individual and community interests at work on the other. In the light of Thomas Kuhn's propositions, it becomes particularly interesting to see the consequences of the above mentioned interpretive strategies in the history of science. The current propositions of social science theory have taught us to follow the principle: each fact or phenomenon has multiple sides and aspects and the same subject examined from different angles will produce different profiles. The problem is that our theory, even if we have one, will not be helpful in finding the ultimate correct interpretation. Thus, instead of enforcing selection and hierarchy over our subject, it seems desirable to introduce a polarity of viewpoints that will consider the *polyvalent* and *polysemic* character of each historical "fact."³

The historiography of Dee research faithfully mirrors the paradigm shift of historical and cultural theory. In his time John Dee was a respected scholar and although sometimes he was accused of being a “conjurer,” even half a century after his death he was still remembered as “the wise doctor.” The publication of his spiritual diaries by Meric Casaubon in 1659, however, especially in the light of the distrustful preface of the editor, gradually undermined his reputation and by the time of the Enlightenment he became considered, if at all, as a poor, credulous, and deluded philosopher who got stuck among the manipulations of his charlatan alchemist, Edward Kelly.⁴

Dee was not much mentioned then until the nineteenth century, when some historians unearthed his diaries and letters and, as part of a positivistic historical reconstruction of the Elizabethan age, published those (cf. Dee 1841, 1842, 1843, 1851, 1854, and 1880). While these papers were treated as important documents of their time, the evaluation of their author did not change, and the expressions “superstition,” “delusion,” and “obscure magic” were often used to describe him. Also the factual accounts of his life were mixed with anecdotes of dubious origin. It was not until 1909 that the first biography of Dee appeared by Charlotte Fell Smith. It gave a general picture about the Doctor, but since she was not a professional historian, much less a historian of science, Dee's scholarly activities were not treated in detail and his magic was interpreted hardly at all.

At that time the history of science had a teleological approach and only those achievements that pointed toward future developments of science were acknowledged. Everything else was dismissed as a failure or a dead end. With such a mentality the safest field from which to assess Dee's scholarship was that of geography and thus he earned an important place in E. G. R. Taylor's *Tudor Geography* (1930) and some generous mentions in F. R. Johnson's *Astronomical Thought in Renaissance England* (1937), especially as someone who, in his *Mathematicall Praeface*, usefully contributed to the creation of a mathematical vocabulary in the vernacular.

The situation had greatly changed by the middle of the century when, especially due to the research of the Warburg school (Franz Saxl, Paul Oskar Kristeller, Erwin Panofsky, Edgar Wind, and others), a radical reassessment of the intellectual climate of the Renaissance was undertaken. This new approach acknowledged the importance of the magical world picture in the “antechamber of the Enlightenment.” The scholars working on this interpretation focused primarily on the neoplatonic revival of Ficino's Florentine Academy and its influence all over Europe in

the first half of the sixteenth century. A typical fruit of this approach was D. P. Walker's monograph *Spiritual and Demonic Magic from Ficino to Campanella* (1958), which traced the development of neoplatonic magic in the works of Ficino, Pico della Mirandola, Agrippa, Giordano Bruno, and others. Walker belonged to the Warburg school; in fact, he was a member of the Warburg Institute of London, as was his famous colleague Dame Frances Yates. The latter was an extremely imaginative and erudite scholar who became receptive to the new interpretation of the Renaissance and developed it into an attractive and arresting vision that was soon to be known as the "Yates thesis." If one tries to summarize her thesis in a few sentences, the following model emerges. As Ernst Cassirer had already stated in his groundbreaking study on the Renaissance (*The Individual and the Cosmos*, 1963 [1927]), the most important philosophical innovation of that period had been the redefinition of man's place in the universe. The basic framework—the Great Chain of Being—remained more or less the same until the late seventeenth century when man's place was no longer seen as being fixed anymore. Instead he was imagined as capable of moving along the Chain of Being, either ennobling and elevating himself to the level of God, or degrading and associating with the brute beasts. Following the footsteps of Cassirer, Kristeller, and others, Yates came to the conclusion that the neoplatonic philosophers of the Renaissance developed the idea of man's elevation not only from the works of Plato and the Hellenistic neoplatonists, but also, in fact primarily, from the hermetic texts, attributed to the "thrice great" Hermes Trismegistus. The Yates thesis also implied that the Renaissance magus was a direct predecessor of the modern natural scientist because, as the *Corpus hermeticum* suggested, the magus could regain the ability to rule over nature that the first man had lost with the Fall. While the magi of the fifteenth and sixteenth centuries were mostly individual researchers, their seventeenth-century followers, as Yates proposed, came to the idea of collective work and formed secret societies, such as the Rosicrucians. For a while these ideas seemed to revolutionize our understanding of the early modern age and the birth of modern science. In such a context the magical ideas that had previously been discarded by intellectual historians now appeared to be important ingredients of human ambitions to understand and conquer nature.

The changing concepts of the Renaissance influenced the appreciation of John Dee, too. Already in 1952 historian I. R. F. Calder had written a Ph.D. dissertation in which he had contextualized Dee's magic as a neoplatonist theory. Although this thesis remained unpublished (today,

however, it is available on the internet), it inspired Frances Yates to include Dee as a key figure in her narrative of the neoplatonic-hermetic Renaissance, and in fact Dee featured as a favorite character in all of her later books (1964, 1972, 1979). As a climax of this trend, in 1972, Peter French, a student of Frances Yates, wrote a full-size monograph devoted entirely to Dee in which he characterized the English doctor as a prototype of the Renaissance magus.

No matter how convincing the Yates thesis appeared and how eloquently it was presented by its author, by the mid-1970s critical refusals could also be heard. The debate included questions of philological accuracy; for example, scholars could not agree to what extent the hermetic texts influenced the magi of the sixteenth century, or to what extent Frances Yates' conjectures on humanist and secret political links between certain English intellectuals and the German Rosicrucians could be validated. One should remember that just in those years post-structuralism started proposing serious revisions in the theoretical framework of the study of intellectual history, and perhaps this turn of conceptualization did the most for a new interpretation of John Dee.⁵

The post-structuralist historians started reproving intellectual historians for attempting to simplify history into great, overall patterns in which differences and contradictions were neglected and overlooked for the sake of the coherence of the "grand narratives." Yates was also suspected of having reduced those Renaissance magi to unproblematic champions of hermetic neoplatonism, when in fact more complicated, often contradictory intellectual patterns should have been detected. In relation to Dee, it was Nicholas Clulee who in 1988 ventured into writing with the aim of displaying the wide spectrum of influences and programs at work in the course of the career of the Doctor. Clulee rebuked the shared concept of the Warburg/Yates school as follows:

what is common to these works is that all approach Dee as a problem of finding the correct intellectual tradition into which he appears to fit, both as a way of making sense of his disparate and often difficult to understand works and activities and as a way of establishing his importance by associating him with an intellectual context of recognized importance for sixteenth-century and later intellectual developments. (1988, 3)

In his own presentation Clulee has managed to establish a dynamic picture as opposed to the more static previous image of the hermetic

magus. He also differentiated among various periods in Dee's career during which his intellectual outlook as well as the direction of his attention changed. Clulee particularly emphasized the medieval origins, such as al-Kindi and Roger Bacon, at the foundations of Dee's magical experiments.

The importance of the Yates/French interpretations lay in the recognition of magic as worthy of history of science investigations. They thus legitimized a preoccupation that had previously been considered mere obscurantism. Building on this legitimation of magic as a focus of inquiry, Clulee highlighted the diachronic reorientation during Dee's career and brought into the discussion the medieval roots of sixteenth century magic and science that had been overshadowed by the Yatesian enthusiasm for neoplatonic hermeticism.⁶ The next phase in the course of Dee studies was heralded by William Sherman's monograph of 1995, *The Politics of Reading and Writing in the English Renaissance*, in which the author revealed a synchronic multiplicity in Dee's diverse interests and activities. If one contrasts the last three important opinions on Dee in modern scholarship—that of Yates/French, Clulee, and Sherman—one sees that each of them has contributed at least one important proposal to our understanding of Renaissance magic and its famous English practitioner. While looking at this historiographical line, we see a direction of scholarship moving from a somewhat static and simplistic interpretation of "Dee as an English magus" toward a more complex contextualization in intellectual history, in which elements of discontinuity have become emphasized and in which the originally proposed "master narrative" has become subverted by more and more—often conflicting and contradictory—subtexts.

It is interesting to notice to what extent the different orientations of scholarship determined even the possible range of questions and subject areas which a work on Dee could examine. As is well known, in his early career the Doctor had a humanistic orientation and concentrated on mathematics, but from the 1580s he gave up these endeavors and almost entirely involved himself with angel magic, or in his own terminology "angelic conversations." Researchers have been perplexed by the apparently sudden turn which transformed the venerable scientist into an eccentric enthusiast. Approaches from the viewpoint of the history of science—which, until recently constituted the majority of Dee scholarship—found this phenomenon difficult to come to terms with, and at best a superficial explanation was advanced, according to which the humanist became disappointed with the rational principles and logic of science and—not unlike Doctor Faustus, although avoiding the direct

contact with Satan—could only imagine achieving his intellectual goals with the help of supernatural powers.⁷ Very few efforts have been made to embrace both Dee's scientific experiments and his angel magic in their entirety and interconnectedness, especially given that such an examination would seem to promise little benefit for historians of science. Until recently, interpreters of Dee's magic have tried to underline the importance of magic as a vital precondition to the scientific revolution, and with this consideration in mind, Frances Yates invented the term "Rosicrucian Enlightenment" (cf. Yates 1968 and 1972).

As I have mentioned, the Yates thesis was challenged by historians of science, and although Clulee (1988) and Sherman (1995) have to some extent successfully restored Dee's place in the distinguished portrait gallery of science history, this restoration hardly includes his magic. My suggestion is to shift the focus of interest from the history of science to cultural anthropology and the history of mentality, inverting the usual question—"which elements of Dee's complex and largely unscientific ideas contributed to the development of modern science?"—by asking "in what way Dee's scientific activity inspired his visionary and occult program?" Seeking the company of angels may seem an eccentric monomania for the enlightened researcher; indeed, some historians have even suggested that Dee had become mentally ill (cf. Heilbronn, in Dee 1978, 15 and 43). By contrast, anthropologists and historians of mentality have learned how deep the roots of occult thinking were in the world picture of the sixteenth century.⁸ Among the most recent contributions to Dee scholarship, it is Debora Harkness whose approach seems to combine the historical and the anthropological concerns and thus her interpretation runs quite close to my own. Although I became acquainted with her book of 1999 only at the stage when I had nearly completed my monograph, I shall reflect on her suggestions in the following discussion.

Looking at the relationship between magic and science in the early modern age, it would be a simplification to claim, as Frances Yates did, that Renaissance neoplatonist magic, let alone hermeticism, fostered the scientific revolution of the sixteenth and seventeenth centuries in a direct way. On the other hand, it is possible to say that in the works (as well as in the minds) of Dee and his fellow scientists/magi, layers of discursive logic and irrationalism, scientific thinking and occultism, happily coexisted in a variety of ways that would be dangerous to generalize. Each case should be approached individually: some of them entertained magical concepts that complemented their scientific thinking (Giordano Bruno, Francis Bacon); in others the two orientations showed an almost total

discontinuity (Johannes Kepler, Isaac Newton); in still other cases science and magic were intermixed in a somewhat disorderly concoction (Paracelsus), and in Dee's case it seems that his magical ideas totally absorbed his scientific orientation, although in his middle career one can still see independently functioning subsystems in his thought (e.g., his interest in geography or his ideas about the publicity of science). To handle such a complexity of ideology and ideas, one needs to analyze the intellectual and the psychological constitution of the investigated subject as well as the philosophical and social contexts in which he was situated. At present, it seems to me, historical anthropology and post-structuralist iconology can offer the most fruitful methodologies to cope with this task.

THE POST-COMMUNIST PERSPECTIVE

In the year 2000, what can a scholar coming from Eastern Europe offer? Perhaps a few sentences about the background of my Dee research may be appropriate here. As I have already pointed out, I consider the historiographical aspect of great importance, especially to monitor the transitions that led from the negative attitude of the last century's positivists to the understanding of today's historians. For East-Central Europeans this process is particularly significant, since the establishment of officially enforced Marxist theory after World War II has made us particularly sensitive to nuances of theoretical grounding. Since state-promoted Marxism was almost exclusively interested in economic and social history with an emphasis on class struggle and a typological prefiguration of future revolutions, historical research in several fields became cut off from the main trends of Western scholarship during the 1950s and 1960s. It happened particularly in intellectual history, but also in the history of mentality and historical anthropology. The examination of areas that would testify to the inherent role of a "superstitious" misconception such as magic in a "progressive" age like the Renaissance was at best not encouraged in the centers of historical research and the syllabi of higher education listed more important issues on the agenda—such as the fight of the repressed for a better life and for liberation from ideological manipulation—than the investigation of the stubborn persistence of premodern ideas. Interestingly, this homophonic Marxism suppressed even the reception of alternative Marxist concepts. Thus, not only intellectual history and the analysis of cultural symbolization remained beyond the horizon of our historians, but so did the works of radical writers such as

the early Foucault, whose works otherwise would have been available from the 1960s.

Although Renaissance research in Hungary was less affected by the official party ideology than other, more contemporary fields of history, the elimination of the mentioned white spots could only start in the mid-1970s, and only with small steps. Scholars such as the late Tibor Klaniczay did a lot to disassociate period styles from the labels "progressive" or "reactionary," thus enabling, for example, a balance within Baroque research in general, or an examination of the shadowy side of the Renaissance under the banner of Mannerism (cf. Klaniczay 1977). In this engagement the propositions of the Yates school came in more than handy and greatly refreshed the research topics as well as the vocabulary of our Renaissance scholarship. It should be noted here that the newly discovered intellectual history in East-Central Europe became not only a research tool and a theoretical orientation but also a means of ideological resistance against the grim, official party line. I set about examining John Dee and Renaissance occultism with this motivation in mind.

From the early 1980s, as a young scholar, I was applying for scholarships to the West with the intention of learning more not only about the facts, which were not readily available in Hungary, but also about the methods and theories that seemed so balanced, objective, and wide in spectrum compared with what was practiced at home. Without a party membership, of course, it was not easy to get such a stipend. After a brief visit in 1984, I finally received a Fulbright grant which in 1986 enabled me to get to the sources in the Folger and the Huntington Libraries.

One can imagine my enthusiasm arriving at those shrines of learning I had heard so much about, and also how stunned I was in realizing that the approach I wanted to follow was just going out of fashion. It was enough to buy Raman Selden's *The Reader's Guide to Contemporary Literary Theory* and see that as opposed to twenty-eight pages on Marxist theories (the book has 149 pages) no (sub)chapter was devoted to any form of intellectual history. The preface explained: "I have not tried to give a comprehensive picture of modern critical theory. I have omitted, for example, myth criticism, which has a long and various history, and includes the work of such writers as Gilbert Murray, James Frazer, Carl Jung, and Northrop Frye. It seemed to me that myth criticism has not entered the main stream of academic or popular culture, and has not challenged received ideas."⁹ A look at the programs of talks and seminars at the libraries where I spent my time warned me that with new historicism and feminism on the offensive, I could hardly hope for sympathetic support towards my interests. I

witnessed an enormous divergence between the nature of the bulk of the books available at those libraries and the scholarly discourse I came across in the lobbies or during coffee breaks.¹⁰

This abrupt paradigm shift in literary scholarship can be well illustrated by Norman Rabkin's words, which, although they refer to Shakespeare criticism, can easily be extrapolated to most researched authors and literary periods:

Only yesterday it was widely assumed that the critic's job was to expound the meaning of literary works. Today, under an extraordinarily swift and many fronted attack, that consensus is in ruins. The reader-response theories argued in various ways by such critics as Stanley Fish and Norman Holland call into question the power of an imaginative work to elicit a uniform response from its audience; Jacques Derrida and his deconstructive allies see language and art so intractably self-reflexive as to be incapable of analyzable significance; Harold Bloom argues that all reading is misreading, that one reads well only to find oneself in the mirror.¹¹

Since the time of its publication, Rabkin's examples have become outdated in the context of the present post-structuralist vogue, but his diagnosis still has the same startling validity. The problem is still not "why there is so much bad criticism," but "much more importantly: why is much of the best criticism vulnerable to attacks of the new critical trends, so that the kinds of theoretical rejection of critical study I mentioned at the outset have been able to find so ready an audience?" (Rabkin 1981, 4).

From 1986 onward I have developed an understanding of a great many of the concerns post-structuralists raised against traditional criticism, especially against close reading and the history of ideas. I myself have become aware of the reductionist dangers of explaining cultural phenomena from a set ideological framework, although I (and other Eastern European scholars) had suffered more from Marxist reductionism than the so-called "bourgeois idealist" or "humanist" approaches. In fact, I did find that new historicism could be suitably used as a weapon against the stalemate approaches that were to be changed in the East Bloc around 1990. And I have also learned that one of the strengths of post-structuralist approaches is that they can successfully reveal the politics of interpretation. Capitalizing on this insight, as an outsider, I would like to propose to revisit some of the fields of the historiographical battles.

It may seem surprising, but at this point, after the above historiographical and theoretical excursus, I would like to advocate a kind of

cautious return to the Yatesian “master narrative,” albeit with some modifications. While the above described diversification of the historical understanding of Dee has made me sensitive to the subtleties of our researched subject, alongside these I have become convinced that nonetheless there was little or no changes in the central concern of Dee’s philosophical investigations. In spite of the various activities and diverse theoretical approaches he applied, I see a permanent and invariable feature that characterized all his works and actions. This was a fervent desire for omniscience in order to understand the divine plan of creation and God’s intentions with the cosmos and man. His ambition was to use his knowledge for elevating himself to the level of God, thus realizing the potential granted in the Genesis: “And God said, let us make man in our image, after our likeness: and let them have dominion [. . .] over all the earth. So God created Man in his own image, in the image of God created he him” (Genesis 1:26–27). To describe this ambition I use the concept of *exaltatio*, as I shall explain it in the following introductory chapters. Parallel to my view, Deborah Harkness used another, similar metaphor, found also in the Bible: she compared Dee’s natural philosophical orientation to building Jacob’s ladder. This mytho-icon supported the ideology that communication between heaven and earth was possible, and as Harkness notes, “Dee, along with many of his contemporaries, searched a variety of authoritative treatises for information on how to ascend ‘Jacob’s ladder’ to learn the secrets of the cosmos, and then descend to share that information with the waiting world” (1999, 60).

In the followings I am thus going to approach Dee as a “magus” who had an amazingly wide range of interests but who also increasingly had a focused obsession, a magical program, not necessarily to improve the sciences in order to prepare for the scientific revolution, but rather to find an alternative system of knowledge. Since Dee clearly distinguished between science after the Fall and that of the primordial wisdom (the “radicall truthes” as he called it), we have to take seriously the fact that here we are really talking about *alternative* systems of knowledge. His aim was to restore the Adamic or Enochian wisdom of the Golden Age that had been lost with the Fall and which would not be compatible with the methods and means of the fallen science relying on discursive logic. Dee’s program was by no means exceptional in the intellectual spectrum of the late Renaissance but in its compactness—together with its variety—it remains certainly outstanding.

The examination of magic is pertinent in our age, too. It is a challenging but also disturbing task to assess how our frustrated civilization

with its relativistic views looks at a system of knowledge that, since the advent of rationalism, has been professing a declared alternative to analytical thinking. It is notable, at the same time, to what extent this alternative system has had a fundamental and orthodox nature, remaining practically unchanged for long centuries. In spite of its rigid doctrines, however, it invests the world with a multiplicity of meanings that for its believers and researchers seems inexhaustible. I am going to examine the paradoxical relationship of literature, culture, science, and the occult, concentrating on the epoch of the Renaissance, which witnessed the crystalization of the esoteric philosophy, parallel to the birth of Cartesian logic and modern experimentation.

It is intriguing to examine the parallel rise of two such contrary world pictures between which we can still observe intricate cross-fertilization. I am suggesting that occult philosophy and magic to some extent have catalyzed the development of experimental sciences—by now this has become a commonplace in science history—at the same time they have fostered a subversive approach that in fact prevented the ultimate conquest by the logical-rational world picture. Thus it contributed to the survival of a symbolic language, with some pathos one might say, and to the continuous rebirth of poetry. It is because of this effect that I propose an investigation into the ideology and iconography of occult philosophy.

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2

Mysticism, Occultism, Magic Exaltation

FALL AND REBIRTH

In my introductory sentences I referred to the many fields and aspects of magic that in their entirety cannot be addressed in the present book. I am interested in that particular ambition of magic that aimed at producing a complete explanatory system of the world and since the early modern era has offered itself as an alternative to what we nowadays call the scientific way of interpretation. I am looking for the intertextualized documents of this primarily theological-philosophical program with its roots reaching back to Antiquity and with its various manifestations in Renaissance art, science, and also in diverse social practices. I shall concentrate on those elements that from the classical and Judeo-Christian sources became absorbed in European high culture, although—as we shall see—from time to time I will have to touch upon aspects of popular cultural programs as well as black magic and witchcraft.

Since the forthcoming investigations will try to analyze the occult philosophy and its manifestations in various symbolic systems—religion, magic, and art—it seems natural and necessary to start with some explanations of how I understand the key terms: mysticism, occultism, and magic. I relate all of these to the ambition and desire of man to reach exaltation and union with the Deity. A suitable start might be to recall the ancient, archetypal experience of mankind concerning the Fall, precipitated by some original sin, the loss of Eden, or the Golden Age. This theme can invariably be found in all religions and mythologies (cf. for example Barr

1992; Delumeau 1995; Eliade 1968 and 1992). This negative experience, however, has always been counterbalanced by the age-old ambition of man to regain the lost harmony, eventually to deify himself and regain his position at the side of God. The Hungarian cultural historian and sociologist Elemér Hankiss has named these experiences and the efforts to handle them the Promethean and the Apollonian strategies of humankind. The former comprises the technical side of civilization aiming primarily at the demarcation of human *Lebensraum* from the uncontrolled and chaotic universe by means of fences, walls, electronic rays, and innumerable other devices that provide the boundaries of those spheres within which the human being is the commanding master. The Apollonian strategy means a spiritual demarcation or fence-building: symbolization—the creation of a sphere of myths, illusions, images, and artworks.¹ The agenda of *exaltatio* can be connected with this latter strategy.

As an attentive reader of the Bible, Dee was, naturally, well aware of those pieces of information in the sacred book that intrigued many Renaissance philosophers. Primarily among such topics was the doctrine asserting the dignity of Adam in Paradise and, related to this, the omniscient intellectual capacity given to man prior to the Fall. Particular signs of this exceptional power and knowledge were Adam's linguistic qualities, namely, that he could directly converse with God and that he was entrusted to name the creatures of the world in Paradise. As we can read in *Genesis*:

And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. (2:19)

The basis for this privilege was, of course, God's original intention in the creation of man:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. . . . So God created man in his own image. (Gen., 1:26–27)

This happy state and high status, then, as we know, was ended by our forefather's disobedience. Even so, whole generations of Renaissance thinkers were enthralled by these words, which encouraged them to try the impossible: to regain the lost dignity and reinstate themselves in the bosom

of God.² They were searching for other hopeful instances in the Bible that would testify to the possibility of occasional magical exaltations. So some verses of the Psalms suggested that man had (almost) the same all-powerful privileges as the angels:

What is man, that thou art mindful of him?
 For thou hast made him a little lower than the angels
 and hast crowned him with glory and honor.
 Thou madest him to have dominion over the works of thy hands:
 thou hast put all things under his feet. . . . (Psalm 8:4–6)

And in the *Wisdom of Solomon* one could read that the mighty king directly received omniscience from the Creator:

God hath granted me to speak as I would, and to conceive as is meet
 for the things that are given me: because it is he that leadeth unto
 wisdom, and directeth the wise. [. . .]

For he hath given me certain knowledge of the things that are,
 namely, to know how the world was made, and the operation of the
 elements.

The beginning, ending, and midst of the times: the alterations of
 the turning of the sun, and the change of seasons. [. . .]

And all such things as are either secret or manifest, them I know.
 (Wisdom 7:15–21)

This Biblical framework naturally encouraged the savants of the Renaissance to look for parallels and reinforcements among their highly esteemed classical authorities. Among the Greeks we find these notions most crystallized in the works of Plato. According to his poetically expounded mythology, the charioteer of the *Symposium* and of *Phaedrus*, the soul imprisoned in the body, with good fortune, may remember the world of ideas and this arouses the desire in man to elevate himself above the physical existence and to open a channel of communication with the transcendental world, the divine.

If a man makes right use of such means of remembrance, and ever approaches to the full vision of the perfect mysteries, he and he alone becomes truly perfect. Standing aside from the busy doings of mankind, and drawing nigh to the divine, he is rebuked by the multitude as being out of his wits, for they know not that he is possessed by a deity. (*Phaedrus* 249c–d; Plato 1963, 496).

Plato distinguished between four such channels, as he called them, sacred enthusiasms, or furies. As none of these forms of communication with the transcendental is a logically conceivable experience, we can call them mystical apprehensions. Among them the first two (religious enthusiasm and prophetic fury) are rather passive operations. They happen to man without the active cooperation of the medium who is suddenly enlightened through epiphanic revelation. The other two—furies of love and poetry—are more active and inspire individual acts, leading even to a creative process. Thus man becomes the imitator of divine creation and eventually a partaker of the transcendental reality. At this point Plato clearly differentiates between the uselessness of the imitative poet who creates without sacred elevation and the high quality output of the inspired bard. One should remember this distinction in adopting the commonplace about Plato's condemnatory opinion of painters and poets:

There is a third form of possession or madness, of which the Muses are the source. This seizes a tender, virgin soul and stimulates it to rapt passionate expression, especially in lyric poetry. [. . .] But if any man come to the gates of poetry without the madness of the Muses, persuaded that skill alone will make him a good poet, then shall he and his works of sanity with him be brought to nought by the poetry of madness, and behold, their place is nowhere to be found. (*Phaedrus* 245a; Plato 1963, 492)

It is obvious that such mystical experience cannot be classified as part of the common human knowledge, which normally derives from discursive logic. Yet it is still some kind of knowledge, in my definition, occult knowledge, that is, a secret learning which is a privilege of the hypersensitive elect.

At this point it may be worth recalling Edgar Wind's distinction between the three senses of the term *mystery*. According to him it refers to rituals, figurative understanding, and magical practices (1968, 6 and the whole of chapter 1). These three phases, naturally, could never be strictly separated from each other; however their interrelatedness also comprised some sort of internal evolution. Originally 'the mysteries' meant collective ritualistic practices, such as the rites of Eleusis at which the ancient philosophers (such as Diogenes Laertius, Heraclitus, Anaxagoras, and others) looked with distrust and irreverence as befitting only the vulgar multitude. Plato's opinion, however, was more ambiguous. On the one hand he spoke with irony about the possibility of such hierophany, according to his famous

maxim: "Many are the thyrsus-bearers but few are the bacchoi."³ But on the other hand he himself emphasized that the final end of wisdom was the purgation of the soul from the follies of the body and that the true philosopher's occupation "consists precisely in the freeing and separation of soul from body" (*Phaedo* 67d; Plato 1963, 50). While this separation happens naturally in death, the wise man has to try to achieve it while still alive. For Plato a rational exercise, the art of dialectic, was a feasible alternative way to cleanse the soul and achieve communion with the Beyond (Wind's phrase). In this sense, in philosophy, 'the mystery' is to be understood figuratively.

Plato's chief follower, Plotinus, was more permissive concerning the possibility of syncretic approaches to philosophy and religion. Although he claimed that "the gods must come to me, not I to them,"⁴ he also approved the significance of manifest symbols for those who are still on the outside but aspire to enter.

Although Plato himself did not care much for magic, its hellenistic revival resulted from the inner logic of his theory of enthusiasms. In addition to the four sacred madresses, inevitably was added a fifth channel through which one could contact the transcendental. If poetic inspiration could be defined as a *mystère littéraire* (Festugière 1932, 116ff.), the mystical exaltation ought to have been achieved also by means of incantations, application of sacred names and numbers, or other magical-ritualistic procedures. Plotinus, and especially his disciples, the hellenistic "Platonici" (Porphyry, Iamblichus, Proclus, and Synesius) accomplished a complex program of syncretism that resulted in the fact that magic became gradually readmitted as a handmaid of philosophy and, as Wind wryly remarked, "soon rose to become her mistress" (6). In this context magic may be defined as that type of human action that, exploiting occult knowledge, connects man's intellect with the supernatural and through this connection man tries to exercise his will in the spirit world.

It is well known to what extent the neoplatonist philosophers of the Renaissance came under the spell of this syncretic, theological understanding of magic, especially since they did not see an unbridgeable divide between this hellenistic inheritance and the Christian doctrines. The final goal remained the same: the deification of man, a program which was corroborated by the biblical doctrine according to which man was created after the image of God and shared all God's characteristics. The most important among those characteristics were omniscience and omnipotence, which all magi craved. Christian magic seems to have followed Plato's logic in the *Phaedo*, namely that while man normally

could expect the union with the divine only after death, magic tried to overcome the existential limits of the human species and elevate the individual soul to the world of ideas during earthly life. Nothing expressed this objective better than Pico della Mirandola's passionate words in *De hominis dignitate*:

Who would not long to be initiated into such sacred rites? Who would not desire, by neglecting all human concerns, by despising the goods of fortune, and by disregarding those of the body, to become the guest of the gods while yet living on earth, and, made drunk by the nectar of eternity, to be endowed with the gifts of immortality though still a mortal being? (section 16, Pico 1948, 233)

This was the program that the Renaissance magi became obsessed with and this became the lifelong aspiration of the English mathematician John Dee, too.

To sum up the set of definitions established so far: first of all, mystical experiences constitute the widest category within which one finds occult knowledge, a somewhat more systematic body of doctrines developed on the basis of mystical experiences. Occult knowledge is thus a synthetic amalgam of traditionally transmitted lore and its philosophically organized explanation. And, as we can safely claim that only a smaller circle of the recipients of mystical experiences became conscious of occult wisdom, an even smaller circle among those would attempt to express active, magical will. Depending on the magical program and the evoked agents of the magus, one can thus distinguish between white and black magic.

THE ORGANIC WORLD MODEL

After the preliminary definitions we need to identify the intellectual framework that provides the theoretical basis for a magically oriented natural philosophy. First and foremost it is a hierarchical world picture, since in a uniform cosmos there is no transcendental sphere. A further prerequisite is the belief in the organic, or even occult, mystical correspondences between the elements of this hierarchical universe. Typical systems of such occult correspondences are astrology and alchemy. The latter has an important offspring, spiritual alchemy, which interprets the transmutation of metals on an allegorical-emblematic level and aims at the purification of the human soul.

We may also add that without the speculative Greco-Hellenistic philosophy no such complexity of European magical lore could have developed. All Christianized magical thinking can be traced back to the derivations of Platonism or Plotinus' doctrine of emanations. I do not want to describe in detail the organic world picture; it is enough to refer to classical works that contributed to our understanding of that world model, so different from our own based on the Cartesian cosmos and the achievements of the Scientific Revolution. It was Arthur O. Lovejoy who in 1936 first employed the concept of "the Great Chain of Being" in cultural history (cf. Lovejoy 1960), which later became popularized in E. M. W. Tillyard's controversial *The Elizabethan World Picture* (1946) and further explained in a great number of scholarly monographs, including S. K. Heninger's important books (1974 and 1977). Although the concept of the Great Chain of Being—since it suggested a grand narrative or a universal formula in which scholars hoped to distill the essence of the premodern world picture—has been recently challenged, in my opinion, with ample fine tuning, it is still tenable, as is shown by the contemporary influential theory of Jurii Lotman who derived his cultural semiotics from a typology of world models, contrasting the medieval vertical with the modern horizontal ones.⁵ Instead of repeating the already known features of this premodern world model, here I would rather like to recall the evolution of the ways it was imagined and visualized throughout the centuries up to the great paradigm shift of the seventeenth century.

The central idea and metaphor was summarized by Cicero in his commentary to the dream of Scipio as follows:

Since from the Supreme God Mind arises, and from Mind, Soul, and since this in turn creates all subsequent things and fills them all with life, and since this single radiance illuminates all and is reflected in each, as a single face might be reflected in many mirrors placed in a series; and since all things follow in continuous succession, degenerating in sequence to the very bottom of the series, the attentive observer will discover a connection of parts, from the Supreme God down to the last dregs of things, mutually linked together and without a break. And this is Homer's golden chain, which God, he says, bade hang down from heaven to earth.⁶

The chain metaphor obviously recapitulated Plotinus' concept of emanations; however, it also relied on Aristotle's natural philosophy since it was the latter who produced a graphically conceivable picture concerning the structure of the universe by dividing it into the sublunary and translunary spheres.⁷

Cicero's visual metaphor was further developed and Christianized by Pseudo-Dionysius, the Areopagite who inserted the orders of angels into the Chain. His popularity was unshaken during the Middle Ages and his system gained a most sophisticated form in Aquinas' scholastic theology. From the time of scholasticism more and more specialized works tried to explain and further develop the design of the Great Chain of Being and this culminated in the natural philosophy of the Renaissance, including thinkers such as Agrippa, Paracelsus, Fludd—and John Dee. These “scientific” descriptions are not easy to follow for the modern reader, but fortunately we also have literary-artistic visions as well as graphic illustrations showing how the fundamentally unchanged world model gained more and more refined explanations and representations up to the seventeenth century.

Hartmann Schedel's late medieval world chronicle offered a naively “realistic” scheme of the hierarchies of the world, and this approach was preserved until the early decades of printing, as can be seen from the illustration in the 1493 edition (Figure 2.1).⁸ The spheres of the created world are surrounded by the hierarchies of spirits and angels and the whole structure of the cosmos is kept in place by the four principal winds.

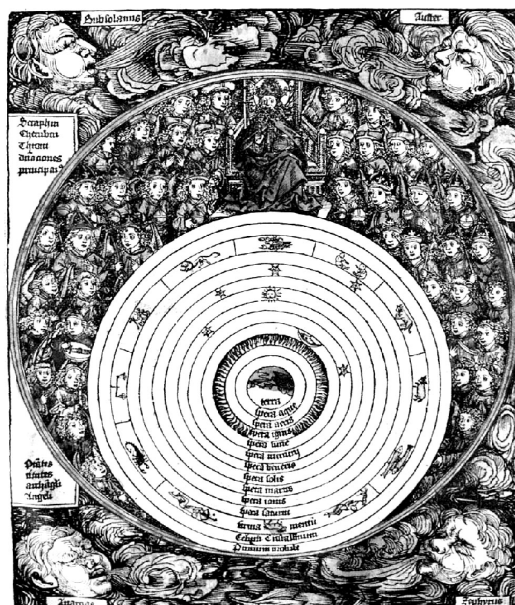


FIGURE 2.1 A late medieval representation of the seventh day of the Creation, resulting in the Great Chain of Being. Hartmann Schedel, *Weltchronik* (Nürnberg, 1493), fol. 5^r. Somogyi Library, Szeged [Inc 10].

In Charles de Bouelles' *Liber de intellectu* (1510) we find a more exact table: a chain-like structure registers the hierarchies, avoiding the representation of realistic objects. The diagram actually offers two parallel columns, one representing the Great Chain of Being—that is, the macrocosm—while the other chain shows the corresponding levels of cognition and sensation—that is, the functions of the microcosm (Figure 2.2). Bouelles, a well-known occult philosopher of the early sixteenth century and one of the chief authorities on number symbolism, corresponded with Jacques Lefèvre d'Étaples, Germain Ganay, Trithemius, and others. It is worth noting that his books on secret numbers, mystical geometry, and the seven ages of the world—including the one this illustration is taken from—were featured in Dee's library in seven editions, both in Latin and in French.⁹

Renaissance magic naturally issued from the idea of the Great Chain of Being and its correspondences. It is not by chance that the Renaissance magi so often referred to the system, such as Agrippa in his introduction to *De occulta philosophia*:

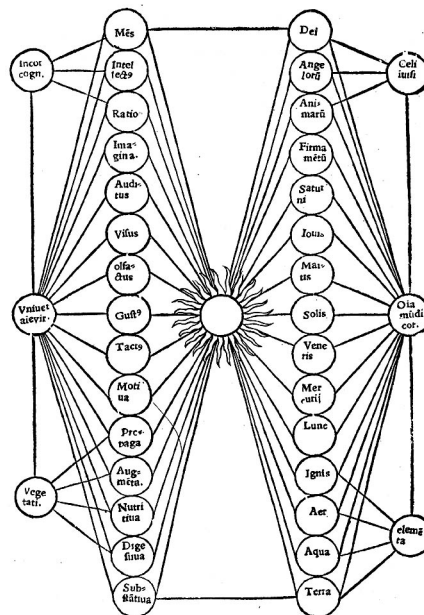


FIGURE 2.2 Representation of the "Great Chain of Being" from Charles de Bouelles, *Liber de intellectu* (Paris, 1510), 42^v. Herzog August Bibliothek, Wolfenbüttel [E 391 Helmst 20].

Seeing there is a threefold world, elementary, celestial and intellectual, and every inferior is governed by its superior, and receiveth the influence of the virtues thereof, so that the very original, and chief Worker of all doth by angels, the heavens, stars, elements, animals, plants, metals, and stones convey from himself the virtues of his omnipotency upon us, for whose service he made, and created all these things. (1.1; Agrippa 1997, 3)

Needless to say, Agrippa was one of Dee's main inspirations in turning to the occult philosophy. What the English Doctor could not know was, that after his death there was to come yet another exalted, last soar of the magical philosophy which was to produce the most fascinating and beautiful illustrations that kept alive the splendor of this intellectual endeavor long after it became invalidated by the great paradigm shift effected by the Scientific Revolution. Dee's compatriot Robert Fludd was one of the last great occult philosophers of the Renaissance, and in the early decades of the seventeenth century he further refined the organic world model and created the following captivating diagram (Figure 2.3). At the foot of the scheme one finds the earth as the base of material existence, at the top the Holy Trinity represents pure intelligence. God and the earth are connected by a reversed, "formal pyramid," which indicates the diminishing amount of intelligence alongside the downreaching chain. While "formality" (standing

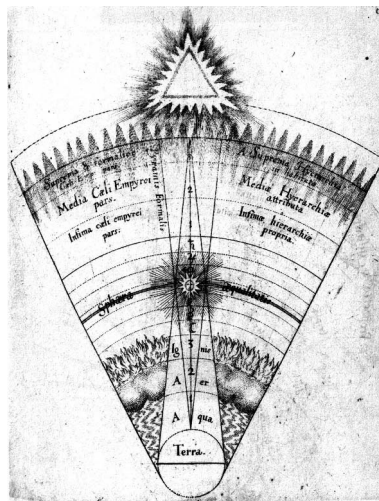


FIGURE 2.3 The "formal" and "material" pyramidal components of the universe. Robert Fludd, *Utriusque cosmi . . . historia* (Oppenheim, 1617–1619), 1:89. Somogyi Library, Szeged [E.d. 1949].

for the purely conceptual, Platonic ideal) decreases, materiality is represented by another pyramid that is largest on the earth and narrows to zero in the sphere of pure spirituality. As Heninger notes, materiality and formality are two basic paradigms of existence and they structure the cosmos in a symmetrical frame (1977, 28).

These notions were so strong that they survived the Middle Ages and continued to dominate the scientific concepts of the Renaissance. Philosophers such as Ficino devoted long passages to describe the angelic hierarchies and their relation with the material world:

Seraphim speculate on the order and providence of God.
 Cherubim speculate on the essence and form of God.
 Thrones also speculate, though some descend to works.
 Dominions, like architects, design what the rest execute.
 Virtues execute, and move the heavens, and concur for the working
 of miracles as God's instruments.
 Powers watch that the order of divine governance is not interrupted
 and some of them descend to human things.
 Principalities care for public affairs, nations, princes, magistrates.
 Archangels direct the divine cult and look after sacred things.
 Angels look after smaller affairs, and take charge of individuals as
 their guardian angels.¹⁰

What is more, as we know from Lovejoy, the metaphor of the Chain of Being did not immediately disappear after its scientific foundations had been discredited. The aesthetic beauty of symmetry and divine order captured the imagination of poets from Dante until the Enlightenment. In the Age of Reason, Alexander Pope celebrated the hierarchy of beings as follows:

Vast Chain of Being! Which from God began,
 Natures ethereal, human, angel, man,
 Beast, bird, fish, insect, what no eye can see,
 No glass can reach! from Infinite to thee,
 From thee to nothing . . .

Essay on Man (1733), quoted from Abrams et al. 1986, 1:2269.

From the concept of the chain of being followed another important characteristics of the premodern world model, that is, its supposed organic character. As opposed to the seventeenth-century paradigm in which the world was compared to a machine or a clock, wound up and allowed to run by God, in the late Renaissance the cosmos had been likened to

a living organism governed and moved by sympathies, drawn by likeness and analogies.¹¹ The *spiritus mundi* entirely filled the universe within which each layer of the hierarchy was mirrored in the other, analogously functioning tiers. The orders of angels were duplicated in the celestial and planetary hierarchies, which in turn governed the elemental spheres of the material world. This intricate system of correspondences was extremely old. It had been present long before Aristotle, preceding even the Platonic and Pythagorean mathematical theology. Its roots had reached as far as the Egyptian and other Eastern philosophies. Correspondences characterized magical and astrological speculations from the beginnings, as can be seen in the ancient text of the *Smaragdine Table*:

That which is beneath is like that which is above: and that which is above, is like that which is beneath to worke the miracles of one thing. And as all things have proceeded from one, by the meditation of one, so all things have sprung from this one thing by adaptation.¹²

This concise maxim named the spheres above and beneath but also referred to the correspondences between the two worlds, the large and the small, that is, the macro and microcosms, the latter being man who was seen as a miniature model of the universe. The most important elements of this concept can best be viewed in contemporary diagrams and illustrations.

Both classical and biblical sources spoke of the double nature of man, namely that he was composed of the material and of the intellectual worlds. His microcosm was connected with the macrocosm through the four elements as well as through the intelligences. The occult side of these correspondences was manifest in the notions of astrological determinism, which presupposed the unity and organic nature of the world.

One of the most compact representations of these correspondences is found in a 1472 publication of Isidore of Seville. The key words placed in the circular diagram—Mundus—Annus—Homo—underline the unity of cosmos and man existing in time. The combination of the elements and qualities with the cycle of time, the yearly seasons within a geometrical compound, is so perfect that the famous Warburg Institute has selected this emblem as its own device. Since this diagram is so well known, I have chosen another, impressively elaborate version from 1555, from one of the books John Dee also possessed. His personal acquaintance Oronce Finé, the French mathematician, devised it for his *De mundi sphaera, sive Cosmographia* (Figure 2.4). Like on Isidor's diagram, Finé also sets up the four elements and the four qualities, but connects them

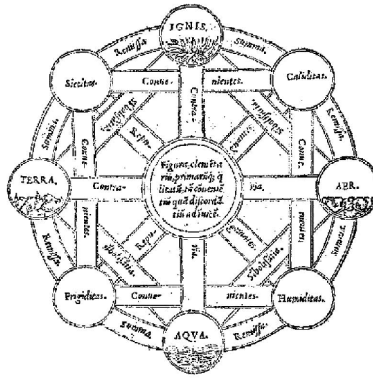


FIGURE 2.4 The expanded tetrad of the elements and qualities. Oronce Finé, *De mundi sphaera, sive cosmographia* (Paris: Vascosanus, 1555), 2^r. Herzog August Bibliothek, Wolfenbüttel [13.8 Astron /2/].

according to a complicated system of correspondences showing “convenientes,” “contraria,” and “repugnantes,” summarizing the whole as follows: “Figura elementarium, primarumque qualitatum, tam convenientium quam discordantium ad invicem.”¹³

While the diagram of Isidore and Finé provides the theoretical framework for expanding on the occult correspondences, another medieval illustration leads us to one of their concrete applications: the astrological effects on man’s body (Figure 2.5: Gregor Reisch, *Margarita philosophica*

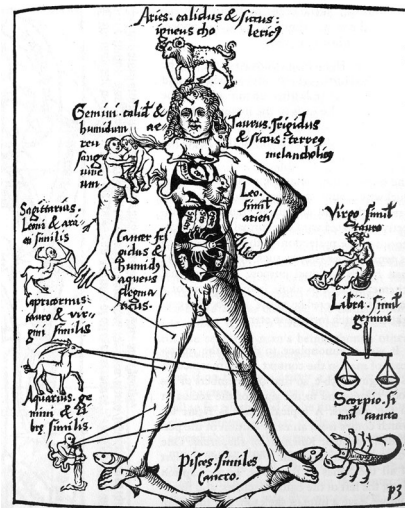


FIGURE 2.5 Correspondences between the Zodiac and the human body. Gregor Reisch, *Margarita philosophica nova* (Strassbourg, 1504), 165^r. Herzog August Bibliothek, Wolfenbüttel [Li 5881].

nova, Strassbourg, 1504). It is important to note that John Dee's imagination was no doubt fertilized by the above illustrations, since he not only possessed Finé's treatise, but also the exquisitely beautiful Reisch edition (R&W 1385); as for the works of Isidore, he had three valuable manuscripts (R&W M94a, M114k, M119).

Woodcuts like the above, deriving from medieval manuals, became extremely common in Renaissance almanacs and emblem books, continuing their career well into the early modern era. An emblematic treatment of the microcosm is attractively visualised in Henry Peachem's *Minerva Britanna* (1610, cf. Figure 2.6) and many more complex diagrams can be

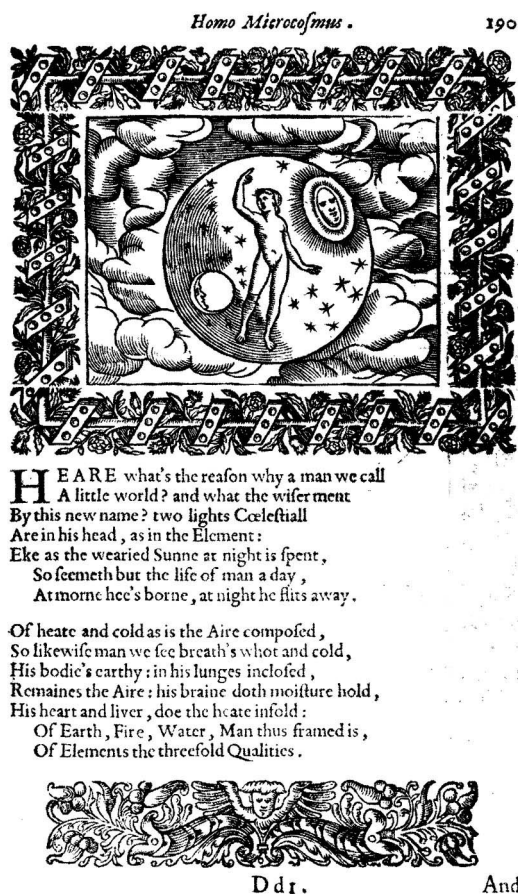


FIGURE 2.6 Homo microcosmus. Henry Peachem, *Minerva Britanna* (London, 1612), 190. Reproduced from Heninger 1977, 153.

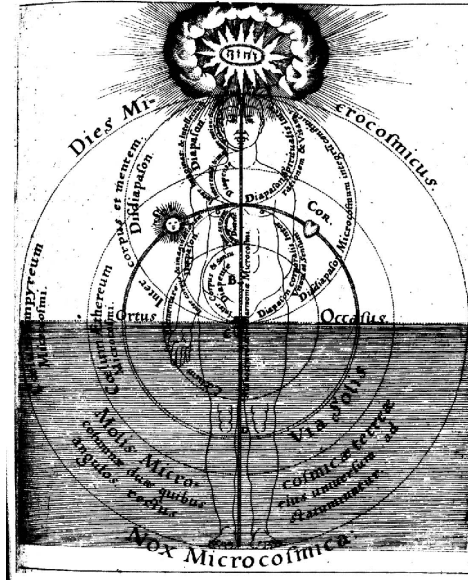


FIGURE 2.7 Man—Cosmos—Day—Night. Robert Fludd, *Utriusque cosmi . . . historia* (Oppenheim, 1617–9), 3:275. Somogyi Library, Szeged [E.d. 1049].

found in the large, seventeenth-century encyclopaedic works, such as the publications of Robert Fludd or Athanasius Kircher (Figures 2.7 and 2.8).

The microcosmic man Fludd's diagram evokes was yet another important ingredient of the organic world model: the cosmic harmonies of mathematics and music. The octave or diapason sounding on the monochord refers to the harmony that had been subject to philosophic

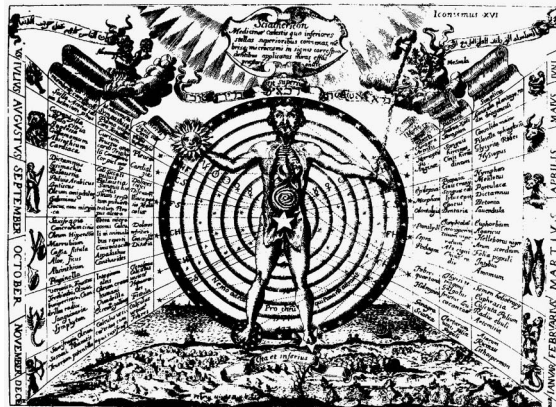


FIGURE 2.8 Zodiacal-man. Athanasius Kircher, *Ars magna, lucis & umbrae* (Roma, 1646), 396. Somogyi Library, Szeged [E.b. 1].

speculations since Pythagoras. On this particular illustration the two parts of the body, belonging to the day and to the night, are kept together by the *spiritus mundi*, represented by the monochord. On it, following the proportions of the golden mean, one can see the stages of the descension and ascension of the soul. The macrocosm and the microcosm are alike divided into three empires: the elemental, the ethereal, and the empyrean. The parts of the body correspond to these orders.¹⁴ Kircher's zodiacal man is important because, according to scholarly literature, this author was the last to offer such speculative diagrams in a strictly scientifically orientated monograph (Godwin 1979b, 92).

From the above simplified presentation, I believe that we can draw the conclusion that the theoretical framework of occult and magical natural philosophy was provided by the principles of the Great Chain of Being, the notion of correspondences, and the analogical interpretations of the macro- and microcosms. It is true that not all theorists of the organic world picture proceeded to deal with magic, but the reverse can be safely claimed: no magic could be imagined without the organic world model.

THE DOCTRINE OF EXALTATION

Finally, before moving on from the area of definitions and demarcations, a brief elaboration is needed concerning the term and concept of *exaltatio*, the doctrine according to which man—with the help of certain techniques, including magic—could bring himself into such a state that enables him to leave the body and seek the company of the Deity.

I have decided to employ the term *exaltatio* to describe this program of deification, according to which a mystically elevating state can be achieved through the grace of God, by the efforts of the individual, or by accidental fortunate circumstances. In the latter two cases the exaltation needs catalyzers or supernatural help.

For Ficino the experiencing of beauty could launch the soul upward into the world of ideas, but he himself was most intrigued by the possibility that, in constructing talismans, the magus himself could mobilize demonic or angelic agencies. This option was even more emphasized by Pico della Mirandola and Cornelius Agrippa. As Pico wrote in the *Oration*, "Thou, constrained by no limits, *in accordance with thine own free will*, in whose hand We have placed thee, shalt ordain for thyself the limits of thy nature" (section 3, Pico 1948, 225, emphasis mine). And in

order to corroborate this view, he cited biblical loci, classical authorities (referring to the Greek mysteries, Plato, Pythagoras, Chaldean oracles), as well as Christian scholars (Pseudo-Dionysius, Duns Scotus, Aquinas, Albertus Magnus). As he observed, the result was invariably the same, a miraculous exaltation:

We shall measure therefrom all things that are and shall be and have been in indivisible eternity; and, admiring their original beauty, like the seers of Phoebus, we shall become her own winged lovers. And at last, roused by ineffable love as by a sting, like burning Seraphim rapt from ourselves, full of divine power we shall no longer be ourselves but shall become He Himself Who made us. (section 16, Pico 1948, 234)

Paracelsus went even further in expanding his vision about the infinite possibilities of the magus:

Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow. [. . .] When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him. [. . .] For such is the immensity of man that he is greater than heaven and earth. (*Astronomia magna*; Paracelsus 1928–1933, 12:183 [1951, 45])

The above quotations do not involve the expression *exaltation*, which in fact was rather exceptional in classical and humanist Latin. The sense in which I use it, however, can be extracted from dictionaries of the Latin language. The great Teubner, for example, gives the following division for the connotations of *exaltatio*:

☞I. ‘actio sursum levandi, extollendi, elevatio’ (A/ a proprie [hic afferuntur etiam ei loci, quibus sensus quidam myst. vel transl. per planam alleg. accedit]: 1/ in universum [variarum rerum allevatio]: a/ corporaliter: astrorum; b/ incorporaliter: vocis “*tuba vocis exaltatio in prædicatione divina*” [Is. 58, 1]; 2/ peculiariter: de crucis sive Christi in cruce elevatione; B/ translate de conditione [syn. ascensio; opp. humilitas]: 1/ bono sensu: “*ædificavit Moyses altare et vocavit nomen eius ‘dominus exaltatio mea’*” [Exod. 17, 15]. Ascensio super templum moraliter exaltatio cordis sanctorum ad sanctitatem [Matth. 5]; 2/ in malam partem: superbia, elatio. “*Exaltatio oculorum est dilatatio cordis*” [Prov. 21, 4].—☞II. de statu eius, qui exaltatus est, i.q. altitudo, sublimitas (A/ dei, Christi; B/ de eximietate facundiæ: *viro laudabilis*

prudentiæ et clementiæ singularis, eloquentiæque exaltationis eximie.—
 ¶III. de actione profundius reddendi: “*exaltetur manus tua*” (Cassiodorus,
 Psalm 9, 33).¹⁵

Among these explanations for our purpose the two most important ones will be I/A, which includes the mystical, figurative meaning of elevation, and I/B, which denotes a change of status or condition the opposite of which is humility. This elevation can happen through the grace of God (see the quotation from Exodus) or as a reward of human excellence (as in Matthew 5:11–12: “Blessed are ye, when [men] shall revile you, and persecute [you], and shall say all manner of evil against you falsely, for my sake. / Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you” [*gaudete et exultate quoniam merces vestra copiosa est in celis*]¹⁶).

The expression—as most signs that have symbolic connotations—envelops negative meanings, too (*in malam partem*). It may stand for *superbia* or *elatio*, that is, pride and conceit. As we shall see in the forthcoming analyses, all of these meanings will play an important role in the concept of magical *exaltatio*. Passive as opposed to active elevation on the one hand, assertive enthusiasm as opposed to conceitful delusion on the other, all contribute to the complicated cultural history of occult aspirations.

There are a great number of phrases in the texts dealing with the deification of man that characterize the magical exaltation: *elatus*, *elevatio*, *exultatio*, *furor*, *illuminatio*, *inspiratio*. I have chosen *exaltatio* as a collective term for all these primarily because of its connotations in modern European languages—think of the French term *l'exaltation* [praise, elevation, admiration], or the German *exaltiert*, or the English *exalted*. Beyond the everyday meanings one should remember that the term *exaltatio* in astrology refers to the position of a planet in the zodiac where its power is the greatest. Alchemy also uses this term. For example, Edward Kelly in his *Theatro astronomiae terrestri* (Hamburg, 1676) speaks about the “exaltation of Mercurial water” (1999, chapter 7); and according to the conclusion of the *Practise of Mary Prophetess in the Alchemicall Art* the sister of Moses “Joyned with three seeds she does aspire To be exalted in the Fire.”¹⁷

In an alchemical treatise published in 1680 and attributed to George Ripley, one can also read about the “First Matter” that contains the four elements “pure in their Exaltation.”¹⁸ Furthermore, according to the 1612 lexicon of Martin Ruland, exaltation is an operation by which a substance is raised into a purer and more perfect nature (Ruland 1984, 138). The same dictionary points out the relationship between *exaltatio* and

sublimatio, which is not only a chemical process but also a key term in spiritual alchemy that indicates the purification process of the soul, sometimes compared to the resurrection of Christ.

Relying on the rich net of connotation, I consciously use *exaltatio* somewhat ambiguously in the sense that a person can reach the state of exaltation either by accidental circumstances or by his/her own will. And this initiative can spring from deep faith as well as from self-conceit. In my opinion the vague borderline between mysticism and magic can be found in the transitory area leading from passive happening to conscious action.

The last remark of my introduction should be devoted to a very important caveat. No one should think that the significance of *exaltatio* is restricted to being an abstract term of philosophy, thus constituting a trend of speculative thinking. The program of deification combined with magic had far-reaching consequences for those who adhered to it. The occult outlook not only determined their thinking, the metaphysical goal also customized their behavior, social interaction, strategies of self-fashioning, the iconography of their gestures, as well as their poetic imagination. In the ensuing chapters I hope to demonstrate this complexity with the example of John Dee.

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Part 2

Input

“In many bokes and sundry languages . . .”

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3

The Sources of Renaissance Magic

The library of John Dee has fascinated researchers of his life and work. Since the bookstock has been dispersed, the main sources by which to assess it have been the handwritten catalogues that remained unpublished until recently.¹ Frances Yates referred to this fabulous collection many times and advocated that its catalogue be published.² Peter French analyzed its contents and tried to measure the scope of the subcollection dealing with magic (1972, 40–61). Nicholas Clulee did the same, only with greater accuracy, helped by the proofs of Roberts and Watson's magisterial edition of the catalogues that, with important studies and indices, finally appeared in 1990. This book has proved to be such an indispensable source that hardly a decade after its printing it has become a rarity in secondhand bookshops and among antiquarians.

Roberts and Watson accomplished an important work not only in reconstructing Dee's library but in showing the way of interpreting the various impacts of such a storehouse and representative selection of sixteenth-century knowledge. They collected as many extant copies as it was possible from the scattered collection, and by examining the inscriptions of possessors as well as the marginalia, they offered insights into the books and the thoughts of their owner. William Sherman continued their work and from the outset looked at the books not as treasured items on shelves in the study of their possessor, but rather as social agents that played an important mediatory role in the politics of reading and writing.

Thanks to research in the past fifteen years, it has become possible to assess with unprecedented accuracy the traditions Dee set out to follow,

subvert, or rewrite, casting a fresh eye upon often conflicting historiographical interpretations.

As I have indicated in the preface, in the present part of my book I will look at the various available sources at the disposal of Renaissance magi by way of rereading a few eminent texts that were also in the possession of the English Doctor.

Nicholas Clulee has called our attention to the fact that Dee's thinking changed radically throughout his career, and he also repeatedly warned that the contents of Dee's library should not be uncritically hypothesized as immediate sources for his works. In fact, the acquisition of a book would not mean that its owner immediately incorporated it into his own thought. This is all true. However, in the following section, I am not going to take into consideration the chronology of Dee's own intellectual evolution; rather I shall turn to this in the third part. In the present section I shall trace magical ideas relating to the doctrine of *exaltatio* according to that supposed genealogy of wisdom as believed by Dee and his contemporaries. As is well known, in spite of its late Hellenistic origin, in the sixteenth century the *Corpus hermeticum* was considered to be the most ancient non-Judeo-Christian source that could authenticate those biblical loci about the dignity of man. Due to this firm Renaissance conviction, I find it appropriate to start our review with the writings of Hermes Trismegistus.

TRADITIONS OF CLASSICAL MAGIC

Frances Yates and the Rediscovery of Renaissance Magic

Since cultural history, like epic narratives, consists of intricate, intertwining plot elements, it seems advisable to begin the tale in medias res. To start to map John Dee's intellectual horizon, the second half of the fifteenth century will be an appropriate point. By this time Renaissance humanism had consolidated itself, which meant the recovering of the cultural and philosophical heritage of Antiquity. Parallel with that, a new infrastructure of intellectuals was developed by the formation of *academias* as an alternative network to the medieval universities.³ Perhaps the most important among these private academies was the Florentine neoplatonist circle presided over by Marsilio Ficino and sponsored by the Medici princes. The importance of the Florentine Academy, naturally, has been known since the emergence of Renaissance studies.⁴ Frances Yates, however, in her book *Giordano Bruno and the Hermetic Tradition* (1964)

contributed observations about the interests of the Florentine philosophers that resulted in a thorough reconsideration of Renaissance magic; something that had been seen as a highly suspect and superstitious occupation turned out to seem a respected and ambitious program, fully in harmony with the man-centered world picture of the Renaissance.

Not that Yates was the first to notice the gravity of magic in early modern thought. Since the time of Burckhardt it had been noticed by others, and the meticulous works of Thorndike, Kristeller, Walker, and several others grounded the reassessment of magic. It was nevertheless Yates who, with great erudition, pointed out that the Florentine neoplatonists, and notably Ficino, not only concentrated on Plato and the Platonici in trying to create a syncretic classical-Christian philosophy, but that an important group of their sources consisted of the obscure and irrational texts of the so-called hermetic tradition.

This textual lore came to the attention of the neoplatonists first of all by chance, then due to a colossal philological error. Ficino himself told the story in the preface of his Plotinus commentary addressed to Lorenzo il Magnifico: in 1560 a monk from Macedonia had brought the manuscripts of the *Corpus hermeticum* to Prince Cosimo. The chance element in this story relates to the fall of Byzantium in 1453, which started a landslide effect: monks, humanists, scholars were fleeing from the Turks and taking refuge in Italy, often carrying with them important manuscripts and other cultural treasures. The political changes gave a thrust to Greek studies in Italy (note, for example, the activities of Cardinal Bessarion who gave his valuable collection of Greek manuscripts to the library of the San Marco in Venice and who himself greatly contributed to the spreading of Greek studies as well as to reconciling classical philosophy and Christian theology in Western Europe).

Related to this historical accident was the ensuing philological gaffe, namely that old Cosimo became so excited about the hermetic texts that he ordered Ficino to interrupt the Plato translations and to undertake the Latin rendering of Hermes' writings: "mihi Mercurium primo Termaximum, mox Platonem mandavit interpretandum."⁵ This extraordinary situation inspired Dame Frances to the following exclamation: "There are the complete works of Plato, waiting, and they must wait whilst Ficino quickly translates Hermes, probably because Cosimo wants to read him before he dies. What a testimony this is to the mysterious reputation of the Thrice Great!" (Yates 1964, 13).

While Ficino worked on the translation, he also cross-referenced what classical and Christian authorities had to say on the hermetic writings.

It seems that he had weighty enough sources to conclude that the writings of Hermes Trismegistus belonged to the most ancient divine revelations in the possession of mankind. In fact, he became convinced that they were of the same age if not older than God's teachings communicated to and through the biblical Moses.

Before turning to the hermetic treatises, it might be useful to recall in a few words the modern textual history of the *Corpus hermeticum*. Reitzenstein's pioneering edition of one text, the *Poimandres* (1904), was followed by Walter Scott's four-volume complete publication (1924–1936), which, although today no longer considered to be textually reliable, still contains numerous interesting observations and comparisons. The mid-twentieth-century large-scale edition of A. D. Nock and A.-J. Festugière (Nock 1945–1954) is still considered definitive, and Festugière's complementary studies also belong to the most important interpretations of these texts (1950–1954). Parallel to these editions, Kristeller discovered the relationship between the hermetic texts and the Italian humanists of the Cinquecento (1937–1945; 1943). His research was rounded out by the studies fostered by the Warburg Institute (by then in London): after Raymond Klibansky's *The Continuity of the Platonic Tradition during the Middle Ages* (1939), it was D. P. Walker who first associated directly neoplatonist philosophy, hermetic lore, and Renaissance magical interests in his *Spiritual and Demonic Magic from Ficino to Campanella* (1958). Frances Yates also worked within this intellectual milieu but her Bruno book of 1964 demonstrated the individualistic features of her approach to hermeticism and magic.

Another publication of the *Hermetica* should still be mentioned: Brian Copenhaver's English translation (1992), which not only offers a highly accurate text but also broad contextual—philological, social, and cultural—interpretations for the understanding of Hermes' writings. It should be mentioned that Copenhaver contributed important articles to the assessment of the debates concerning the Yates thesis (1978; 1988; 1990), and in the dedication of his *Hermetica* edition he paid tribute to the achievement of Yates and two other great Renaissance scholars: "Many bear the wand, but few become bacchoi: Frances Amelia Yates, Daniel Pickering Walker, Charles Bernard Schmitt."

While the studies of Scott and Festugière had no direct relation to Renaissance research, and Kristeller touched upon the questions of Renaissance magic only peripherally, Yates broadened Walker's rather narrowly defined scope of interest and placed magic in the wider contexts of early modern cultural history. She also intended to give a general explanation for this rather surprising phenomenon and, while doing so, came to far-reaching

conclusions that called for a radical reinterpretation of the history of Renaissance science and intellectual development. Her significance in the reintegration of the *Hermetica* into early modern intellectual history was correctly summarized by Brian Copenhaver as follows:

accepting Festugière's analysis and calling 'the critical and historical problem of the Hermetic literature [. . .] irrelevant [because . . .] they would have been entirely unknown to Ficino and his readers,' Yates made 'the great Egyptian illusion' and the chronological misconceptions eventually resolved by Casaubon [the] major themes of her study, which focuses on figures of the late fifteenth and sixteenth centuries, from Ficino through Bruno and somewhat beyond. [. . .] Needless to say, the *Hermetica* soon became required reading for many students of early modern thought and letters whose interests were otherwise quite far from the fascinating puzzles of Hellenistic, Roman, and Egyptian religion and philosophy. (1992, lviii–lix)

Yates' understanding of hermeticism was closely related to Walker's thesis, according to which the philosophy of Ficino encouraged a new interpretation of magic, drawing inspiration, as in contrast to medieval magic, from Hellenistic occultism. Apart from Plato, Ficino's readings consisted of Plotinus, Porphyry, Iamblichus, Proclus, and the later neoplatonist Psellus—and also the hermetic treatises, Pythagorean number mysticism, Chaldean and Sybilline oracles, and Orphic hymns, all of which together constituted an ancient *prisca theologia* that was considered to be as authentic and valuable as the biblical revelation. This was the philological error of Ficino and his contemporaries: namely that they turned with the greatest reverence to textual materials that, by and large, were not older than the Hellenistic culture of the second and third centuries.

This is why Ficino tired in his attempt to reconcile Christianity and the neoplatonic-hermetic tradition. Thus his neoplatonism was more theology (as shown by the title of his *Theologia Platonica*) than natural philosophy, and consequently his demonology, astrology and magic must also be interpreted from a religious perspective.

According to Walker, as a result of Ficino's theological outlook, Renaissance magic developed in two directions: partly into an entirely "white," in Walker's terminology, spiritual magic, and partly into a more complex demonic magic, which, from the viewpoint of Christian dogmas, was of more heterodox nature. In this second tradition—which included authors such as Trithemius and Agrippa—the use of Hellenistic-neoplatonic sources was complemented by other, more medieval, elements of magic.

Continuing Walker's investigations, Frances Yates found the impact of the hermetic texts prevailing in Ficino's works, to which the Florentine philosopher's younger colleague, Pico della Mirandola, added elements of Jewish cabala. From this dual heritage issued the special ideology that Yates called the "hermetic tradition" (see also Copenhaver's summary, 1988, 79–83; and 1990). According to Yates, this hermeticism not only contributed to the formation of the Renaissance image of man, but also to the evolution of the Scientific Revolution. Needless to say, this claim presented a great challenge to those science historians who, brought up in schools based on the Cartesian cogito, were eagerly looking in each and every epoch only for signs of progress towards the final victory of rationalism.

As well as the challenge to the history of science challenge, another aspect of the Yates thesis concerned the importance of the hermetic tradition to the development of Renaissance philosophy. Yates asserted that among the followers of Ficino, hermeticism became a coherent hermetic-cabalistic system that evolved into a religious trend offering an alternative way to individual purification and self-redemption. This reformed occult philosophy provided a higher prestige to that kind of magic which, in the fifteenth century, emerged from a suspect, semi-legal status to a discipline that could give important impetus to the examination of nature and to the conducting of daring experiments.⁶

Due to the so-called hermeticism debate inspired by the Yates-thesis, our understanding of Renaissance magic is now much more refined than the propositions of Dame Frances themselves were thirty-five years ago. We must not forget, however, that this improvement has in no small part resulted from her often contradictory stimulation. All of those scholars who have been working on the correction of Yates's sometimes exaggerated and simplified ideas were, after all, inspired by her to accomplish a complex and interdisciplinary task, which has been furnishing new results ever since.

It was also Frances Yates who located Dee in the context of Renaissance hermeticism and, in fact, pinpointed him as being the prototype of the Rosicrucian magus. This rather schematic Dee image has been radically augmented during the past fifteen years; however Yates's insistence that the natural philosophy of Renaissance magic cannot be fully appreciated without a careful assessment of neoplatonic and hermetic occultism is still a pertinent admonition to Dee scholars.

In the following subchapters I shall revisit those source materials of Renaissance magic that—according to our present knowledge—led the

Florentine neoplatonists to include magic as an important ingredient of their Christian-humanist ideology.

Hermetic Magic

The manuscript (now known as the Florence MS Laurentianus 71, 33) given by the Macedonian monk to Ficino was a fourteenth-century copy of fourteen short treatises that the Florentine philosopher translated and in 1471 published under the title *Mercurii Trismegisti Liber de Potestate et Sapientia Dei, e Græco in Latinum traductus à Marsilio Ficino . . . Tarvisii*. As the first discourse was called *Poimandres*, Ficino titled the whole collection of the *Corpus hermeticum* “Pimander” (Ficino 1576, 1836; Garin 1988, 15–20; Yates 1964, 14 ff.).

Following his usual habit, the translator prefixed an *Argumentum* to the texts in which he displayed the genealogy of Hermes Trismegistus and asserted his date to be identical with that of Moses. He concluded from this “fact” that the wisdom of Hermes was part of the same divine revelation as the canonized texts of the Old Testament. He justified his view by citing the affirmative opinion of the early Christian writer Lactantius, whose approval, in his view, well balanced Augustinus’ condemnation of another hermetic text, that of the *Asclepius*.⁷

The first treatise of Ficino’s translation introduces the divine Poimandres (spirit of the unlimited power, that is Nous) who appears to Hermes Trismegistus in his dream. The Thrice Great Prophet requests him as follows:

“I wish to learn about the things that are, to understand their nature and to know god.” I said. Then he [Poimandres] said to me: “Keep in mind all that you wish to learn, and I will teach you.” Saying this, he changed his appearance, and in an instant everything was immediately opened to me. I saw an endless vision in which everything became light—clear and joyful—and in seeing the vision I came to love it. (CH 1.3–4; quoted in Copenhaver 1992, 1).

This situation is well known in the literature of mysticism: the narrator receives inspiration in a trance-like state and communicates with the transcendental world through intuitive revelation. In the vocabulary of *Poimandres*, the expressions of light and shadow, enlightenment and radiation, dominate:

After a little while darknesse arose separately and descended—fearful and gloomy—coiling sinuously so that it looked to me like a snake. Then the darkness changed into something of a watery nature, indescribably agitated and smoking like a fire. [. . .] But from the light [. . .] a holy word mounted upon the watery nature, and untempered fire leapt up from the watery nature to the height above. (ibid.)

Apart from the conflicting interpretations of textual scholarship (Copenhaver 1992, 97–102), in more general terms the orchestration of this treatise recalls Plato's world of ideas, the neoplatonic doctrine of emanation, and also Genesis in the Bible. Could this syncretic approach have inspired John Dee in his craving for omniscience through divine revelation? He certainly had several versions of the *Corpus hermeticum* in his library (see note 15 below) and the mystical-epistemological tour of the soul was not alien to his own program. In connection with a desire for knowledge, Dee was also interested in the primordial beginnings: the mythology of creation, the Golden Age, and the question of Fall and rebirth prominently feature in his angelic conversations (Dee 1659, 92 ff.).

According to Poimandres, the elements of nature have arisen “from the counsel of god, which, having taken in the word and having seen the beautiful cosmos, imitated it” (I.8). The actual creator thus was not the Mind [*nous*], but rather by his spoken word [*logos*] he gave birth to a Second Mind [*demiourgos*]. This craftsman-like creator in turn created seven governors who “encompass the sensible world in circles” (I.9).

As the Hungarian classical philologist Tamás Adamik notes, the genre of *Poimandres* is a vision with an unmistakably characteristic structure (Adamik 1997, 177). It is introduced by the appearance of Poimandres and Hermes' address to him; then follows a three-part revelation. After the story of the creation of the cosmos (4–11), man's creation is recounted (12–23). In spite of similarities with Genesis, in *Poimandres* man is endowed with much greater power than Adam. It seems as if this man could receive even the fruit of the Tree of Knowledge—and without any punishment!

Mind, the Father of all, who is life and light, gave birth to a man like himself whom he loved as his own child. The man was most fair: he had the father's image; and god, who was really in love with his own form, bestowed on him all his craftworks. And after the man had observed what the craftsman had created with the father's help, he also wished to make some craftwork, and the father agreed to this. Entering the craftsman's sphere, where he was to have all authority, the man

observed his brother's craftworks; the governors loved the man, and each gave a share of his own order. (1.12–3)

After this, man “broke through” into the vault of the created world and, when he looked at his own image in the earthly waters, came to like it and wished to stay there. Nature thus “took hold of her beloved, hugged him all about and embraced him, for they were lovers” (1.14). Man thus remained on the earth as part of nature, but he also preserved in himself the original, divine constitution. Because of this, his character is uniquely dual, different from all other creatures:

Because of this, unlike any other living thing on earth, mankind is twofold—in the body mortal but immortal in the essential man. Even though he is immortal and has authority over all things, mankind is affected by mortality because he is subject to fate. (1.15)

Anthropology then is followed by eschatology (24–26): Poimandres advises Hermes about how he can perfect himself in striving to ascend to higher and higher spheres. The first recommendation is to adhere to asceticism. As a result, the human being rises up through the cosmic framework, through seven zones, surrendering the psychological muzzles of material existence, from evil machinations and arrogance to recklessness and deceit. Due to the teachings of Poimandres, Hermes also perceives that the fate of man is not death, since he might have power to gain immortality. He also recognizes that humanity is sleeping in ignorance and that it may be his mission to wake them up and spread the new wisdom:

Then he [Poimandres] sent me forth, empowered and instructed on the nature of the universe and on the supreme vision, after I had given thanks to the father of all and praised him. And I began proclaiming to mankind the beauty of reverence and knowledge. (1.27)

Here there is apparent a compelling genealogy in the hermetic writings, transmitted through Ficino to John Dee. In the *Hermetica* man appears to be a close relative, a brother of the craftsman-demiurge, and his wisdom combines reverence and knowledge that could be paraphrased as theology and science. Although the theoretical *Hermetica* does not feature overt magical elements (cf. Copenhaver 1992, xxxiii; Festugière 1967, 59–60; Fowden 1986, 57–75), I believe that Yates was right in presuming that the Renaissance philosophers—and Dee certainly among

them—were attracted by the potential combination of miraculous deeds and spiritual exaltation. An illuminating proof of this expectation might be a hitherto unnoticed remark in Ficino's argumentum to the *Pimander*:

Among philosophers he [Trismegistus] first turned from physical and mathematical topics to contemplation of things divine, and he was the first to discuss with great wisdom the majesty of God, the order of demons, and the transformation of souls. Thus he was called the first author of theology. . . . (Ficino 1576, 1836; translated in Copenhaver 1992, xiviii)

Here Ficino sets up a taxonomy of wisdom that displays a dualism of science and theology but at the same time acknowledges a dynamism, an evolution from the first to the second. No doubt, Ficino envisioned himself moving along this line (cf. Allen 1994, 97–100), and as we shall see, Dee's intellectual history can be described in the same paradigm: “from science to magic,” the highest form of which was no longer a set of active operations [*magia naturalis*], but rather a conscious and open reception of the divine revelation—“conversations with the angels” about the majesty of God and the transformation of the soul.

The thirteen tracts following *Poimandres* constitute a heterogeneous mix of tone, language, and philosophy. They are, however, connected by recurring characters (Nous, Hermes, Agathodaimon, Asclepius, Ammon, Tat, and Isis), a loose Egyptian framework (for some scholars a mere decoration, for others part of the synthesised traditions), and a loosely defined hermeticism that, according to Festugière, was no more than “a certain turn of mind that lies in bending every philosophical inquiry in the direction of piety and knowledge of God” (1967, 39).

The study of the original hermetic lore has developed during the past two decades as much as (if not more than) Dee studies. Copenhaver gives an admirably concise and clear account of the divers conflicting concepts and traditions amalgamated here: theoretical and technical, contemplative and pragmatic, religious and magical, literary and cultic, gnostic, Greek, and Egyptian (Copenhaver 1992, lviii). In spite of this critical variety, except for Reitzenstein who voted for a definite Egyptian origin, the first modern textual editors and interpreters such as Scott, Nock, and Festugière all thought that the hermetic literature by and large consisted of eclectic, late Hellenistic Greek philosophy with traces of Judaism and even less Zoroastrianism. Festugière sharply differentiated between optimist and pessimist gnosis on the one hand, and between theoretical and

popular hermetica on the other. His views remained so dominating after the publication of his “monumental deposit of hermetic studies” (Copenhaver’s expression, cf. Festugière 1950–1954; 1954; 1967; 1972) that an occasion to improve them could arise only with the discovery of new source materials, especially the Coptic Nag Hammadi texts and the Armenian *Definitions*.⁸ This was largely done by Jean-Pierre Mahé, who reestablished the Egyptian ancestry of the *Hermetica* seventy-five years after “Reitzenstein’s Egyptomania” (Copenhaver’s expression). The last weighty word in the debate was that of Garth Fowden, who—although he spoke of “the Egyptian Hermes”—managed to establish a golden mean between the extreme positions of Festugière and Mahé. The strength of his case lies in his caveat concerning the characteristics of a syncretic culture in which the individual elements are not easy to separate.

Since I am interested in the possible impact of hermetic thought on Renaissance occultism and particularly on John Dee’s philosophy, this later development of hermetic studies is of less importance. From a methodological aspect, however, the strong commitment of Fowden and Copenhaver to syncretism will be very important.

Although Copenhaver emphasized that the magical aspects of the theoretical *Hermetica* are insignificant compared to the astrological-alchemical magic of the practical or technical tracts that were never considered integral parts of the *Corpus hermeticum* (1992, xxxii), he himself recalled that the lack of magic in the *Corpus* may reflect more the biases of later editors than those of the authors. William Grese pointed out the same: “It is not known when the collection was made, why it was made, or what was excluded. The lack of more references to magical practices may reflect more the selection of texts that have survived than the actual situation in antiquity” (Grese 1988, 49). At this point, it may be useful to recall some further notices of Copenhaver. In harmony with Frances Yates (1964, 40 ff.), Copenhaver also acknowledged the magical importance of the “god-making” passages of the *Asclepius* (23–24, 37–38), furthermore he emphasized that “instead of a theory of magic, the theoretical *Hermetica* present a theory of salvation through knowledge or *gnosis*, yet this theory was the product of a culture that made no clear, rigid distinction between religion and magic” (1992, xxxvii). Finally, we should also bear in mind that neither the age of Hellenism nor the Renaissance made such a distinction between philosophical and technical treatises as did Festugière in calling the latter “popular,” which meant inferior, in fact obscure, gibberish.

Ficino and his contemporaries did not know about many of the hermetic texts now considered to be component parts of the *Corpus*

hermeticum. On the other hand, they had access to a great amount of magical literature deriving from the original technical hermetica, including Arabic sources, such as Al-Kindi, Abu Ma'shar, Jabir (Latinized as Geber, the alchemist), and others who spoke much about Hermes and whose writings were accessible throughout the Middle Ages. The *Tabula smaragdina*, the *Picatrix*, and various treatises bearing the name of Hermes (*The Book of Hermes on the Six Principles of Nature*, *Book of Propositions . . . said to be by the Philosopher Termegistus*, etc.) also circulated from the eleventh century⁹ and there is no reason to think that the learned neoplatonists would not have associated the two groups of sources that all claimed to be revealed writings of Hermes Trismegistus.

Let us now return to that text that was known to Ficino, and although it survived in Latin, it was not disassociated from the Greek corpus of hermetic writings. It was the *Asclepius*, which had been spoken of by many classical and medieval Christian authorities and was also mentioned by a number of medieval philosophers, such as Albertus Magnus, Bernardus Silvestris, John of Salisbury, Alain de Lille, Vincent of Beauvais, Guillaume d'Auvergne, and others.¹⁰ This tract was often considered to be a synopsis of Egyptian religion and contained important magical ideas as well. It received bad and good critiques during its career until Ficino and his readers—according to Frances Yates—considered it “to be the Mosaic piety of the Egyptian Genesis, and the Christian piety of Egyptian regeneration would have rehabilitated in their eyes the Egyptian religion of the *Asclepius*” (1964, 41). She also added: “The rehabilitation of the *Asclepius*, through the rediscovery of the *Corpus hermeticum*, is, I believe, one of the chief factors in the Renaissance revival of magic” (ibid.). It is time to look then at the magical contents of the *Asclepius*.

The introduction of the text describes a situation when Hermes Trismegistus, Asclepius, Tat, and Ammon meet in an Egyptian temple where the four men receive exaltation and revelatory teachings through the mouth of Hermes on the nature of the cosmos and that of man.

Scott thought the text falls into three, almost independent parts. The first being a coherent, well-structured treatise on the trinity of God, the world, and man (*De tota summitate: Deus, Mundus, Homo*); in this the stress falls on the role of man. The second part represents dualist gnosis and deals with the origin of evil (*De origine mali*). The third one is a highly corrupted text, the leitmotif of which is the relationship between the gods and man, which is why it is usually referred to as *De cultu deorum*.¹¹

Ficino's attention was caught primarily by two motives in the *Asclepius*. The first was its anthropocentric approach, which described man's impor-

tance and potential power almost with the erudition of the humanists. The following sentences became a quasi-bible of Renaissance moral philosophers and provided important ideological support for magical theories, too:

Propter haec, o Asclepi, magnum miraculum est homo . . .—Because of this, Asclepius, a human being is a great wonder, a living thing to be worshipped and honored: for he changes his nature into god's, as if he were a god; he knows the demonic kind inasmuch as he recognizes that he originated among them; he despises the part of him that is human nature, having put his trust in the divinity of his other part. [. . .] Everything is permitted him: heaven itself seems not too high, for he measures it in his clever thinking as if it were nearby. [. . .] He is everything, and he is everywhere.—*Omnia idem est, et ubique idem est.* (*Ascl.* 6; quoted from Copenhaver 1992, 70)

One of the most intriguing sections of *Asclepius* claims that the omnipotence of man, the possibility of his *exaltatio*, is proved by the fact that he himself is capable of creating living gods. As Trismegistus explains:

And since this discourse proclaims to us the kinship and association between humans and gods, Asclepius, you must recognize mankind's power and strength. Just as the master and father [. . .] is maker of the heavenly gods, so is mankind who fashions the temple gods who are content to be near to humans. (*Ascl.* 23)

Then we learn that

The figures of gods that humans form have been formed of both natures—from the divine, which is purer and more divine by far, and from the material of which they are built, whose nature falls short of the human. [. . .] Always mindful of its nature and origin, humanity persists in imitating divinity, representing its gods in semblence of its own features, just as the father and master made his gods eternal to resemble him. (*ibid.*)

As it turns out, the sage here refers to statues, not simple representations, but rather “statues ensouled and conscious, filled with spirit and doing great deeds, [. . .] statues that make people ill and cure them, bringing them pain and pleasure as each deserves” (*Ascl.* 24). This notion recurs once again towards the end of the treatise:

Let us turn again to mankind and reason, that divine gift whereby a human is called a rational animal. What we have said of mankind is wondrous, but less wondrous than this: it exceeds the wonderment of all wonders that humans have been able to discover the divine nature and how to make it. Our ancestors [. . .] discovered the art of making gods. To their discovery they added a conformable power arising from the nature of matter. Because they could not make souls, they mixed this power in and called up the souls of demons or angels and implanted them in likeness through holy and divine mysteries, whence the idols could have the power to do good and evil. (*Ascl.* 37)¹²

Let us imagine what John Dee would feel if he happened to read or remembered his reading of the above passage on the holy mysteries of calling up the souls of demons or angels, while preparing himself for a session to meet Madimi or Nalvage. The quoted paragraphs of the *Asclepius* can be considered a very powerful statement about the *exaltation* of man and they indeed captured the imagination of the Renaissance philosophers and magi.

To understand their enthusiasm, we must remember that the Renaissance of the humanists was a retrospective epoch. As Frances Yates suggested, "the great forward movements of the Renaissance all derive their vigour, their emotional impulse, from looking backwards" (1964, 1). The revived classical view of a cyclical history—even if counterbalanced by the eschatological linearity of Christianity—made the humanists constantly aware of the lost Golden Age and the need for researching and studying the past as far back as one could reach in time.

By the fifteenth and sixteenth centuries more and more thinkers and scholars entertained the idea that the Golden Age could be restored on earth in the material life of humans, provided one could restore the pristine wisdom, the ancient theology. The Florentine neoplatonists were greatly concerned with this, and one can say that no matter how advanced was their new, man-centered ideology, it gained its energy through a determined search of the past, highly appreciative of everything that was ancient and antiquated.¹³

Most of the humanists were engaged with a well-defined classical heritage—that of Greco-Roman philosophy and literature. Some of them, on the other hand, tried to reach back to an antedeluvian, pristine wisdom which they sought in Pythagorean number mysticism, the Chaldean oracles, Jewish speculations, and Egyptian magic. One of the most esteemed sources in this respect was the *Corpus hermeticum*, although much was to be learned from the *Sybilline Oracles*, the *Orphic Hymns*, and from

those later commentators who in the Hellenistic era were preoccupied with the *prisca theologia*.

I have already recalled the impetus that led to the hermetic interest of Ficino's Florentine Academy, as well as the ideological background of the philological misrepresentation by means of which they examined these writings as testimonies from the times of Moses. This firm belief was not shaken until 1614 when the Protestant Isaac Casaubon—interestingly, the father of Meric, who published the documents of Dee's spiritual magic, a system partly derived from the *Hermetica*—philologically proved that the hermetic texts included biblical and Greek diction and etymologies that disproved their supposed ancient age.¹⁴ Preceding this denominational as well as textual polemic, however, the sixteenth century saw the triumphant process of the hermetic texts: prior to 1614 Ficino's 1471 edition was republished on twenty-two occasions by various European presses, and, parallel with this, other humanist editors produced further publications. To select just a few representative works from Copenhaver's list (1992, lxix), in the first half of the sixteenth century Italian, French, Dutch, and Spanish versions were published; the first Greek critical edition was prepared by Turnebus in 1554 (*Mercurii Trismegisti Poemander, seu de potestate et sapientia divina. Aesculapii definitiones ad Ammonem regem . . .*, Paris); important commentaries were offered by Lefèvre d'Étaples (1494, 1505), Lodovico Lazzarelli (*Crater hermetis*, 1494, published in d'Étaples 1505), Francesco Giorgi (in his *De harmonia mundi totius*, 1525), then by Hannibal Rosselli (4 volumes, Cracow, 1585–1590), and Francesco Patrizi, who embedded his new translation into a large and complicated work of neoplatonist philosophy (Ferrara, 1591, Venice 1593) under the title: *Nova de universis philosophia, libris quinquaginta comprehensa: in qua Aristotelico methodo non per notum, sed per lucem et lumina ad primam causam ascenditur. [. . .] Postremo methodo Platonico rerum universitas a conditore Deo deducitur. [. . .] Quibus postremo sunt adiecta Zoroastris oracula ex Platonicis collecta: Hermetis Trismegisti libelli, et fragmenta: Asclepi discipuli tres libelli: Mystica Aegyptiorum . . .* etc.

Even well after 1614 one could see enthusiastic testimonies for Hermes Trismegistus, such as in the writings of the “last polymath,” Athanasius Kircher, or in Newton's secret alchemical notebooks.

Needless to say, John Dee had an impressive collection of various editions and commentaries on the *Hermetica*.¹⁵ At least in this respect he certainly was well equipped to connect himself with that peculiar trend of Renaissance humanism that avowed the dignity of man and worked on a mystical-theological program to realize the magical *exaltatio*.

Neoplatonism and Classical Theurgy

One aspect of the hermeticism debate reacted against the thesis posited by Frances Yates that the hermetic tradition played an almost exclusive role in fostering the new magical ideas of the Florentine neoplatonists. More recent studies have pointed out the importance of other intellectual trends; for example, Michael Allen has been systematically concentrating on the influence of Plato himself and that of the neoplatonists (Plotinus, Porphyry, Iamblichus), while Brian Copenhaver—in harmony with Allen—called attention also to the medieval magical heritage (Proclus, Psellus, as well as Patristic and scholastic Christian writers)—which by no means should be understood as being homogeneous.¹⁶

The anti-Yatesian criticism in the hermeticism debate does not mean that Yates would have entirely neglected questions related to Hellenistic or medieval magic. She devoted long passages and chapters to topics such as the infamous medieval magical primer, the *Picatrix*, and its possible influence on Ficino. But she interpreted Ficino's magic as something that turned away from this "rude and primitive" medieval inheritance and elevated magic onto a prestigious level, justified by the scholarly and philosophical apparatus of neoplatonist humanism (1964, 80, 108).

It must be recognized that Yates was simplifying when she postulated a sharp dichotomy between medieval and Renaissance magic, since the medieval lore, at least a large portion of it, was nothing but a derivation of the classical heritage incubated by Arabic schools. She was also reluctant to see that Ficino, when he had interpreted magic enveloped into the humanist ideology, had also relied on the praxis of medieval magic, and his operations with talismans, for example, were not necessarily less primitive or naive than that of his medieval predecessors.

Let us now have a quick look at the magical ideas of the so-called Platonici, a textual heritage that also featured abundantly in John Dee's library¹⁷ but received comparably the smallest attention from Yates and the Yatesian interpretation of Renaissance magic. Since my main concern here is the theme of *exaltatio* in relation to magical practice, I shall concentrate on those passages that presupposed, described, and eventually approved magical practices in order to come—as Proclus put it—"to directly experience the Primordial and Divine Powers" (*De sacrificio et magia*, quoted in Iamblichus 1989, 149).

Those who considered themselves true philosophers have always spoken with contempt of magic as something that is contrary to reason-

able thinking and suits only the ignorant mob. Plato and his followers, such as Plotinus, were no exceptions to this attitude. It is easy to find passages in their works that condemn or ridicule magic and mystical rituals.¹⁸ Still, as Brian Copenhaver claimed, “if one wishes to find the philosophical and scientific roots of Renaissance magical theory—as distinguished from the genealogy of the magus—one looks not to the eclectic pieties of Hermes Trismegistus but to the neoplatonists” (1988, 84).

As we have already seen with the help of Edgar Wind’s explanations (see pg. 23), some elements in Plato’s mysticism led to a development in philosophy inclining towards the reintegration of dialectics and religion and turned the philosopher into a hierophant. Although Iamblichus is credited as having fathered the first comprehensive scheme of occult philosophy (see Ronan’s introduction in Iamblichus 1989, 4), most of the Hellenistic philosophers, beginning with Plotinus, became sensitive to issues of the reversed emanation, that is, the ascension of man and the catalyzing of this ascension by magical means. The latter intention was of course connected with their concepts of demons and demonology, which is by no means an easy subject in relation to the philosophical schools of the Hellenistic period.

There is no place here to give a comprehensive survey of classical demonology or the scholarly literature written on the subject; let it be enough to mention that the whole history of neoplatonism was ambiguous in this respect, and Plato was no exception. He often spoke of the gods, but the nature of his gods can be understood in several ways. P. Merlan (in Armstrong 1995, 32 ff.) distinguishes among three possible interpretations: that the gods are used as myths or literary devices, or that they are derivations of the first principles, or that they are theologized, personified versions of the principles. In Plotinus, the second hypostasis (i.e., the transcendent source of reality) contains ideas, intellects, and gods. The question of demons arose in connection with the problem of evil; according to Plato and Plotinus, the One could not contain anything corrupt, so evil came to being through the imperfections of the emanations.

The demon world, however, soon became heterogeneous, accommodating various sorts of spirits. Plato spoke of demons in connection with the *daimón* of Socrates, and in the *Symposium* attributed a whole system of demonology to Socrates’ teacher, Diotima (202e–203a). It is worth quoting from these passages because the wise woman gave quite an extended classification of spirits with functions that have important resonances in the history of magic:

[Diotima] . . . spirits, you know, are half-way between god and man. [. . .] They are the envoys and interpreters that ply between heaven and earth, flying upward with our worship and our prayers, and descending with the heavenly answers and commandments, and since they are between the two estates they weld both sides together and merge them into one great whole. They form the medium of the prophetic arts, of the priestly rites of sacrifice, initiation, and incantation, of divination and of sorcery, for the divine will not mingle directly with the human, and it is only through the mediation of the spirit world that man can have any intercourse, whether waking or sleeping, with the gods. And the man who is versed in such matters is said to have spiritual powers, as opposed to the mechanical powers of the man who is expert in the more mundane arts. There are many spirits and many kinds of spirits, too. . . . (203a, Plato 1963, 555)

Preceding the above explanation, Diotima is said to have accomplished a magical act that would later accord with Agrippa's description of the mighty magus, commanding the governing powers of nature: "a woman who was deeply versed in many [. . .] fields of knowledge. It was she who brought about a ten years' postponement of the great plague of Athens on the occasion of certain sacrifice . . ." (201d).

It was Xenocrates, who, expanding Plato's notions on demons, established a dichotomy between good and evil spirits. He also set up a tripartite hierarchy of these beings: some had simply always existed as demons; a second class consisted of souls of men that, after death, had separated from their bodies, becoming demons; the third category consisted of souls, still remaining in the body (Armstrong 1995, 35).

Plotinus followed Xenocrates' typology (*Enneads* III.4–5) and at one point, in spite of his general scepticism concerning interaction with spirits, even asserted that demons can be invoked:

Even the Celestials, the Daimones, are not on their unreasoning side immune: there is nothing against ascribing acts of memory and experiences of sense to them, in supposing them to accept the traction of methods laid up in the natural order, and to give hearing to petitioners . . . (IV.4.43, Plotinus 1991, 330)

The *Enneads*, of course, have many intriguing passages concerning the state of *exaltatio* and man's intercourse with the Deity as well as with demons. The most cited passages can be found in IV.4, which is titled by

Porphyry as “Questions Concerning the Soul, II.” Here Plotinus examines the upward journey of the soul in relation to the nature of the universe, which he describes as a homogeneous and organic unity filled with and ruled by correspondences. In sections 30–31 he raises the problem of astrology of which he had a generally derogatory opinion. He certainly denied that the stars, as higher intelligences, would have memory or sensation; on the other hand, he did not exclude the possibility that the stars could have an influence on human destiny. This would result from the organic nature of the cosmos being filled with occult correspondences. “Our problem embraces all act and all experience throughout the entire Cosmos—whether due to nature, or effected by art,” says Plotinus (IV.4.31) and in the following sections he describes the World Soul (One-All) that is

a sympathetic total and stands as one living being; the far is near; it happens as in one animal with its separate parts: talon, horn, finger, and any other member are not continuous and yet are effectively near; intermediate parts feel nothing, but at a distant point the local experience is known. (4.32, Plotinus 1991, 319)

Since this united cosmos is ruled by order and harmony (following the ordinance of numbers), “The Universe is immensely varied, [. . .] it must contain an untellably wonderful variety of powers, with which, of course, the bodies moving through the heavens will be most richly endowed” (4.36). True magic follows from this order, it is “the primal mage and sourcerer—discovered by men who thenceforth turn those same ensorcellations and magic arts upon one another” (4.40).

Plotinus was definitely cautious in his assessment of magic. The only notion he accepted without reservation was the universal correspondences, which, at least indirectly, admitted the concept of sympathetic magic. Speaking about these sympathies, he stated that “the prayer is answered by the mere fact that part and other part are wrought to one tone like a musical string which, plucked at one end, vibrates at the other also” (4.41), and that

the art of doctor or magic healer will compel some one contré to purvey something of its own power to another centre. Just so the All: it purveys spontaneously, but it purveys also under spell; a petition brings to some one part the power laid up for each: the All gives to its members by a natural act, and the petitioner is no alien. (IV.4.42, Plotinus 1991, 329)

Ficino later made use of his ideas to develop the method of talismanic magic in *De vita coelitus comparanda*.¹⁹

In *Enneads* IV.3 there is a much discussed paragraph that seems to connect Plotinus to the magic described in the hermetic *Asclepius*, namely his interpretation of supposed human potential to create living gods:

Those ancient sages, who sought to secure the presence of divine beings by the erection of shrines and statues, showed insight into the nature of the All; they perceived that, though this Soul is everywhere tractable, its presence will be secured all the more readily when an appropriate receptacle is elaborated, a place especially capable of receiving some portion or phase of it, something reproducing it, or representing it and serving like a mirror to catch an image of it. (IV.3.11, Plotinus 1991, 264)

Although most historians of philosophy deny Plotinus' involvement in magical practices and few ascribe any great importance to the Egyptian-Persian influence in his philosophy, the above passages could easily catch the attentive but philologically less sharpened eyes of Renaissance thinkers, such as Ficino or even John Dee. One should add, that in Porphyry's famous *Life of Plotinus* which was known and used throughout the early modern period, some of the biographical data could support the conjectures concerning a syncretic Plotinian-hermetic-oriental derivation of the *prisca theologia*, comparable to the methods of the pious magi of the Renaissance.

To begin with, Porphyry argues that the first teacher of whom Plotinus really approved was the Alexandrian sage Ammonius. Although next to nothing is known about his philosophy (Armstrong 1995, 196 ff.), he, as a teacher, had also been associated with the philosophical sect of hermeticists. As Garth Fowden recently suggested, in the second and third centuries of the Roman Empire, a characteristic intellectual elite crystallized that was educated in Greek philosophy but had become dissatisfied with pure philosophizing. They formed small sects that transmitted oral teachings and Ammonius Saccas might have been the leader of such a group (Fowden 1986, 112–29). According to Fowden, Ammonius represented that common denominator from which Plotinus developed a systematic philosophical doctrine while the supposed hermetic groups produced only fragments, accidentally surviving products of mystical contemplation bordering on theosophy and religion. The figure of Ammonius may be a symbolic embodiment of the overlap between hermeticism and neoplatonism as well as within hermeticism between

philosophical and technical writings as has been pointed out in recent scholarly literature (see Grese 1988).

One should also note another similarity between Hellenistic neoplatonism and hermeticism: Scott and Festugière both pointed out what should *not* be looked for in the *Hermetica*. There is neither a canonized body of texts preserving the revelation of God, nor any traces of theurgic practice, that is, a set of rites and sacramentalism (cf. Scott 1924–1936, 1:7). These shortages interestingly coincide with what Armstrong characterised as Plotinus' mystical "religion": "There is no place in it for rites or sacraments, nor are there any methods of prayer or meditation or devices for concentrating and liberating the mind such as are used by both theistic and non-theistic mystics" (Armstrong 1995, 260).

Let us return to Porphyry's *Life*. He furthermore informs the reader that Plotinus became so interested in Eastern, Persian, and Indian philosophy that he undertook to participate in Emperor Gordian III's campaign against the Persians (ch. 3). Although this episode is dismissed by Armstrong with claims that "his thought is entirely explainable as a personal development of Greek philosophy, without any need to postulate Oriental influences" (1995, 200), two other incidents shed light on a more syncretic nature and eventual magical practices in the master's life. In chapter 10 of Porphyry's *Life* we learn that Plotinus' only enemy, Olympius of Alexandria, had tried to practice star magic against the master but Plotinus had such a strong soul power that the harmful magic rebounded on Olympius, who then stopped his machinations. According to the other episode (related in the same chapter) once an Egyptian priest came to Rome and offered to invoke Plotinus' personal *daimón*. When Plotinus agreed, they went to the Iseum and the Egyptian conjured up the spirit, who, to the amazement of the participants, turned out to be a real god. The priest told Plotinus, "You are singularly graced; the guiding-spirit within you is not of the lower degree but a God" (ch. 10, Porphyry 1991, cx). The séance was unfortunately interrupted because a jealous helper strangled the apotropaic fowls used in the divination, so no conversation could ensue with the protecting god. Still, Plotinus himself remained so impressed, that he wrote a treatise "On Our Allotted Guardian Spirit" (*Enneads*, III.4). Although these episodes do not undeniably prove that Plotinus himself ever performed magical ceremonies, they certainly may have kindled the fantasy of the Renaissance readers of Porphyry's *Life* and could have contributed to the concepts of early modern demonology.²⁰

Among the followers of Plotinus, it was Iamblichus of Chalcis (242/3–325 A.D.) who developed a systematic occult philosophy. His philo-

sophical thought was characterized by a new approach to religion, as A. C. Lloyd formulated it: "to describe the change in anthropological terms—it was no longer merely the myth which was regarded as philosophically relevant but the ritual" (1995, 277). Copenhagen referred to him and the tendency he represented noting that "a Syrian writing in Greek could embrace with the word philosophy a body of practical, religious literature that bore little trace of the rational analysis still implied by φιλοσοφία" (1988, 83). However this can hardly belittle his striving to grasp the essence of *exaltatio* in terms that would suit both intellectual thinking and intuitive enlightenment. This theurgy was not only to unite philosophy and religion, but also receptive contemplation and active magic. As Lloyd recalled Bidez's classic observation, "the appellation was intended 'to go one better than the theologian and remind people that the theurgist does not limit himself to talking about the gods but knows how to act.'"²¹

To Plotinus' neoplatonism Iamblichus added elements of Egyptian mysticism, or at least what was thought to be Egyptian mysticism, and he also became interested in the Chaldean tradition. As a consequence, he adopted the view that the religious activities of the initiates were more effective than those of philosophers. This was quite a sharp turn from the standpoint of his predecessors in neoplatonist philosophy who ranked intellectual inquiry and the enlightenment resulting from it either as the goal of life or at least the best means to it (cf. Lloyd 1995, 295 ff.). This debate can best be seen in the controversy between Iamblichus and his immediate predecessor, Porphyry: Iamblichus' main theological-philosophical work *De mysteriis* was in fact an answer to Porphyry's *Letter to Anebo*, a rather sceptical work, denying that the practice of theurgic rites could lead to salvation. Iamblichus' views expressed in *De mysteriis* corroborate the common perception that he was not only a deeply religious philosopher but also a clairvoyant, who claimed to have raised phantoms by the intervention of the gods. His consideration about the mutually interrelated nature of knowledge and intuitive revelation (a union with the deity, i.e. *exaltatio*) runs as follows, undoubtedly suggesting the superiority of intuition over reason:

You may not think all the authority of the energy in theurgic operations is in our power, and that you may not suppose the true work of them consists in our conceptions. [. . .] Nevertheless, efficacious union [with divine natures] is not effected without knowledge; yet knowledge does not possess a sameness with this union. (II.11, Iamblichus 1989, 62)²²

He treated daemons and spirits quite extensively throughout his work and saw them as important engines of revelation and catalyzers of the union:

may it not be natural to divinity to extend a phantasm from itself? But how can that which is firmly established in itself, and which is the cause of essence and truth, produce in a foreign seat a certain deceitful imitation of itself? By no means, therefore, does divinity either transform himself into phantasms, nor extend these from himself to other things, but emits, by illumination, true representations of himself, in the true manners of the souls. (II.10, 61)

One can easily imagine Dee's thrill when he encountered the following passage in *De mysteriis*:

A god, an angel, and a good daemon instruct man in what their proper essence consists. [. . .] Angels and daemons always receive truth from the Gods, so that they never assert any thing contrary to this. . . . (II.10, 59)

The functioning of a spirit contact is explained in one of the next chapters. This is again something John Dee could adopt as important guidelines for his own "angelic conversations":

He who [appears to] draw down a certain divinity, sees a spirit descending and entering into some one, recognizes its magnitude and quality, and is also mystically persuaded and governed by it. (III.6, 69)

In the rest of the work Iamblichus surveys various modes of divination, such as incantations, specific inspirations, and touching dead bodies, and devotes lengthy chapters to weighing the possibilities of astrology, that is, the influence of the stars on individual lives and the ways of getting to know this influence. A part of his work corresponding to the typology of divination is the typology of sacrifices. These sacrifices are the true catalyzers of *exaltatio* that help to attain a state in which divination can be successful. His definition of true enthusiasm is the following: "There is a time when we become wholly soul, are out of the body, and sublimely revolve on high, in conjunction with all the immaterial Gods" (V.15, 114). As we shall see, this definition not only corresponds with the aspirations of Plato, Plotinus, and the unknown author(s) of the *Corpus hermeticum*, but also with that of the Renaissance magi, most eloquently

expressed in Pico's *encomium*, but also echoed in Dee's various writings, including his *Mathematicall Praeface*.

Before concluding this subchapter on the classical traditions of magic, one more name must be mentioned, that of Proclus, who in recent research increasingly features as a possible major source for Renaissance magic.

Proclus (410/12–485 A.D.) is perhaps the best known among the fourth- and fifth-century neoplatonists of Athens. He came from Constantinople via Alexandria to the seat of Plato and studied under Plutarch of Athens and Syrianus, becoming acquainted with Orphic and Chaldean theology, too. In spite of the expansion of the, by now, official and enforced Christianity, he remained a defender of pagan worship, even followed the Chaldean rituals and observed the Egyptian holy days (Lloyd 1995, 304 ff.). It is no surprise that he was also believed to have been able to conjure up luminous phantoms and spirits, just as his predecessors Plotinus and Iamblichus did. Although he left behind a voluminous corpus of philosophical writings (including the *Elements of Theology* and a series of commentaries on various books of Plato), for the moment, however, only two small fragments are of interest, those directly dealing with divination and magic.

The first had been known only in Ficino's Latin translation (which the Italian called "Proculi opusculum de sacrificio interprete Marsilio Ficino Florentino") until Joseph Bidez unearthed the Greek original and published it in the sixth volume of his *Catalogue des manuscrits alchimiques Grecs*.²³ Recently two English translations of the Greek original were produced by Brian Copenhaver (1988) and Stephen Ronan (1989). Copenhaver also prepared a superb edition of Ficino's Latin²⁴ and included Bidez's Greek text making a complex comparison possible. The other fragment has been preserved in Michael Psellus' *Accusation against Michael Cerularius before the Synod* and has recently been translated by Stephen Ronan under the title "On the Signs of Divine Possession."²⁵

Although two very short fragments, they offer a condensed syncretic essence of classical (that is, Hellenistic-neoplatonic) magical concepts without excluding the occult notions of the *Hermetica*. One of the main themes of the first fragment is the notion of sympathy, likeness, and analogy, which provides the framework for the workings of occult correspondences as well as for the practice of magic:

So by observing such things and connecting them to the appropriate heavenly beings, the ancient wise men brought divine powers into the region of mortals, attracting them through likeness. For likeness is sufficient to join beings to one another. (lines 17–20, Proclus 1988, 103)

The organic system of the universe is asserted by the statement of line 46: "Thus all things are full of gods. . . ." The theoretical framework is connected with the occult practices invented by mankind: "The authorities on the priestly art have thus discovered how to gain the favor of powers above, mixing some things together and setting others apart in due order" (lines 70–73, Proclus 1988, 105). This process was the case in alchemy, as is well known, but Proclus also employed it to account for the creation of living statues of gods, as we have already learnt from the *Asclepius*.²⁶ Proclus also touches upon ritual or ceremonial magic. He mentions that through consecrations and other divine services people "achieved association with the [daemons], from whom they returned forthwith to actual works of the gods" (lines 92–93, 105).

Copenhaver's impressive philological inquiry (1988) has proved that the examples of natural and ceremonial magic mentioned in Proclus' fragment can be encountered in most authorities of Renaissance magic, especially in the works of Ficino and Agrippa. Thus he has convincingly established Proclus' magical treatises among the sourceworks of Renaissance occultism.

The other fragment in Psellus' paraphrase (as published in É. des Places' *Oracles Chaldaïques*) touches upon the "physiology" of *exaltatio*, that is, the sacred enagement, and connects it with the evocation of spirits. As Psellus sums up, Proclus claims that

there are men who are possessed and who receive a divine spirit. Some receive it spontaneously, like those who are said to be 'seized by God' either at certain periods or intermittently and on occasion. There are others who work themselves up into a state of inspiration by deliberate action. In order for a Theagogy and an inspiration to take effect, they must be accompanied by a change of consciousness. (Proclus 1989, 150)

When divine inspiration comes, there are cases where the possessed become completely beside themselves and unconscious; others, conversely, show remarkable strength. His last advice suggests that it is "necessary to begin by removing all the obstacles blocking the arrival of the Gods and to impose an absolute calm around ourselves in order that the manifestation of the spirits we invoke takes place without tumult and in peace" (ibid.).



Although the neoplatonist philosophers hardly ever mentioned the hermetic texts and vice versa, and, consequently, most students of the

Hermetica have been reluctant to see a direct neoplatonic influence in the texts, one must admit that the two traditions were not so separate and irreconcilable as first appears. I would like to refer to two textual instances that corroborate this view, one from Iamblichus' *De mysteriis*, the other from the practice of the late enthusiastic follower, the Renaissance neoplatonist Marsilio Ficino.

As for Iamblichus, he reflected on Porphyry's wry remark that Egyptian wisdom is basically Hellenistic philosophy (see the *Letter to Anebo*, VIII.35–38 in Porphyry 1989, 19) by drawing a detailed parallel between the two:

For the books which are circulated under the name of Hermes contain Hermaic opinions, though they frequently employ the language of the philosophers: for they were translated from the Egyptian tongue by men who were not unskilled in philosophy. [. . .] The Egyptians do not say that all things are physical. For they separate the life of the soul and the intellectual life from nature, not only in the universe but also in us. [. . .] They likewise arrange the Demiurgus as the primary father of things in generation; and they acknowledge the existence of a vital power, prior to the heavens, and subsisting in the heavens. (Ibid. VIII.4, 132–33)²⁷

A particularly interesting aspect of the above section is that Iamblichus refers not only to the theoretical hermetica here, but also mentions the technical aspects, including astrology, the interpretation of the zodiac, the decans, and naming the leading planets.

Iamblichus' approach suggests that later neoplatonists in fact did not see the *Hermetica* and their own philosophy as isolated from each other, as many modern intellectual historians have suggested. In the fifteenth century, in setting himself to revive the pagan achievements of neoplatonism, Ficino certainly thought likewise. He, for example, found it very appropriate to unite the two traditions, namely the philosophy of emanations and the spirit-lore of the Platonici on the one hand and the mythology of *exaltatio* drawn from the *Corpus hermeticum* on the other. It was not coincidental that he decided to expand his *Hermetica* translation into an anthology of neoplatonic mysticism, the contents of which were preserved in Ficino's *Opera* as follows: "Dionysii Areopagitae translatio cum suis argumentis" (Ficino 1576, 2:1–1128); "In divinum Platonem epitomae" (1129–1533); "In Plotinum Philosophum ex Platonici familia nati" (1534–1800); "Expositio Prisciavi & Marsilii Theophrastum defenso, ac phantasia, & intellectus" (1801–1835); "Mercurii Trismegisti Pymander, de potestate

ac sapientia Dei item Asclepius de voluntate dei" (1836–1870); "Iamblichus de mysteriis Aegyptiorum, Chaldeorum, atque Assiriorum" (1873–1907); "Proclus de anima & daemonum [commentariis in Alcibiadem Platonis primum]" (1908–1928); "Proclus de sacrificio & magia" (1928–1929); "Porphyrius de occasionibus sive causis ad intelligibilia nos ducensibus" (1929–1932); "Porphyrius de abstinencia animalium [de animi ascenta & descenta]" (1932–1938); "Psellus de daemonibus" (1939–1944); "Pithagore aurea verba & symbola" (1978–1979).

Here one finds those late neoplatonists (Iamblichus, Proclus, Porphyrius, Psellus) whom Brian Copenhaver identified as being Ficino's main inspirations, together with the tracts of the *Corpus hermeticum*, or, as Ficino translated it, "Mercurii Trismegisti Pymander, de potestate ac sapientia Dei item Asclepius de voluntate dei."²⁸ And if we decide to look for John Dee's possible sources of hermeticism, we find that he had the entirety of this literature at his disposal, not only a copy of Ficino's *Opera* (R&W 204), but also a beautiful 1516 Aldus edition of Ficino's "anthologia esoterica" (R&W 256)²⁹ that is now kept in the Folger Library and preserves Dee's marginalia on Iamblichus and the other Platonici as well as on the hermetic treatises (cf. Clulee 1988, 277n. 75; Håkansson 2001, 213; Harkness 1999, 228).

MEDIEVAL MAGIC

Medieval magic has not been excluded from the recent radical reinterpretation and revaluation of magical and occult lore. As with intriguing questions related to the *Hermetica* or Renaissance magic, the research of the Middle Ages has also led to the discovery of new texts as well as to the development of new theories on the meaning and the use of those texts. If we want to classify the medieval traditions of magic as possible input for Dee, again we shall have to look into his library catalogues because this is where we have a good chance of encountering missing links between his collection and the presumable sources of his magic.

One category is well represented and clearly visible in his collection: medieval texts that engaged in the definition and classification of magic, often either condemning it entirely or refuting just some of its branches.³⁰

The second category would be those scholarly works oriented towards scientific questions whose authors restricted themselves to *magia naturalis*, optics, and alchemy. The best example in this category would be Roger Bacon, who, as Nicholas Clulee has shown (1971, 1973, 1988),

was one of Dee's favorite authors, especially in his early career. Bacon's works were widely represented in Dee's library,³¹ but belonging to this category one could also mention Al-Kindi's *De radiis* (R&W M149b, DM 42); Arnaldo de Villa Nova (*Opera*, R&W 299); Ramon Lull (*Opera*, R&W 1421; *Arbor scientiae*, R&W 1415; *Ars magna*, R&W 1418); and Johannes de Rupescissa's *De quintae essentiae* (R&W 1436).

A third group of sources would be medieval mystics, reflecting on the hierarchical world model, angelology, spiritual illumination, and related subjects. The following great authorities should be mentioned here: first and foremost Pseudo-Dionysius, whose complete works Dee possessed in an 1556 edition that survives with his heavy annotations (R&W 975, cf. Harkness 1999, 113 ff.). A work of similar scope was *De omnibus rebus naturalibus* by Pompilius Azalus, a 1544 Venice edition of which belonged to Dee (R&W 134) and also survives with his emphases and annotations. These notes indicate that the Doctor purchased this copy as early as 1550, probably during his visit to Paris and—then, or later on—he heavily glossed the chapters on angels (Roberts & Watson) 1990, 83; and Harkness 1999). Among medieval mystics a writer of great importance for Reformation millenarism and chiliasm was Joachim of Fiore. His apocalyptic visions can be compared in many ways with that of Dee's angelic conversations and in fact Dee had a considerable collection of Joachim's works, including his *Opera* (R&W 436, 706, 2028).³²

Finally, the most obscure and problematic group of possible source texts are those proliferated from the thirteenth century and dealt with divination and various forms of ceremonial magic. In this category we face a strictly unpublishable manuscript lore that until recently has been neglected as trash and bogus literature. However, lately, largely inspired by the pioneering studies of Richard Kieckhefer, it has increasingly come to the forefront of attention.³³ And there are good reasons to believe that John Dee's angelic magic had much to do with this murky and mysterious tradition. It was Stephen Clucas (1998, 200?) who recently has most emphatically pointed out this possibility, analyzing carefully a great number of medieval manuscripts of ritual magic and comparing them with Dee's own ritual magic as developed in his *Spiritual Diaries*. It was also Clucas who has noticed in Dee's library catalogue that the Doctor in fact possessed such manuals of medieval ceremonial magic.³⁴

Having set up a general typology of medieval magic, I would like to state that in *magia naturalis* there was little or no trace of the mysticism and theological orientation of magical *exaltatio* that characterized the Hellenistic neoplatonic philosophers or the hermetic writings. All this

does not mean that the hermetic tradition was totally absent in the Middle Ages. Although we find few hints concerning it in the official discourse of theological schools and universities, ancient magical lore did find shelters in which to survive. To discover those we have to look at the evidence concerning medieval ceremonial magic.

Medieval Ceremonial Magic

If the concepts of this magic were mainly platonic, the actual practices had a much more dubious origin. We gather more and more evidence about the existence of a complex magical lore during the Middle Ages which in certain respects reached back to the Hellenistic period or even earlier, without having much in common—admittedly—with the conceptual ideas of Hermes Trismegistus or the Platonici. Arthur Waite called this lore “ceremonial magic” (1961 [1911]) and recently it has been Richard Kieckhefer who has done the most to examine this textual heritage (1989).

As in my earlier discussion of the relationship between the philosophical and the technical *hermetica*, I have to restate my suspicion concerning the possibility of maintaining a clearly visible borderline between the high (the more or less accepted *magia naturalis*) and “underground” (perhaps a better expression than the rather problematically used adjective “popular”) magic of the Middle Ages.³⁵

An interesting feature of this corpus is that among the medieval documents of ceremonial magic a great many treatises survived under the name of Hermes—some of them are alchemical, while others deal directly with conjurations and divination by means of manipulations using angelic names. It seems reasonable to associate at least some of these texts with the technical hermetica recently studied by Fowden (1986) and Grese (1988). The technical hermetica certainly offered a great deal of practical information from alchemical operations to various ritualistic spells, conjurations, enumerations of demons, and the like. Although most of them (such as the Egyptian-Greek papyri and the Coptic library) were unknown to the Renaissance magi, it is also true that—as I have just mentioned—many similar texts did circulate in the Middle Ages as a rather secret and illegal body of literature associated with the name of Hermes.

Already Waite has noticed that these two groups of texts could have had some connection with each other: “Between the most ancient processes, such as those of Chaldean Magic, and the rites of the Middle Ages,

there are marked correspondences and there is something of common doctrine. The doctrine of compulsion, or the power upon superior spirits by the use of certain words, is a case in point" (Waite 1961, 9). Then he adds: "The Ceremonial Magic of certain Graeco-Egyptian papyri offers the closest analogies with the processes of the Kabalistic school" (ibid.).

Lynn Thorndike, in his *History of Magic*, described the scope of the popularity of this literature and summarized their main contents. He identified a large number of thirteenth- to seventeenth-century manuscripts that contained alchemical and magical treatises associated with Hermes (among them, *The Book of Hermes on the Six Principles of Nature, and Book of Propositions . . . said to be by the Philosopher Termegistus*; cf. Thorndike 1923–1958, 2:214–29). It is interesting to notice that these writings enjoyed a partly positive reception. For example, Robert of Chester's Latin translation (from the year 1144) of an Arabic alchemical treatise under the name of Hermes described the supposed author as one of the three "Hermeses," namely Enoch, Noah, and himself, the Triplex, who was at once king, philosopher, and prophet (Thorndike, 215). Another fifteenth-century manuscript, containing a treatise on the fifth essence ascribed again to Hermes, characterized the author as "the prophet and king of Egypt, [who] after the flood of Noah, father of philosophers, had [the text] by revelation of an angel of God to him sent" (219). This is reminiscent of the Enochian legends, suggesting that some privileged men after the Fall or the Flood were entrusted by God to possess divine wisdom and teach mankind the skills and technologies of survival. As we shall see later, this motive constituted a central theme in John Dee's angel magic.

Thorndike also mentions specific treatises of theurgy and necromancy under the name of Hermes, which treated magic images, incantations, and spells using the names of God. These were strictly condemned by the scholastic philosophers and scientists: Albertus Magnus included them in his list of evil books on necromantic images often of which Christians were to beware, and Guillaume d'Auvergne, bishop of Paris, although he mentioned Hermes and Asclepius approvingly, generally considered this necromantic-hermetic literature to be dangerous.³⁶

The above scholastic authors condemned even more strongly another group of similar literature that survived under the name of Solomon, legendary king and savant of the Jews. Treatises with such titles as *De figura Almandel*, *Clavicula Solomonis*, and *Ars Notoria Solomonis* circulated in great numbers from the thirteenth century until the seventeenth century and contained invocations of angels for the purpose of seeking communion with God, as well as mystic figures and magical prayers

(Thorndike 1923–1958, 2:279–90; Clucas 200?; Fanger 1998). They often stated that the Creator revealed this art through an angel to Solomon, and it was useful for acquiring all the liberal and mechanical arts in a short time. In fact, the Solomonic art is more than that. In the *Liber sacer*, or *Liber juratus of Honorius*, which consists of ninety-three chapters and is supposed to be derived from a conference of magicians who decided to condense all their knowledge into one single volume, one learns about a variety of topics, among others how to compose of the great name of God of in seventy-two letters, how to redeem the soul from purgatory, how to get your wish from any angel, how to learn the hour of one's death, how to control spirits by words or seals, and many more mundane goals, such as how to open closed doors, catch thieves, and find lost treasure. Interestingly, two chapters, 91 on the apparition of dead bodies and 92 on the creation of animals from earth, were omitted, as contrary to the will of God.

In spite of this tactful caution of its authors, Albertus Magnus automatically included them in the list of evil books, and Guillaume d'Auvergne called them "cursed and execrable" books (cf. his *De legibus*, quoted by Thorndike, 1923–1958, 2:281). Roger Bacon classified the Solomonic literature as something that "ought to be prohibited by law" (Thorndike, 279), and in his famous epistle "concerning the marvelous power of art and of nature" wrote as follows:

It ought to be denied, which is claimed by some, that Solomon and other wise men composed these books—for books of this sort are not received by the authority of the Church but only by seducers who accept the naked letter and themselves compose new books and multiply inventions and inscribe renowned titles on their works. . . . (Bacon 1923, 19)

One cannot fail to notice that this illicit literature in many respects points back to the technical hermetica (Fanger 1998a); however, they also reveal a more immediate source, namely the early cabalistic literature with its concentration on characters and magic names (Kieckhefer 1998). Gershom Scholem provided us with a full account of the development of this early medieval Jewish mystical literature (Scholem 1974 [1946]) and he also gave illuminating hints concerning the continuous popularity of this kind of magic, in spite of and against the development of rationalistic philosophy. Mystics and philosophers, as he suggested, were "both aristocrats of thought; yet Kabbalism succeeded in establishing a connection between its own world and certain elemental impulses operative in

every human mind. It did not turn its back upon the primitive side of life, that all-important region where mortals are afraid of life and in fear of death, and derive scant wisdom from rational philosophy. Philosophy ignored these fears, out of whose substance man wove myths, and in turning its back upon the primitive side of man's existence, it paid a high price in losing touch with him altogether" (Scholem 1974, 35). One could add to this concept two points: to begin with, Scholem's dichotomy between rational philosophy and the cabala could be applied to other forms of mystical wisdom, such as Pythagoreanism, gnosticism, and hermeticism. Second, beside the fears and anxieties of "the primitive side of life," which were better answered by mysticism than philosophy, one should also take into account the desire for deification, the drive for *exaltatio* that has never ceased to be a major ambition of humankind. And this ambition characterized certainly not only the popular register of culture but caught the highest minds, too.

Returning now to the mixed textual lore of medieval ceremonial magic, by observing that these works were in constant use in the form of manuscript literature as late as the sixteenth and seventeenth centuries, one can see a continuity between the medieval and the Renaissance traditions of divinatory magic. One can also easily accept the possibility that the great Renaissance magi, a Trithemius, an Agrippa, or a John Dee, did not model their magical practices only on the venerable philosophical sources of the neoplatonists, or that of the "real" Hermes Trismegistus; they also must have tried out the illicit methods at their disposal, extracting them either from medieval or from contemporary underground sources.

As opposed to the medieval teachers, what encouraged them to do so? On the one hand, undoubtedly their increased self-confidence, catalyzed by the rediscovered hermetic tradition. On the other, the complexity of the traditions. In spite of the condemnations of the medieval authorities, tracts of ceremonial magic all claimed to be pious and to aspire to magical exaltation. The Solomonian *Liber juratus*, for example, described itself as follows:

This is the book by which one can see God in this life. This is the book, by which anyone can be saved and led beyond a doubt to life eternal. [. . .] This is the book which no religion possesses except the Christian, or if it does, with no advantage.³⁷

With their enlarged self-confidence, the Renaissance magi could see and acknowledge Christian piety in places where their medieval predeces-

sors expressed abhorrence and disgust. In this attitude the Renaissance magi were, of course, also encouraged by their extensive classical learning, whether Christian or pagan. They could take courage from the Christian concept of the angelic hierarchies elaborated by the Pseudo-Dionysius, who also spoke much about the possibility of religious *exaltatio* and a union with God during earthly existence. He wrote about the souls that

by means of angels as good leaders, they can be uplifted to the generous Source of all good things and, each according to his measure, they are able to have a share in the illuminations streaming out from that Source. (*The Divine Names* 696c, in Pseudo-Dionysius 1987, 73).

The Renaissance magi could easily find similar passages in the works of the neoplatonists, in the hermetic treatises, or, even, in such murky medieval tracts as the infamous *Picatrix*. If we take a look at that text, we shall have made an almost full circle, to arrive at the connecting link between Hellenistic and Arabic hermeticism and medieval ceremonial magic, which all seem to have inspired Renaissance neoplatonic magic.³⁸ This text is the only one, however, among my examples in this book that does not feature in Dee's library catalogue nor does he mention the title of the *Picatrix* in any of his writings. Nevertheless, I find it useful and necessary to include it among the input sources of Dee for the following reasons: as I shall show in the next chapter, the *Picatrix* definitely influenced many of the great Renaissance magi who were Dee's most important sources: Ficino, Trithemius, and Agrippa. Dee himself was interested in Arabic magical literature, as many of his references show (see, for example, his treatment of *alnirangiat* in the *Mathematical Preface*; cf. Clulee 1988, 167), not to mention his highly treasured *Book of Soyga*, the "Arabik Book" that Harkness recently identified as an English-Latin compendium of astrology and ceremonial magic (1999, 44–45). Even if Dee did not read the *Picatrix* itself, he must have been familiar with it through his other readings and its concept of exaltation may have been amalgamated with his own ideology of deification by means of magical science.

Magical Exaltatio in the *Picatrix*

I would like to call attention to the fact that the earliest surviving copies of the *Hermetica* are medieval codices, which indicate the uninterrupted

interest in hermeticism even during the Middle Ages.³⁹ There is another medieval textual lore, however, that not only testifies to the survival of hermetism but also demonstrates the active use of this tradition, a kind of medieval rewriting or recycling of the *Hermetica*. This is the fascinating *Picatrix*, which may, or may not have been known to John Dee.

The Hungarian scholar Miklós Maróth noted concerning the *Picatrix* as follows: “[it shows] that the neoplatonic interpretation of the world was still feasible for certain groups, outside the circles of scholastic philosophers. Those who today could be called ‘the practitioners of the occult’ ” (Maróth 1995, 24). In the Middle Ages this magical treatise was attributed to an Arabic scholar, Maslama al-Magriti; today it is rather seen as a compilation, *summa*, that documents the interest of Arabic science in hermeticism. Alphons, King of Castile, had it translated into Spanish in 1256 and this later became the basis of a Latin translation. Until the twentieth century no printed edition was known, the surviving manuscripts deriving from the later Middle Ages.⁴⁰ According to the Latin text, *Picatrix* (Buqratis, Picatris) is none other than the author of the book: *liber, quem sapientissimus philosophus Picatris in nigromanticis artibus ex quampluribus libris composuit* (a book on magical arts compiled from several others by the wisest philosopher, Picatris).

The *Picatrix* is good evidence that Hellenistic neoplatonism—like other elements of the Greek philosophy—returned to Europe via Arabic mediation. This text is similar to previously mentioned medieval magical sources in that it discusses at length the ways of sympathetic magic, among them astrology. It suggests that a constant energy radiates from the stars to the Earth and influences the happenings here. In the *Picatrix* magical-astrological observations are mixed with philosophical considerations:

These two sciences [i.e., magic and alchemy] aim at boosting a desire to study. But this goal can be reached only by the philosophers, those men who are familiar with all the fields, branches and steps of wisdom. These two sciences are at the end of philosophy like a conclusion drawn from premises in a syllogism. Mark this well, because I have just revealed to you a marvellous secret. (*Picatrix* 1.1)⁴⁷

The material world is full of occult sympathies drawn from the corresponding stars and planets. With appropriate knowledge and skills the researcher can discover and use these energies, says the *Picatrix*. It is most important to know the hidden correspondences. If, for example, someone wants to exploit the energy of Venus, he has to know what

animals, plants, metals, and stones belong to her, and he must use those when trying to contact the demon of that planet.

So far this is not radically different from the sympathetic magic of the *Liber secretorum Alberti Magni* and other similar treatises capitalizing on the concept of the organic world model. The peculiar feature of the *Picatrix* is that, reaching back to the hermetic tradition, it pays great attention to the spirits and demons of the universe. What is more, the explanation of the spiritual hierarchies is done in an elaborate symbolic-mythological framework that also derives from the Hellenistic ideology. The cornerstone of magic in the *Picatrix* is the assumption that man can contact the decans and the demons of the planets by using magic talismans as mediators. Talismans—by the power of images and inscriptions—capture the virtue of the planetary demon even to the point of conjuring it up. To illustrate this with the example of Venus, the researcher needs to know the symbolic attributes of Venus and these will be used to form the image on the talisman, which has to be made of the appropriate metal, and will have to be used only in the astrologically appropriate moment.

The *Picatrix* also discusses a great number of correspondences, related to the various talismans described in the first part of the treatise. Here follow description of the images of a few planets:

Two images of Saturn:

“The form of a man with a crow’s face and foot, sitting on a throne, having in his right hand a spear and in his left a lance or an arrow.”

“The form of a man standing on a dragon, clothed in black and holding in his right hand a sickle and in his left a spear.”

Two images of Jupiter:

“The form of a man, sitting on an eagle, clothed in garment, with eagles beneath his feet. . . .”

“The form of a man with a lion’s face and bird’s feet, below them a dragon with seven heads, holding an arrow in his right hand. . . .”

An image of Mars:

“The form of a man, crowned, holding a raised sword in his right hand.”

An image of Sol:

“The form of a king sitting on a throne, with a crown on his head and beneath his feet the figure (magic character) of the Sun.”

An image of Venus:

“The form of a woman with her hair unbound riding on a stag, having in her right hand an apple, and in her left, flowers, and dressed in white garment.” (*Picatrix*, 2.10).⁴²

While the first part of the treatise provides the necessary information on talismans and the way they should be made, the second part deals with the correspondences of the macrocosm and the microcosm and this is where we find passages relating to the role of man as a potential magus. These suggest that astrological determinism can be suspended if man (by means of magic) learns how to master nature:

Man is a small world, similar to the great cosmos, consisting of a complete, living and sensible body and a sensible soul. [. . .] He possesses divine power [. . .] can make miracles and can manufacture miraculous images. [. . .] God ordained him to become the inventor of all sciences, with a prophetic faculty to understand everything and to recognize the valuable in everything. . . . (1.6; Ritter and Plessner 1962, 35–38).

Eugenio Garin compared this image of the human being to the hermetic magus, even to Pico's oration on the dignity of man (1983, 50).

The fourth book of the *Picatrix* contains an interesting mythological fable that is a direct reference to the magical deeds of Hermes Trismegistus. According to the text he was not only the first to create magic talismans, but through his magic power founded a wondrous city in Egypt:

There are many among the Chaldeans who can create magic images, and they claim that Hermes was the first to make such [talismans] and by their help he regulated the Nile. [. . .] It was also he who founded a city in Eastern Egypt which was 12 miles long, with a palace in the middle and with a gate on each of the four sides. He attached the image of an eagle to the eastern gate, a bull to the western, a lion to the southern, and a dog to the northern. Then he infused a living spirit into the images which then could speak with voice and none could enter without their consent. [. . .] In the middle of the palace he built a tower and in it he placed a shining body which produced every day light of different color while on the seventh day returned to the first one. [. . .] Around the city he placed statues. By the power of these the inhabitants remained virtuous, free from wickedness and vices. The name of the city was Adocentyn. (4. 3)⁴³

In the description of this marvellous city Garin finds a predecessor of sixteenth- and seventeenth-century utopias, such as those of Filarete and Campanella. Frances Yates furthermore emphasized the relationship of this text to the motif of the magical, man-made statues in the *Asclepius*. I could add that the ambition to reveal the great secrets of Nature could

also be compared to the vision of Hermes Trismegistus before Poimandres, described in *Corpus hermeticum* 1:

When I wanted to reveal the secret working of the world and the process of creation, I found a dark cave, full of shadows and winds. I could see nothing and I was unable to light my torch. Then I saw a beautiful creature in my dream who said: "Put your torch under a glass jar in order to protect it against the winds and then it will shine in spite of the storm. Thus you will be able to penetrate even into the underworld region." (3.6; Ritter and Plessner 1962, 198)

Yates and Garin highlighted two different, although complementary, aspects of the *Picatrix*. For Yates its importance lay in the links with the hermetic literature and ideology. She emphasized how the medieval text had moved forward from a philosophical vision towards practical magic, the construction of talismans in order to exalt their users. As she wrote, "The work is thus a most complete text-book for the magician, giving the philosophy of nature on which talismanic and sympathetic magic is based together with full instructions for its practice. Its objects are strictly practical; the various talismans and procedures are used to gain specific ends, for the cure of various diseases, for long life, for success in various enterprises, and so on" (Yates 1964, 54). Garin appreciated the theoretical depth, the attachment to the speculative neoplatonic philosophy: "[I]t puts all the vast inheritance of ancient and medieval magic and astrology into, on the one hand, the theoretical neoplatonic picture, and on the other the hermeticist one" (Garin 1983, 48). Both emphasized, however, that the motive of bold human inquiry and the ambition to research nature had been crucially important in the grounding the notion of the dignity of man by the time of the Renaissance. The secret magical lore preserved by the Arabs provides a connecting link with both the magical theology of the Florentine neoplatonists and the experimental natural-ceremonial magic of the sixteenth century.

John Dee, as a truly versatile Renaissance man, was equally interested in science, technology, and inquiry into the occult. He could thus take inspiration from all the intellectual trends summarized in this chapter of medieval magic. Indeed, he seems to have researched the path of *magia naturalis* advertised by Roger Bacon and Albertus Magnus as well as the techniques of talismanic magic originally worked out in the *Picatrix*, until he came to crave a direct communication with God and the spirit world, somewhat along the lines of *Clavicula Solomonis* and its type of literature.

Keeping a chronological track of possible sources, in the following chapter I shall examine the elements of Florentine neoplatonism that undoubtedly contributed to the formation of Dee's program of *exaltatio*.

Florentine Neoplatonism and Christian Magic

John Dee's library catalogues as well as his marginalia and scholarly references show that in his syncretic magical system one of the main inspirations undoubtedly came from the neoplatonist magi, especially Ficino and Pico. In the part of my book entitled "OUTPUT" I shall discuss textual parallels and influences. Here I intend only to summarize briefly the ideas and iconography of magical *exaltatio* as seen in some works of Ficino and Pico.

FICINO'S TALISMANIC MAGIC

Ficino's translations of Plato were published in Florence between 1462 and 1468, sponsored by the Neoplatonic Academy of Lorenzo de' Medici, il Magnifico. These publications exercised a major influence on the subsequent development of Renaissance philosophy as well as on the early modern history of magic. Ficino's scholarly output was complex and versatile, far exceeding the present sketch of pre- and early modern Western magical traditions. From the angle of this narrower scope, his ideas on beauty, love, and celestial correspondences are of particular interest.

The philosophical discussions of beauty and love go back as far as Plato himself and his mentor, Socrates. The former treated these questions in his dialogues *Symposium* and *Phaedrus*, and came to the conclusion that the catalyzer of love was beauty, which appeared in the physical as well as in the metaphysical spheres of existence. Thus religious desire

could also be explained as the analogy of the soul's craving for perfect beauty. This explanation proved to be congenial for many Renaissance theologians, too, such as Cardinal Bembo, one of Castiglione's protagonists in his *The Courtier*. Ficino himself remained evasive in defining the borderline between theology, philosophy, and even pious, white magic. The common ground among the three areas seemed to be a curious blend of a philosophy of beauty and love, a poetical theology, and a theory of magic based on the sympathetic love among the elements of the universe.¹

The Florentine philosopher wrote extensive commentaries on Plato's works that he later collected under the title *Theologia platonica* (1482). In this work Ficino expanded his philosophy of beauty. As Tibor Klaniczay summed up: "beauty is nothing else but the symbol of divine perfectness, that is the reflection of God in the sensible world, a visible aspect of Truth. Beauty derives from a creative act of the divine, consequently Man, who can also create beautiful things, becomes partaker of the divine attributes" (1975, 14). And this is precisely the point of the amalgamation of philosophy and magic in Florentine neoplatonism. And also at this point we can detect Ficino's great synthesizing ambition, how he enriched Plato's philosophy with that of the other neoplatonists as well as with his admired hermetic lore. To begin with, let us remember the command of the creative Mind, *Nous* from the eleventh tract of the *Corpus hermeticum*:

Thus, unless you make yourself equal to god, you cannot understand god; like is understood by like. Make yourself grow to immeasurable immensity, outleap all body, outstrip all time, become eternity and you will understand god. Having conceived that nothing is impossible to you, consider yourself immortal and able to understand everything, all art, all learning, the temper of every living thing. Go higher than every height and lower than every depth. (1.20, in Copenhagen 1992, 41)

As we shall see, this concept of hermetic deification will not only echo in Ficino's philosophy, but also become one of the most important commonplaces of Renaissance magic, expounded in innumerable fifteenth- and sixteenth-century works, from Pico through Reuchlin, Agrippa, Giorgi, Lazzarelli, Gohory, Paracelsus, Postel—whose works were important readings of John Dee.

In his commentary on the *Symposium*, Ficino identified magic with love. In fact he called love "a magus":

Why do we think love is a sorcerer? Because in love there is all the power of enchantment. The work of enchantment is the attraction of one thing by another because of a certain similarity of their nature. The parts of this world, like the parts of a single animal, all hanging from one author, are joined to each other by the mutuality of one nature. [. . .] From their common relation a common love is born, and from that love a common attraction, and this is true enchantment. (*In convivium Platonis de amore*, 6.10; Ficino 1944, 91/199)

Using this general framework, Ficino relied on a wide range of sources—from the Neoplatonici through the *Asclepius*, even the Latin *Picatrix*—in order to integrate and elevate magic onto the rank of venerable science. He not only translated and propagated the magical views of the Platonici and the *Corpus hermeticum* in his already mentioned *Anthologia esoterica* (Ficino 1497, 1516), but he also developed one of the most ambitious theories of astral magic in his late work, the *Three Books on Life* (*De vita triplici* . . . , 1489). Brian Copenhaver characterized this book as follows: “Ficino took natural magic to be as much the province of the natural philosopher as cosmology, astronomy, matter-theory. The wisdom of the *magus* and the learning of the *philosophus* were distinguishable but interdependent parts of the same enterprise . . .” (Copenhaver 1988a, 274).

In the remaining part of this subchapter I shall concentrate on this work of Ficino, which, according to Copenhaver, was “the fullest Renaissance exposition of a theory of magic and the most influential such statement written in post-classical times” (*ibid.*).²

De vita . . . consists of three books. Its first part, *De studiosorum sanitate tuenda*, was written in 1480 and deals with the ways of preserving the good health of scholars. The second book, *De vita procurenda*, treats the possibility of prolonging human life. This was written last among the three books, completed just before publication in 1489. From the viewpoint of magic, the third part is the most important and most discussed: *De vita coelitus comparanda*, which is about the capturing of the celestial powers.

Ficino dedicated the whole work to Lorenzo de’ Medici and in this dedication mentioned important facts pertaining to his whole scholarly career:

I had two fathers—Ficino the doctor and Cosimo de’ Medici. From the former I was born, from the latter reborn. The former commended me

to Galen as both a doctor and a Platonist; the latter consecrated me to the divine Plato. And both the one and the other alike dedicated Marsilio to a doctor—Galen, doctor of the body, Plato, doctor of the soul. Therefore, for a long time now I have practiced the medicine salutary to souls under Plato: after translating all his books, I straightaway composed eighteen books concerning the immortality of souls and eternal happiness, so to the best of my ability repaying my Medici father. Thinking I ought next to repay my medical father, I have composed a book *On Caring for the Health of Learned People*. In addition, after this, learned people desired not only to be healthy for a while, but also, being in good health, to live a long time. And so I then gave them a book *On a Long Life*. But they distrusted terrestrial medicine and remedies in a matter of such importance; and so I added a book *On Obtaining a Life Both Healthy and Long from Heaven*, so that from the very living body of the world, a more vigorous life might be propagated as if from a vine into our own body, which is in a way a part of the world's body. (Gen. Proem., Ficino 1989, 103–105)

The program is clear: based on the doctrine of correspondences, Ficino offers medical methods that utilize cosmic forces for maintaining the human body and prolonging human life. The first book contains relatively little magical material; it concentrates instead on the correspondences of the macro- and microcosms. Complying with the concept of the four elements and the four humors, Ficino tries to define the nature of scholars and outline the dangers following from their way of life. Separate chapters are devoted to the threats of coitus, overeating, and getting up late. Next to the body, Ficino pays attention to psychology as well: he enlists cosmic rules that should be observed by the melancholic learned persons.

The second book was dedicated to Filippo Valori, a Florentine nobleman in the service of the Medicis who sponsored the publication of this book as well as the Plato translation. This treatise also starts with medical advice derived from the doctrine of correspondences and discusses how to regulate the bodily fluids and the body's temperature, what diet is good for the elderly, and what the advantages of ascetic life are. The book already introduces various magical concepts, offering recipes that follow the popular medieval concepts of sympathetic magic, including chapters 10 ("On Gold, Foods Made of Gold, and the Revitalization of Old Man") and 19 ("The Medicine of the Magi for Old People"). Also in this book we come across the leitmotif of Book Three, which led Ficino to

the ground of Christian neoplatonic magic. This is nothing other than the notion that astrological influences have medicinal effects, as is explained by mythological characters in chapter 13 (“What means of fomenting all the parts of the body the elderly may receive from the planets”) and 15 (“Mercury addresses the elderly and counsels them about pleasure, odors, song, and medicines”). One should note that old people are counseled to converse while traversing the green fields under the leadership of Venus (chapter 14) and, if their body dries out, to “choose a young girl who is healthy, beautiful, cheerful, and temperate, and when you are hungry and the Moon is waxing, suck her milk” (ch. 11, Ficino 1989, 197). As Frances Yates ironically remarked: “We might be in the consulting room of a rather expensive psychiatrist who knows that his patients can afford plenty of gold and holidays in the country, and flowers out of season” (1964, 63).

Book Three is dedicated to Matthias Corvinus, the Hungarian Renaissance ruler, who on several occasions unsuccessfully invited Ficino to his court. According to Ficino’s dedication,

The ancient philosophers [. . .] judged, as I suppose, that the elements and all that is composed therefrom would be known by them in vain, and that the motions and influences of the heavens would be too aimlessly observed, if the knowledge of both, taken jointly together, did not eventually lead to life and happiness for themselves. Thoughts of this kind profited them, as it seems, first of all in the present life; for Pythagoras and Democritus and Apollonius of Tyana and all who have made this their special study have by using the things they knew attained good health and long life. (Proem 3, Ficino 1989, 237)

These introductory words indicate that the following treatise belongs to the territory of astrological medicine, and one should also note that Ficino emphasizes the importance of utilizing celestial forces for maintaining the body in this earthly life—a typical Renaissance concern!

The next passage of the dedication also reveals Ficino’s source and inspiration in writing this book:

Now among the books of Plotinus destined for the great Lorenzo de’ Medici I had recently composed a commentary on the book of Plotinus which discusses drawing favor from the heavens. With all this in mind, I have just decided to extract that one (with the approval of Lorenzo himself) and dedicate it especially to your Majesty. (Ficino 1989, 239)

The first chapter of this famous book again recapitulates some basics of the organic world picture and the correspondences: the celestial powers, the World Soul, the planets, and the demons. Ficino, following Plotinus and the hermetic tradition, asserts that each planet and the houses of the zodiac have their demons and governing angels, which translate the will of the World Soul (*Anima mundi*) toward the inferior spheres.

The system of will transfer (in Plotinus, "emanation") sustains the harmony of the world (chapter 2), a notion which became a central component of the Renaissance world model, primarily due to Ficino and the other neoplatonist philosophers. As the miniature model of the cosmos, the human soul is capable of absorbing the strength of the World Soul through the rays of Sol or Jupiter. This is how one becomes of solar or jovial temperament (chapter 4). The point is that all these astral forces can be used for medical purposes in order to improve man's physical and mental functioning (chapter 10).

In chapter 13 Ficino introduces the concept of talismanic magic, probably borrowed from the *Picatrix*: "On the power acquired from the heavens both in images, according to the Ancients, and in medicines." The following chapters enlist the various planetary and stellar forces and the talismanic images corresponding to them. Chapter 16 treats the question of the rays from which images are thought to obtain their force. After the "flames without light" (Ficino 1989, 321) penetrate the metals and gems embellished with the magic images, they "imprint in them wonderful gifts, since indeed they generate supremely precious things in the womb of the earth" (323). This is as when the rays of a beautiful eye generate great love in one who beholds that eye (as Ficino already had explained in his *Symposium* commentary).³ Chapter 18 describes talismans already known since Antiquity and in some of them elements of Dee's hieroglyphic monad can be recognized. It is even more so in chapter 19, which advises on the construction of a general image, representing the whole cosmos. As we shall see, again, in this respect Dee's *Monas* was the ultimate achievement (see chapter 6 below, p. 161 ff).

Beginning with chapter 21, Ficino adds to the treatment of powerful images a description of powerful words, incantations, magical prayers and he offers a seven-grade typology of celestial influences according to the seven planets. The theoretical introduction is followed by practical advice: how to find our place in the web of astral influences, how to defend against the harmful domination of Saturn, how to capitalize on Jupiter's benevolent strength (chapter 22). The next chapter gives the following counsel: "To live well and prosper, first know your natural

bent, your star, your Genius, and the place suitable to these; here live. Follow your natural profession” (Ficino 1989, 371). The influence of the talismanic magic of *Picatrix* is quite obvious here: the complex of prerequisites—place, astrological and physical correspondences (zodiac, planetary position, materials, colors, and odors) and the magical images on the talismans and the accompanying incantations—all follow the traditions of hermetic and Arabic authors.

Beginning with chapter 24 further pieces of advice are gathered and directed to scholars specifically: “By what system people dedicated to learning may recognize their natural bent and follow a manner of life suitable to their guardian spirit.”

The closing, twenty-sixth chapter summarizes astrological magic returning to the theoretical plane again: “How by exposing lower things to higher things, you can bring down the higher, and cosmic gifts especially through cosmic materials.” Ficino’s wording is a clear product of Renaissance neoplatonism inspired also by hermetic magic:

As Plato teaches, echoing Timaeus the Pythagorean, the world has been produced by the Good itself the best it could possibly have been. It is therefore not only corporeal but participating in life and intelligence as well. (3.26, Ficino 1989, 385)

The definition of the magus and the encomium of magical practices follow this tone, concluding again with an equation between magic and love:

Agriculture prepares the field and the seed for celestial gifts and by grafting prolongs the life of the shoot and refashions it into another and better species. The doctor, the natural philosopher, and the surgeon achieve similar effects in our bodies in order to both strengthen our own nature and to obtain more productively the nature of the universe. The philosopher who knows about natural objects and stars, whom we rightly are accustomed to call a Magus, does the very same things: he seasonably introduces the celestial into the earthly by particular lures just as the farmer interested in grafting brings the fresh graft into the old stock. [. . .] The Magus subjects earthly things to celestial, lower things everywhere to higher, just as particular females everywhere are subjected to males appropriate to them for impregnation, as iron to a magnet to get magnetized, as camphor to hot air for absorption, as crystal to the Sun for illumination, as sulphur and sublimed liquor to a flame for kindling, as an egg-shell, empty and full of dew, to the Sun for elevation, or rather the egg itself to the hen for hatching. (3.26, 387)

His own definition Ficino strengthens by the authority of Plotinus and Hermes Trismegistus:

Plotinus uses almost the same examples in that place where, paraphrasing Hermes Trismegistus, he says that the ancient priests or Magi used to capture in statues and material sacrifices something divine and wonderful. (3.26, 389)⁴

This locus is a good example to show with what determination Ficino tried to amalgamate his different sources: Plato, the Platonici, and the hermetic tradition. While modern scholars are usually sceptical about Plotinus' approval or even knowledge of the *Corpus hermeticum*, Ficino thinks him to have paraphrased Hermes. This claim is not void of cultural politics, though: Plotinus' opinion was more acceptable for Christian authorities than that of Hermes Trismegistus, so it could serve as a mediator for the Christianization of the *Hermetica*.

But now let us get back to Hermes, or rather to Plotinus. Hermes says that the priests received an appropriate power from the nature of the cosmos and mixed it. Plotinus follows him and thinks that everything can be easily accomplished by the intermediation of the Anima Mundi, since the Anima Mundi generates and moves the forms of natural things through certain seminal reasons implanted in her from the divine. [. . .] The Anima Mundi can easily apply herself to materials since she has formed them to begin with through these seminal reasons, when the Magus or a priest brings to bear at the right time rightly grouped forms of things. [. . .] Sometimes it can happen that when you bring seminal reasons to bear on forms, higher gifts too may descend, since reason in the Anima Mundi are conjoined to the intellectual forms in her and through these to the Ideas of the Divine Mind. (3.26, 391)

In Ficino's interpretation, then, magic is nothing else but the capturing and manipulation of supernatural forces in order to free man's soul and intellect from the burden of the material world. The goal is to unite the human spirit with the divine not only after death but during earthly life, in the form of *exaltatio*. The roots of this concept originated in neoplatonic hermeticism but for the Renaissance philosopher the platonic concepts of Supreme Good, creative Nous, and the transmitting demons could be easily associated with Christian doctrines: God, angels, and the human soul. Ficino's purpose was precisely this association: the Christianization of neoplatonism and her-

metic magic. A good example of this process can be seen in his commentary on Plato's *Symposium*, when his discussion of demons involves the Pseudo-Dionysian discourse on angels:

The good daemons, our protectors, Dionysius the Areopagite is accustomed to call by the proper names, Angels, the governors of the lower world, and this differs very little from the interpretation of Plato. [. . .] Plato does not in the least bind spirits of this kind within the narrow limits of the spheres, as he does the souls of earthly creatures in bodies, but asserts that they are endowed with such great virtue by the supreme God that they are able to enjoy the vision of God at once, and they are able without any labor or care to rule and move the globes of the world according to the will of their father, and by moving them, easily govern lower creatures. Therefore it is rather a difference in words between Plato and Dionysius than a difference in meaning. (*In convivium Platonis* . . . , 6.3; Ficino 1944, 79/186)

Florentine neoplatonism was not the only trend in Christian philosophy to assimilate the teachings of Plato. Its intellectual novelty was nevertheless the emphasis on magical possibilities (through the synthesis of the Platonici and hermeticism) that was to enable humankind to assume a more central and important role than previously had been permitted in the framework of medieval Christian philosophy.

A look at the critical history of *De vita* . . . can refine the character of Ficino's magic so far outlined. The first extensive analysis was done by D. P. Walker (1958) whose views were further developed by Frances Yates in her book on Bruno under the heading "Ficino as Christian-Renaissance magus" (1964, 62–84). Her thesis was grounded on a reading of *De vita* . . . , and this well fitted the concept of the dignity of Renaissance man as established by Cassirer.⁵ As Cassirer suggested, the Renaissance preserved the idea of the Great Chain of Being, but the great innovation was that man's place changed—from fixed to movable. As a result the neoplatonists thought man could climb up the Chain, even up to God. This possibility intensely occupied Renaissance philosophers who tried to validate the idea from the works of Plato and other pagan sources, mixing them with the ideas of Christian mystics, such as the works of Pseudo-Dionysius.

This philosophical *exaltatio* was supposed to be comparable to a reverse emanation in Plotinus' system, first described by Plato in his *Symposium* and the *Phaedrus*. The human soul encaged in the material body does not entirely forget about its supernatural origin and keeps

longing for it.⁶ And when the human perception encounters something beautiful, this earthly beauty reminds the soul of its divine heritage, and the soul then longs even more strongly for the heavenly perfection. And if the soul is strong and disciplined enough, it can break out of the prison of matter and can dine with the divinity: the *exaltatio* happens.

One of Ficino's important theoretical works was his commentary on Plato's *Symposium*,⁷ where he Christianized Plato's theory of love and also articulated the doctrine of the deification of man. In this process the catalyzing agents are Plato's four furors or "sacred madnesses"—prophetic, religious-mystical, poetical, and love (cf. *Phaedrus* 244a–249c), which are able to lift the soul from—in Ficino's wording (7.13–14)—dissonance to harmony and from variety to unity. The first step is done by poetic madness:

The Soul cannot return to the One unless it itself becomes one. The whole soul is filled with discord and dissonance; therefore the first need is for the poetic madness, which through musical tones arouses what is sleeping, through harmonic sweetness calms what is in turmoil, and finally, through the blending of different things, quells discord and tempers the various parts of the soul. (7.14; Ficino 1944, 231)

The other madnesses follow and complete the elevation of the soul, climaxing in Christian, holy love:

Finally, when the soul has been made one, it recovers itself into the One which is above essence, that is God. This the heavenly Venus completes through Love, that is through the desire for the divine beauty, and the passion for Good. So the first kind of madness tempers dissonant and unharmonious parts. The second makes the tempered parts one out of many. The third makes it one above all parts; and the fourth into One which is above essence and above the whole. (7.14, 232)

To sum up: Ficino laid down the theoretical framework of his magic in his commentaries on Plato and Plotinus by means of "re-platonizing" Pseudo-Dionysius and amalgamating it with a syncretic mix of classical traditions. The magical praxis of *exaltatio* using astrological talismans was, on the other hand, grounded in his *De vita coelitus comparanda* and again can be considered to be the result of the fusion of various earlier practices.

According to Frances Yates the most dominating intellectual force on Ficino's development of neoplatonic magic was Egyptian-Hellenic hermeticism. Based on this assumption she coined the historical category "Renaissance hermeticism," which she considered to be the most important intellectual achievement of the fifteenth and sixteenth centuries. Research over the past few decades in many ways has broken with Dame Frances' thesis, philologists above all demonstrating that the magic of Ficino was more complex, relying on sources outside hermeticism, such as the Platonic, Arabic and Jewish sources of the Middle Ages, and medieval sympathetic magic.⁸

Taking all this into consideration, one has to conclude that the category of hermeticism must either be enlarged ad infinitum to accommodate all the significant phenomena Frances Yates tried to bring under this label; or it has to be understood as a well-defined but by no means generally influential intellectual trend. However, I would still like to emphasize with Yates what an important inspiration the doctrine of ascension/*exaltatio* meant for the forging of the man-centered world picture of the Renaissance.

If the Yates thesis, including her model of the "Rosicrucian Enlightenment," has become outdated in current historical research, even today's historians have to face the facts according to which occult philosophies produced an amazing amount of written, printed, and illustrated material during the sixteenth and seventeenth centuries in genres ranging from philosophical tracts to spiritual diaries, from poetry to learned theology, not to mention the popular imagination of the age as manifested in anecdotes, broad sheets, *volksbuchs*, and intriguing plays on the stages of Europe. And also there remains the surprising fact that neither the occult philosophies nor their complex iconography disappeared after the scientific revolution.

Compared with this variety of the Western esoteric tradition, Yates was also right to point out that Ficino's magic was largely restricted to a pious and limited version of talismanic lore. The purpose of the next subchapter is to show what giant steps were taken in Renaissance magic after Ficino's initial experiments, resulting in the fact that in the second half of the sixteenth century John Dee could encounter a more enlarged and complicated magical world picture than Ficino had dreamt of seventy-eighty years earlier.

The first step in this development was undertaken by Pico della Mirandola who integrated Jewish cabala into neoplatonic-hermetic magic, as manifested in his *De hominis dignitate*.

PICO'S ENCOMIUM OF *EXALTATIO*

Ficino always made a point of detaching himself from dark or evil magic, calling his own system theology. This division of magic into white and black had been in use since Antiquity. The word *magia* originally referred to the practices of Persian priests, and the abused version of this practice was identified as "black magic."⁹

Greek philosophers, such as Plotinus, differentiated between *theurgy* and *goétia* (Dodds 1951), while Christian theologians talked about *mira* and *miracula* as opposed to wicked *maleficia* and *veneficia* (Flint 1991, 33). The Catholic Church, in spite of the careful distinguishing of many theologians, did not like theurgy either. It is almost surprising that Ficino never encountered a conflict with the church because of his experiments with magic; his disciple, Pico, on the other hand, had to face serious charges of heresy several times during his short life (1463–1494).

As I shall show later, the typologizing of magic always depended on subjective motivations, and the labelling of esoterically oriented minds either as venerable magician or wicked witch and conjuror always belonged to the repertoire of power politics.

No doubt, with his bold ideas and gestures Pico provoked the suspicion of church authorities. The dangerous elements of his philosophy were as follows: he articulated the doctrine of the dignity of man in a more inflammatory way than his master, Ficino; he openly advocated magic as being a suitable means for the elevation (*exaltatio*) of man to the level of God; and, last but not least, in professing magic he introduced a new methodology taken from the Jewish cabala. In this section I briefly outline the system of cabala and its connecting points to Christian mysticism, then examine Pico's cabalistical magic as a life program given to the people of the Renaissance.

Cabala and '*exaltatio*'

Cabala is the theosophy of the Jewish religion, that is, a mystical-philosophical system. The word itself means "received doctrine" or "tradition." Opinions differ about the origins of this tradition. Believers speak about a time even before the revelation given to Moses; historians connect it to Merkabah mysticism beginning in the first few centuries B.C., then flourishing in the Hellenistic period. The historically distinct

cradle of the cabala is the early Middle Ages (eighth and ninth centuries), and its real flourishing starts from the twelfth century.¹⁰

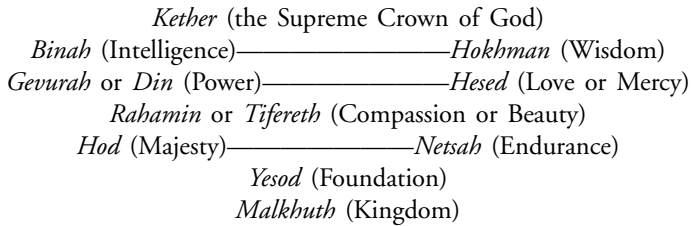
The two fundamentally important texts of the cabala are the *Sefer Yetsirah* or the “Book of Formation,” and the *Zohar* or the “Book of Splendor.” Neither of them is possible to date precisely. The *Sefer Yetsirah* is supposed to have been written between the second and the sixth centuries A.D. The *Zohar* is a much later development; it must have been compiled toward the end of the thirteenth century, in spite of its claiming the authorship of Simeon ben Yohai, a scholar of the first century A.D.

No matter the exact dates of composition, these books obviously relied on earlier oral or textual traditions, and what seems to be rather certain is that the roots of cabala reach back to the period more or less coinciding with the creation of the other great corpuses of mystical literature: the *Corpus hermeticum* and the early Christian gnostic literature. Thus the Jewish cabala also sprung from that cosmopolitan and decadent atmosphere of the decaying Roman Empire where religious systems almost freely mixed, became open to mysticism, and sought individual revelation. Most of these experimental trends were influenced to some extent by Hellenistic neoplatonism as well as the Eastern mystical lore, from Egyptian magic through Persian Zoroastrianism to the early Christian gnosticism. All of these tried to explain the creation of the material world from the divine Mind (variations on the emanation theme) and they also tried to provide man with a key to be able to transfer himself between these two worlds, the material and the supernatural.

Among all these religious and theosophical efforts, Jewish cabala stands out because of its coherent system. Although there was a great variety even within Jewish mysticism, after the synthetizing schools of Samuel Abulafia (1240–1292) and Abraham Gikatilia (1247–1305), the system attracted Christian thinkers, too.¹¹ As has been recently demonstrated, this medieval Jewish mysticism exercised a great influence on medieval ceremonial magic, especially on its “underground” angelology. But it was some of the great Renaissance humanists—especially Pico and Reuchlin—who rediscovered this lore for themselves and established the Christian cabala as an important trend in Renaissance cultural history.

The most important key to the ideas of the cabala is the *Sefirot*, or the system of divine emanations. According to the doctrine that was grounded in the *Sefer Yetsirah*, God—that is, *En-Sof* the infinite—fills and contains the universe at the same time. Since God is infinite, it cannot be comprehended. In order to demonstrate its existence, God then became active and creative,

emanated from itself. This process is described by the sefirotic tree, which consists of ten sefira, usually arranged in a special order:¹²



With the appearance of Kingdom the emanation is completed, the Spirit becomes manifested in the material world. The characteristic arrangement of the sefirot is often called the Tree of Life, where the stages of emanation are grouped in triads, forming three columns and three tiers. The right side is the “Black Column,” standing for mercy, which is positive, active, and male. The left side is the “Silver Column,” standing for severity and is negative, passive, and female. In the middle one finds the column of equilibrium, standing for grace and divine will. The three tiers represent the three aspects of the divine nature: the upper three sefirot constitute the Divine Spirit, the next three the Divine Soul, while the lower three the Divine Will (Halevi 1979, 6 ff.).

Graphic representations of the sefirot became common by the time of the Renaissance. One of the much reproduced early prints is from Paulus Ricius’ *Portae lucis* (Augsburg 1516), which shows a Jewish cabalist, deep in meditation, holding the sefirotic tree in his hand.¹³ To illustrate the structure of the sefirotic tree, I am referring here to Cesare di’ Evoli’s diagram, which was printed in his *De divinis attributis* in 1573. The woodcut clearly represents the triads composed of the elements of the sefira (Figure 4.1), and, needless to say, John Dee had this volume in his library.¹⁴

During the emanation this threefold nature manifests itself in four phases, which is why the cabala is said to consist of four worlds. This has to be understood in such a way that the ten sefirot are repeated four times, or that the emanation repeats itself on four occasions. The first ten sefirot constitute the world of Manifestation, or *Atsilut*, that is, the primal emanation of the divinity. The next emanation is Creation, or *Beriah*, the Throne, or *Merkabah* with the highest angels. This is followed by the world of Formation, or *Yetsirah*, the domain of the angels and the world of Making, or *Asiyah*, the spiritual archetype of the material sphere,

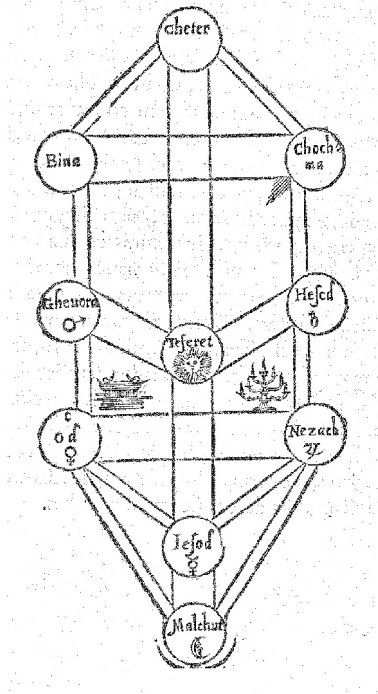


FIGURE 4.1 The Sephirotic Tree. Cesare d' Evoli, *De divinis attributis, quae sephirot ab hebraeis nuncupata* (Venice, 1573), 8^r. Herzog August Bibliothek, Wolfenbüttel [98.9 Theol /2/].

something like Plotinus' hypostasis of Nature (Scholem 1974, 272). The threefold and fourfold connections of the sefirot are repeated in each subsequent world until the Spirit unites with Matter. Aspect four is as important as the aspect three, since—as we learn from the Zohar—the tree has four parts (root, trunk, branch, and fruit), there are four elements, and the most special name of God (the Tetragrammaton) also consists of four letters: JHVH (Halevi 1979, 8–9).

The theory of the four worlds has roots in the Book of Isaiah: “Even every one that is called by My Name [*Atsilut*]: for I have created [*Beriah*] him for My Glory, I have formed [*Yetsirah*] him; yea, I have made [*Asiyah*] him” (43:7). The teachings of the sefirot thus are not only a cosmogony but also a means for biblical exegesis that was used for the interpretation of the *Pentateuch*, the Books of Moses. One of the most important episodes in these books was, of course, the appearance of humankind, the mission of Adam on earth. The same threefold and fourfold logic was then applied to the explanation of man, too. According to the four worlds, the microcosm of man also has a fourfold structure. As the cabalists explained, there

were four Adams: most superior was Adam Kadmon, the Divine Man who is mentioned in the vision of Ezekiel:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

And I saw as the color of amber, as the appearance of fire round about him. . . . (Ezek. 1:26–27)

This man of *Atsilut* is the first reflection of God who has all the potential for will, intellect, compassion, and action. According to the cabala, all creatures derive from this Adam Kadmon, including the angels and arch-angels. No wonder such notions also gave rise to ambitions of *exaltatio* and catalyzed efforts to contact the world of angels.

The next Adam is of *Beriah*, who was created on the sixth day. He still possessed fully the emanation of God and the angels became jealous of him. This Adam existed already as an independent intellect; however, he had not yet been tested. The examination took place in Eden, the World of Formation where the male and female principles were separated. After the Fall, the fourth Adam came to life, the mortal, who had to interact with the sphere of Matter and had to justify himself in the World of Making.

As Scholem explains, the sefirotic tree is anthropomorphic and the simile of man is often used to describe the sefirot.

“The Biblical word that man was created in the image of God means two things for the Kabbalist: first, that the power of the Sefiroth, the paradigm of divine life, exists and is active also in man. Secondly, that the world of the Sefiroth is capable of being visualized under the image of man the created. From this it follows that the limbs of the human body are nothing but images of a certain spiritual mode of existence which manifests itself in the symbolic figure of Adam Kadmon, the primordial man.” (1974, 215)

As I have mentioned, the cabala is not only cosmology and anthropology; primarily it is teaching, a key to understanding and illumination. As opposed to the interpretation of the Torah, the recorded and public teaching, the cabala was an esoteric knowledge, reserved only for a select few.¹⁵ By the Middle Ages we see the development of patterns of ecstatic-prophetic and meditative illumination that became highly individual

techniques, sometimes involving only the mystical relationship of a master and a disciple.

Another, very important feature of the cabala was, however, that it more strictly attached itself to the codified text than any other form of mysticism. In the Bible creation happens through words and the truthful testimony of God is also handed down in writing. Thus the cabala has closer ties with the structures of verbal expression than to mystical or symbolic imagery, and its system in a way becomes a whole philosophy of language.¹⁶ The three most important manipulative techniques of the cabala—in fact, adapted from earlier procedures of Hasidism—were *gematria*, *notarikon*, and *temurah*, all of which combined theology, language philosophy, and number symbolism. The first associated numerical values with the letters of the Hebrew alphabet, thus allowing certain associations on the basis of equal numerical meanings. Therefore the name of Adam could be equated with that of the Tetragrammaton. *Notarikon* was the interpretation of the letters of a word as abbreviations of whole sentences, while *temurah* meant the interchanging of letters according to certain systematic rules.

The ultimate goal of all these practices was to reach illumination, or *exaltatio*. The cabalist—through various exercises and meditation—prepared for an inner journey by the end of which he was supposed to reach the unification of the split, dualist universe. The earthly man, the *tabutonim*, that is, one of those “who live below,” was to have a glimpse of the *elionim*, the world of those “who live above.” Alongside other, platonically oriented philosophies, the cabala also professed the dignity of man, capable of encompassing both lower and upper worlds. The cabalistic techniques promised the acquisition of external and internal sensation, reaching downward and upward alike, even bridging different worlds, if necessary. This faculty is especially useful when divine emanation has to be steered to areas where further development is needed or chaos rules and where, due to this, the community lacks a mystical encouragement.

I hope, even this sketchy outline of the cabala shows those areas where Christian humanists, already engaged in Platonic and hermetic mysticism, could take interest. Those were the concepts of emanation and ascension, the man-centered creation myth, the interpretation of Adam as a demigod or demiurge, and, above all, the efforts to unite man with his creator.

Because of the above parallels, it is not surprising that from time to time syncretizing efforts took place between the Jewish, the Christian,

and the Arabic-Muslim philosophies. Philo of Alexandria, the scholar who developed the Jewish religion into a highly conceptual philosophy in the first century A.D. applied neoplatonism to systematize the description of the religious experience. Philo used Greek philosophy to corroborate monotheism, for himself a sacred doctrine. By bringing together the Law of Jahve and the Law of the *Logos*, he tried to modernize the Rabbinic tradition. His notions of emanation and divine radiation later became incorporated in the works of the medieval Jewish philosophers, with the modification that the work of creation and government was not the work of God directly, but rather required the help of mediators, such as angels. As the Platonic ideas became angels in Christianity, a similar development took place in Jewish theology, too. This is why the *Zohar* speaks of "mediators" and the ten ranks of angels (as opposed to the nine angelic hierarchies in Pseudo-Dionysius).

Pico's "Oration," Cabalistic Magic, and Exaltatio

Considering the historical circumstances, Pico almost seems predestined to discover Jewish cabala for the purposes of Christian neoplatonism and to try to integrate its magic into the expanding system of Renaissance occultism. During the Middle Ages not only was the cabala basically hidden from gentile scholars, but so were traditional rabbinic teaching, and even, by and large, the Hebrew language. This happened partly because Christians did not trust the Jews, even suspecting that they consciously forged those passages of the Old Testament that were suitable for Christological explanations and Christian typological symbolism. Because of this atmosphere, those who became interested in the Hebrew language could not expect much support from Church institutions or the universities. Although in 1311 Pope Clement V encouraged the study of Hebrew, Arabic, and Sirian languages, even at the time of the Synod of Basel in 1432, Hebrew departments were not present within strongholds of Christian learning such as the universities of Paris, Oxford, Bologna, and Salamanca (Lloyd Jones 1983, iv ff.). Another cause hindering the development of Hebrew studies in Europe was the attitude of the Jews themselves who considered it to be sacrilegious to share sacred knowledge with gentiles.

The spread of humanism and the new ideas of the Renaissance finally changed this situation. The humanist slogan "Back to the Sources" generated efforts to research Hebrew and all the available texts surviving in this language. The study of the Bible was continued on the basis of new,

philological methods with the aim of cleaning the Holy Writ of the distortions of the previous centuries. From this time on the “three sacred tongues” (Latin, Greek and Hebrew) were of equal importance.

Two Renaissance popes, Nicholas V and Sixtus IV, accumulated significant collections of Hebrew manuscripts and encouraged translations from Hebrew to Latin. The Florentine neoplatonists rejoiced concerning this incentive since it fully coincided with their efforts to widen syncretically the theological and philosophical background of Christianity.¹⁷

In summing up the motivations behind the heightened interest in Hebrew studies, the following reasons ought to be taken into consideration: primarily there was a Christian-humanist motivation to incorporate the third sacred language in the humanistically enlarged Christian tradition. Another important aspect was that until the Reformation froze the boundaries of religious thinking, many humanists had hopes about a new universal religion in which Christianity, Islam, and Judaism could be merged. I shall soon discuss the questions of these heterodox ideas, which strongly characterized the works of Christian cabalists from Pico through Reuchlin to Postel, since traces of them can be found among Dee’s angelic prophecies, too. Last but not least, the attention of the Florentine neoplatonists and their followers were turned toward Jewish culture because of certain similarities between the cabala and the hermetic doctrines of *exaltatio*.¹⁸

We should remember that Renaissance humanists thought the hermetic writings were as old as the books of Moses. While calling the *Corpus hermeticum* “a book about the power and wisdom of God,” Ficino became interested in certain rabbinical texts for the sake of comparison. But he did not know Hebrew and was unaware of the full system of the cabala. Pico, on the other hand, took the decisive step of bridging the separate traditions. In 1485, during a journey in Germany, Rudolf Agricola praised him as a “man who is well versed in all languages, in Latin, Greek, Hebrew, Chaldean, Arabic, and furthermore he is a theologian, a philosopher, a poet and in all excellent” (quoted by Secret 1985, 25). Although modern scholarship has doubts about the perfection of Pico’s knowledge of Hebrew (for example, Lloyd-Jones 1983), his familiarity with the cabala enabled him to develop hermetic-neoplatonic magic by infusing a cabalistic cosmogony into the hermetic mythology. From a parallel analysis of the two, he concluded that according to Trismegistus as well as the cabala God created the world by means of words.

In 1486 Pico went to Rome and advertized his nine hundred theses, in which he called for a public scholarly discussion of the possibility of

creating a syncretic theory that could accommodate all religions and philosophical schools in order to make the Christian doctrines even more perfect. The theses were not unanimously approved, and a year later Pico had to defend himself from charges of dangerous heterodoxy. This polemical material nevertheless shows the twenty-three-year-old philosopher to have been a broad-minded humanist, interested in a wide range of topics, including mathematics, geography, medicine, and other sciences.¹⁹

The theses, or theorems, were divided into larger sections, the first few of which dealt with Christian, Arabic, Aristotelian, and Platonic philosophers: "Conclusiones secundum doctrinas latinorum philosophorum et theologorum," "Conclusiones secundum doctrinam Arabum," "Conclusiones secundum grecos, qui peripateticam sectam profitentur," "Conclusiones secundum doctrinam philosophorum, qui Platonici dicuntur." In the next section Pico offered his own arguments for the reconcilability of Aristotelism and Platonism ("Conclusiones numero quingentae secundum opinionem propriam"). Most startling was the last section—"Questiones ad quas pollicetur se per numeros responsurum"—in which he included subsections dealing with the mysticism of Zoroaster and the Chaldeans, magic in general, the mystical hymns of Orpheus, and, finally, seventy-one theses on the Hebrew cabala: "Conclusiones cabalisticæ numero 71, secundum opinionem propriam, ex ipsis Hebreorum sapientium fundamentis Christianam Religionem maxime confirmantes."

Pico advertised twenty-six theses on magic, which scholarship refers to as the *Conclusiones magicæ*. In the first thesis Pico employs the maneuver of his mentor, Ficino, separating himself from the outset from black, diabolic magic. "Magia naturalis licita est, et non prohibita . . ." states the second thesis (Pico 1973, 78), and in the third he claims that magic is part of science. The following theses deal with questions of magic and the cabala, and claim that there are no more suitable means for proving the divinity of Christ than these: "Nulla est scientia que nos magis certificet de divinitate Christi, quam Magia et Cabala" (*Conclusiones magicæ* 9, in Pico 1973, 79).

The nine hundred theses were to be introduced by a preface, an oration on the dignity of man. Although the theses were never published, the *Oratio* . . . was permitted to appear in 1487. This pamphlet is the peak of Pico's early career, perhaps his whole scholarly output. The views expressed in it became emblematic images of Renaissance ideology.²⁰

According to the *Oratio* . . . there are two kinds of magic: one is harmful and is the work of demons, while the other is pure natural philosophy. The latter helps man to extend and exploit his potential to

the ultimate limits. The treatise starts with the famous saying of Hermes Trismegistus, “Magnum, o Asclepi, miraculum est homo,” and this is the maxim that urged Pico to venture into his philosophical investigation concerning the divine nature of man:

When I weighed the reason for these maxims, the many grounds for the excellence of human nature reported by many men failed to satisfy me—that man is the intermediary between creatures, the intimate of the gods, the king of the lower beings, the interpreter of nature, but little lower than the angels. [. . .] Admittedly great though these reasons be, they are not the principal grounds, that is, those which may rightfully claim for themselves the privilege of the highest admiration. For why should we not admire more the angels themselves and the blessed choirs of heaven? At last it seems to me I have come to understand why man is the most fortunate of creatures and consequently worthy of all admiration and what precisely is that rank which is his lot in the universal chain of Being—a rank to be envied not only by brutes but even by the stars and by minds beyond this world. (Section 1; Pico 1948, 223)

In the following sections he argues that the divine nature of man has roots in God’s desire to have a creature of universal potential who can fully appreciate the work of creation:

When the work was finished, the Craftsman kept wishing that there were someone to ponder the plan of so great a work, to love its beauty, and to wonder at its vastness. Therefore, when everything was done (as Moses and Timaeus bear witness), He finally took thought concerning the creation of man. [. . .] He therefore took man as a creature of indeterminate nature and, assigning him a place in the middle of the world, addressed him thus: “Neither a fixed abode nor a form that is thine alone nor any function peculiar to thyself have we given thee, Adam, to the end that according to thy longing and according to thy judgement thou mayest have and possess what abode, what form, and what function thou thyself shalt desire.” (Sections 2–3, 224)

This special status, the concentration of potential and possibilities, then ordain man to shape his fate with full freedom and even elevate himself directly to God:

We have made thee neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honor, as though

the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer. Thou shalt have the power to degenerate into the lower forms of life, which are brutish. Thou shalt have the power, out of thy soul's judgement, to be reborn into the higher forms, which are divine. (section 3, 225)

From this statement Cassirer postulated the novelty of the Renaissance world picture in comparison with that of the Middle Ages: the so-called man-centered ideology is nothing but the idea of man capable of *exaltatio*, of moving upward along the Great Chain of Being and becoming the partner of the Creator. Pico himself must have felt rapture from his own thoughts because the following passages reach an exalted poetical intensity:

O supreme generosity of god the Father, O highest and most marvelous felicity of man! To him it is granted to have whatever he chooses, to be whatever he wills. [. . .] And if, happy in the lot of no created thing, he withdraws into the center of his own unity, his spirit, made one with God, in the solitary darkness of God, who is set above all things, shall surpass them all. (section 4, 225)

After corroborating his thesis about the privileged place of man by citing the Bible and classical authors, he poses the question: "what ought we to do to achieve ascension?" Following the Apostle Paul and Dionysius the Areopagite he suggests that the first step is purification (cf. Völker 1958, *passim*). This will lead to illumination and perfection. Pico's argumentation is quite eclectic: the variety of his sources indicates that the new theology will have to be an amalgamation of the great world religions and that Christianity will have to be renewed with the help of classical philosophy. He refers to Jacob's ladder and the example of Job from the Old Testament, then he mentions the Egyptian mythology of Osiris to which he adds a few thoughts from Empedocles.

Then he outlines the hierarchy of human learning, setting up the following triad: moral philosophy—natural philosophy and dialectics—theology. This threefold division corresponds to the neoplatonic concept of sensual, rational, and intuitive knowledge. On the highest level one finds the Peace that springs from the understanding of the One and Primordial Truth, no matter whether it is the result of Christian, Pythagorean, or cabalistical meditation:

This is that peace which God creates in his heavens, which the angels descending to earth proclaimed to men of good will, that through it

men might ascend to heaven and become angels. Let us wish this peace for our friends, for our century. (section 14, 232)

Pico draws a parallel between the process of initiation in Moses and in the Greek mysteries before he comes to a conclusion by restating the program of ultimate sacred *exaltatio*:

Who would not long to be initiated into such sacred rites? Who would not desire, by neglecting all human concerns, by despising the goods of fortune, and by disregarding those of the body, to become the guest of the gods while yet living on earth, and, made drunk by the nectar of eternity, to be endowed with the gifts of immortality though still a mortal being? (section 16, 233)

The second part of the *Oratio* . . . , after having introduced the state of rapture through sacred illumination, is devoted to a detailed methodology of achieving the desired ascension to God. Here Pico supports Apollo's precepts derived from the oracle of Delphoi ("Nothing too much," "Know thyself," "Thou art" [i.e., the theological greeting, $\epsilon\omega$]); then he offers an imposing outline of various philosophical schools, beginning with the teachings of Pythagoras, Socrates, Chaldean magic, and Zoroaster, continuing with Christian philosophers (Augustinus, John Scotus Erigena, Thomas Aquinas, Albertus Magnus), the Arabs (Averroes, Alfarabi, Avicenna), and finishing with the Greek platonists (Theophrastus, Ammonius, Porphyry, Iamblichus, Plotinus, Proclus, and others). At this point he openly attests syncretism:

I have so prepared myself that, pledged to the doctrines of no man, I have ranged through all the masters of philosophy, investigated all books, and come to know all schools. Therefore, I had to speak of them all. (section 26, 242)

[. . .] This has been my reason for wishing to bring before the public the opinions not of a single school alone but rather of every school. (section 28, 244)

After this methodological introduction, Pico discusses in a detailed way his sources belonging to heterodox or apocryphal philosophical trends, such as the hermetic writings, Pythagorean mysticism, and the Jewish cabala. Finally he adds his own conclusions:

I have not been content to add to the tenets held in common many teachings taken from the ancient theology of Hermes Trismegistus,

many from the doctrines of the Chaldeans and of Pythagoras, and many from the occult mysteries of the Hebrews. I have proposed also as subjects for discussion several theses in natural philosophy and in divinity, discovered and studied by me. (section 29, 245)

Hereafter Pico summarizes his nine hundred theses which he orders in six groups: the first group covers the correspondences between Plato and Aristotle whom Pico does not see as irreconcilable as many of his contemporaries thought (section 29). The second group offers seventy-two new propositions concerning natural philosophy and metaphysics derived from the parallel study of both Plato and Aristotle (section 30). The third great topic is Pythagorean number mysticism (section 31); the fourth is the area of magic (sections 32–33); the fifth touches upon the cabala (sections 34–37); and, finally, in the sixth group Pico explains his own ideas concerning the prophetic verses of Orpheus and Zoroaster (section 37).

For our present concern, we should concentrate on the propositions relating to magic and the cabala. He continually emphasizes the difference between white and black magic, that is *mageis* and *goétia*. Here he cites Porphyry to assert that the word *magus* in Persian means the interpreter of the gods. From the history of white magic he mentions the ancients (Zalmoxis, Zoroaster, Plato, Apollonius, Hostanes, and Dardanus), the Arab Al-Kindi, and medieval authorities (Roger Bacon and Villiam of Auvergne). All of them practiced a magic that “rouses [the magus] to the admiration of God’s works which is the most certain condition of a willing faith, hope, and love” (section 33, 249). Pico uses a metaphor that reminds one of Ficino: “As the farmer weds his elms to vines, even so does *the magus* wed earth to heaven, that is, he weds lower things to the endowments and powers of higher things” (ibid.). Pico’s image suggests an ambition to join the sympathetic magic of the Middle Ages with the new, hermetic theology.

But how to avoid the mixing of the two magics, white and black? How can the magus preserve his purity during the concrete operations? This is to be achieved with the help of the mystical lore of the Jews, the cabala.

I come now to the things I have elicited from the ancient mysteries of the Hebrews and have cited for the confirmation of the inviolable Catholic faith. [. . .] Not only the famous doctors of the Hebrews, but also from among men of our opinion Esdras, Hilary, and Origen write that Moses on the mount received from God not only the Law, which he left to posterity written down in five books, but also a true and more occult explanation of the Law. (section 34, 250)

[In it t]here is the mystery of the Trinity, there the Incarnation of the Word, there the divinity of the Messiah. . . . (section 36, 252)

Although the *Oratio* . . . does not say more about the connection of magic and the cabala, from the *Conclusiones magicæ* one can see that for Pico it was the cabala that could ensure the safe handling of magic. The reason for this was that the cabala dealt only with the sacred names of God and the angels, with the sacred letters of the “holy tongue,” and so because of its medium could not turn in any dangerous direction.

As we know, John Dee had an 1532 edition of Pico’s nine hundred theses (R&W 974, B121). What could he have found crucial in them and in the introductory *Oratio* . . . ? To begin with, certainly the bold and daring spirit advocating philosophical and theological syncretism and at the same time fervently rejecting the charges that his experiments could be termed as black magic. Dee also might have been attracted by the lofty, sometimes nearly poetical diction of the introduction in describing the *exaltatio*—a style toward which he himself often tended. As for the theses, they were written in Dee’s favorite scientific genre, a series of theorems such as he used to express his ideas in the *Propædeumata aphoristica* and the *Monas hieroglyphica*. Furthermore, in Pico’s work he could find references to a mix of classical, Arabic, and Christian authors, and he also could gain inspiration to look into the hermetic writings as well as the cabala. Last, but not least, in the *Oratio* . . . one finds some of Dee’s crucial iconographical-ideological motifs, like the mention of Jacob’s ladder and several references to Enoch’s translation from earth to the throne of God and his conversations with angels.



To summarize, in the magical ideology of the Florentine neoplatonists, we can see that the texts I have reread as Dee’s possible sources were rich in theoretical observations and programmatic recommendations, although they provided little in the way of technological advice in practical directions. This could follow because of several reasons, including the natural caution of theologians and the fact that natural science in fifteenth-century Italy was not in the forefront of investigations. Thirdly, the neoplatonist orientation, in fact, worked against the pursuit of systematic experimentation, since Platonism always favored theoretical speculations and metaphoric expression as opposed to more rationalistic Aristotelianism. In this respect even Pico, who tried to reconcile Plato and Aristotle, is more a Platonist than an Aristotelian, at least in this early period of his career. Later, when he started criticizing judicial astrology, for example, his argumentation became more critical and analytical (*Disputationes adversus astrologiam divinatricem*, 1496).²¹

The sixteenth century brought significant changes in the status as well as in the practice of Renaissance magic. For a while the Scientific Revolution found it inspiring to incorporate magical ideas: this transitional period from the organic to the new mechanical world picture can be dated from the 1510s to Newton's synthesis at the end of the seventeenth century.

Beside the Scientific Revolution, other cultural-historical factors, such as the revolution in Renaissance art and esthetics, the great religious Reformation, the period of eschatological-chiliastic prophecies, and the information explosion resulting from printing, all contributed to the spreading and changing of magical concepts. In the next chapter I shall look at the symbolical-metaphorical systems of a few sixteenth-century magical thinkers—Trithemius, Agrippa, Paracelsus, and Postel—who belonged to the generation immediately preceding Dee and whose works seem directly to have influenced the intellectual development of the English Doctor.

5

Occult Philosophy, Symbolism, and Science

During the sixteenth century the pious and speculative magic that characterized the works of the earlier Renaissance humanists, such as the Florentine philosophers, radically changed from the enthusiastic study of the ancient texts containing the *prisca theologia* to an ambition to influence and manipulate the supernatural powers.

When recognizing this, one has to be careful not to jump to early conclusions. The changes did not occur as a line or development from Florentine hermeticism to Agrippan magic, as Frances Yates tried to make us believe. While undoubtedly appreciating the neoplatonist magi, the next generation also capitalized on dark medieval practices that were quite unimaginable to their humanist mentors. Later I shall propose a hypothesis as to why these changes took place, but first let us see some of the details of this new magical pattern in early modern European thinking.

TRITHEMIUS AND ANGEL MAGIC

John Dee admittedly found Trithemius' *Steganographia* to be the greatest inspiration in his own recourse to magical philosophy and theology. In 1562 he visited Leuven, one of his favorite cities, a center of learning which he had already visited several times before. Perhaps it is here that he wrote the unpublished "Cabbalae Hebraicae compendiosa tabella" (Roberts and Watson 1990, 76), which shows his rising interest in the cabala and angel theology. At that time he purchased manuscripts of

astronomical and astrological interest (R&W M119, M120), some books on Hebrew grammar (R&W 1600, 1612), and Jacques Gohory's deeply hermetical *De usu & mysteriis liber* (Paris 1550), which dealt with number symbolism and preserves Dee's annotations on the Monad. Probably this is the intellectual context from which the idea of the *Monas hieroglyphica* sprang and it must have been catalyzed by his acquaintance with the work of Trithemius, as we learn from Dee's letter written to his patron, Sir William Cecil, dated from Antwerp in February of the following year.¹

This letter is an excellent specimen of Dee's humanist style where personal information, scholarly speculations, and passages considering the politics of patronage are melded together:

Briefly to place before your eyes the chief of my requests, thus standeth my case. [. . .] Wherein our country hath no man hable to set furth his fote, or shew his hand: as in the science *De numeris formalibus*, the science *De ponderibus mysticis*, and the science *De mensuris divinis*: (by which three the huge frame of this world is fashioned) [. . .] after my long serche and study, great cost and travaile have fallen under my perseverance and understanding. (Dee 1854, 6–7)

The quoted passage clearly shows the directions of Dee's scholarly interest at that time: formal mathematics, occult mysticism, and the question of divine measures—all aspects that feature in the *Monas hieroglyphica*. In the following section Dee speaks about his own plans: he prepares to publish a work of his own but is still in search of a suitable printer. After politely asking for further sponsorship from Cecil, he comes to the most important piece of information:

Already I have purchased one boke, for which a thowsand crownes have ben by others offred, and yet could not be obteyned; a boke whose use is greater than the fame thereof is spread; the name thereof to you is not unknowne. The title is on this wise, *Steganographia Trithemij*. . . . (9–10)

We learn furthermore that he employed a Hungarian nobleman to copy this book, which ultimately would become a present to his patron: "I give unto your Honor, as the most precyous juell that I have yet of other mens travailes recovered" (11).

Johannes Trithemius (1462–1516), the Abbot of Sponheim, is one of the most important Renaissance thinkers who devoted himself consciously

to the study of angelology, seeking to syncretize the medieval traditions with that of the new neoplatonist philosophy.² At first sight his *Steganographia* (written in 1499 but published only in 1606) looks to be a work on writing systems and cyphers; in fact, is an interesting example of applied magic.³ In Trithemius' system, alchemy, cabalistical number symbolism, and magic are united and magic is interpreted as the means of *exaltatio*, the theologically justifiable mystical elevation to God.

This clearly seems to be connected with Pico's theory of magical illumination, but Noel Brann in his new monograph on Trithemius' magic differentiates among his sources according to Patristic and medieval demonology on the one hand and medieval and early modern defenses of magic on the other (1999, 13–33). Brann discusses Trithemius' demonological vision and occult vision in separate chapters, suggesting that his angelology had stronger ties to the medieval monastic heritage, while his complex occult philosophy was more the product of the Renaissance.

In a letter addressed to his humanist friend, Arnold Bostius, Trithemius himself heralded his *Steganographia* as follows:

[it will] teach very profound, marvelous, and incredible things to all who are ignorant of them, things which have never been heard of by this age. [. . .] If ever published, will be marveled at by the entire world. . .⁴

As he informed Bostius, the first book would deal with a hundred ways of secret writing, the second with ways of sending messages through great distances "without words, without writing, even without signs"; the third book would demonstrate a new and extremely fast way of teaching Latin; while the last book would be devoted to the transmission of thoughts from one person to another, totally secretly, even in the company of others.

The author had considerable misfortune with his letter to Bostius: because of the death of the addressee it was misdirected and became public, appalling many conservative church authorities, even humanists. A further blow was the visit of the famous French humanist and philosopher of the Great Chain of Being, Bovillus (Charles de Bouelles), to Sponheim, where Trithemius tried to convince him about his magical ideas. Bovillus, although not insensitive to the hermetic philosophy,⁵ seems to have disapproved totally of what was presented by Trithemius. As he wrote to their mutual friend, Germaine de Ganay, another humanist interested in magic, the unaccustomed names of spirits and the demonological procedures described in the *Steganographia* terrified him, and his overall conclusion was that Trithemius was "a magician who is not in the least

degree distinguished in philosophy.”⁶ In this letter he also went into details concerning the Abbot's angelic magic, which consisted of designating the names of spirits for conjurations according to various ranks (emperors, dukes, counts, and servants) and associating them with the twelve regions of the world as well as the forty winds of the universe. At this point Bouelles remarked that Trithemius seemed to him to be better representing the ancient demon-conjuring Zoroaster than the demon-shunning Christian saints.

Although Bouelles' critique was quite devastating to the reputation of Trithemius, one can imagine to what extent Dee, who possessed ten books by Bovillus including *De intellectu* in the 1510 edition (R&W 311), became interested in the author of the *Steganographia*. In fact, his hierarchies of angels in the *48 claves angelicae* (Dee 1584) and his invocations in the *Tabula bonorum angelorum*; *Fundamenta invocationum* (Dee 1588) had close kinship with the system of Trithemius.

Abbot Trithemius was not deterred from his devotion to angelic magic by the criticisms. Just the opposite, in his last years he went on defending, expanding, and explicating his magic in his autobiographical tract, *Nepiachus*, his appendix to his main work, *Clavis steganographiae*, and in various letters written to patrons and fellow scholars. Brann summarizes this last phase of Trithemius' career as follows: “The apologetic strategy adopted by Trithemius went beyond arguing for a mere toleration of magic by Christians, after removing magic from the exclusive domain of the demons, of putting it in the service of Christian theology. [. . .] In this more sublime sense, Trithemius determined, the essential affiliation of magic is not with the secular arts and sciences, but with the religious quest for God” (1999, 90).

In Trithemius' magical system, alchemy, magic, and cabalistical number symbolism are intermingled, and—similar to Pico's strategy—he defends magic by relegating it to the sphere of the highest intellectual activities. As he describes *exaltatio*:

The alchemists make promises with reference to compound bodies, but they err; they are deceived, and they deceive everyone who willingly listens to them. They want to imitate nature and to divide what is exclusively a whole, since they do not understand the basis of virtue and nature. [. . .] Our philosophy is not earthly but rather celestial so that we might perceive that highest principle, which we call God. [. . .] The mind is free; it does not follow motion, but rather a supercelestial principle by which it was created and by which it communicates so much. (*Epistolarum familiarum*, 1536, 90–93; quoted by Baron 1978, 95)

Trithemius had a discordant personality, similar to the other protagonists of my book who contributed to the development of Renaissance magic. On the one hand, he was a widely read and highly cultured humanist who also had a visionary, perhaps somewhat frantic mind, for whom the ultimate evidence could only be supernatural revelation. This dilemma could be associated with what Deborah Harkness calls the “crisis of the Book of Nature” (1999, 64–71). However, for Ficino, Pico, and also for Trithemius, this revelation did not result from sacred simplicity, but rather from the cognitive faculties of the human intellect. According to the train of logic of the following quotation, Trithemius appears as almost a forerunner of the rationalism of Hobbes and Locke, except, of course, for his clinging to the final revelation:

Study generates knowledge; knowledge bears love; love, likeness; likeness, communion; communion, virtue; virtue, dignity; dignity, power; and power performs the miracle. This is the unique path to the goal of magic perfection, divine as well as natural. (*Epistolarum familiarum*, 92; Thorndike’s translation, 1923–1958, 6:439)

The quotation embraces knowledge, *exaltatio*, and power, constituting a “holy trinity” of the magi. The scholarly way of illumination for Trithemius leads through mathematics and Pythagorean number symbolism, enriched by the numerology of the cabala. In this respect his main sources were Pico and the greatest Hebraist of the Renaissance, Reuchlin, who devoted two books to the occult mysteries of the cabala⁷ and to whom Trithemius referred as his mentor.

The speculative theology of Trithemius was built on a paradigm that aimed at developing the variety embedded in the duality of the world through the trinity into a sacred unity. The soul, aspiring toward this sacred sphere, could elevate itself to the metaphysical world only by comprehending the mysteries of nature, especially of numbers. Although, according to his letter to Ganay, quoted above, Trithemius seemed not to approve of practical alchemy, he extensively referred to the *Tabula smaragdina*, which he interpreted not simply as an alchemical recipe, but as a concise mystical cosmology. In this context he repeatedly used the term *reformatio magica*, “referring to a passage of the soul, on the model of alchemy, through a series of purgative stages to a state of godlike sanctity and ‘enlightenment’ ” (Brann 1999, 116). As we shall see, Dee, in the middle period of his career, employed similar syncretism in constructing the hieroglyphic monad, fusing mathematics and alchemy in order to achieve spiritual *exaltatio*.

One of Trithemius' last works could have influenced the later Dee in constructing his own vision of the angelic world. In 1508 the Abbot of Sponheim addressed a treatise to Emperor Maximilian of Habsburg⁸ in which explained the seven secondary gods or demons moving the seven planets and also offered prophecies concerning world history up to the twentieth century.⁹ Although Trithemius maintained that the human mind was free from the influence of the stars, in his scheme of planetary history (partly borrowed from the thirteenth-century Paduan alchemist Pietro d'Abano) each of the seven planetary spheres is governed by an angel who is also responsible over a historical period, lasting 354 solar years and four lunar months. The angels of the planetary spheres are as follows: Orifiel for Saturn, Anael for Venus, Zachariel for Jupiter, Raphael for Mercury, Samael for Mars, Gabriel for the Moon, and Michael for the Sun (Brann 1999, 134; Thorndike 1923–1958, 6:441). This scheme again may remind us of Dee's *De heptarchia mystica*. Although the Doctor employed different angel names, he also divided his angels into ranks of Kings, Princes, Subjects, and Servants, and one of his admitted aims was to learn about the future history of mankind.

Right after the time of writing his *De septem secundeis* in 1509, Trithemius received yet another visitor with whom he discoursed about magic and the occult sciences. The visitor was the still young German humanist Heinrich Cornelius Agrippa von Nettesheim, who a year later dedicated the first edition of his main work, *De occulta philosophia* (1510), to the aging master.¹⁰

AGRIPPA'S TRIPARTITE MAGIC

If Trithemius' magical experiments pointed much beyond the humble beginnings of Florentine Renaissance magic, Agrippa (1486–1535) could be termed as the Renaissance magus par excellence. He also relied in many respects on the achievements of his predecessors—ancient philosophers, medieval scholars, and contemporary humanists alike. Nevertheless he was able to create a unique system distinguishing him from everyone else dabbling in magic and cabalistical mysticism.

His main works show a curious chronological mismatch: the *De occulta philosophica* was written in 1510, but its definitive edition was published only in 1533, not much before Agrippa's death. His other major work, *De incertitudine et vanitate omnium scientiarum et artium atque excellentia verbi dei declamatio*, on the other hand, was published

twice before that and the paradoxical fact is that while *De occulta philosophia* was meant to be a huge primer in magic, the much slimmer and highly ironic *De incertitudine* . . . in many respects refuted and disavowed his other work published only two years later. Since the two books are almost exact opposites of each other, cultural historians have pondered why the author allowed the publication of his enthusiastic affirmation of magic to happen after he had expressed his scepticism about the topic (Keefer 1988, 618). Before examining this question, I would like to set myself to a general survey of *De occulta philosophia*, naturally concentrating on the theme of *exaltatio*.

De occulta philosophia

Following Dionysius the Areopagite, Agrippa maintained that the universum consists of three worlds: the elemental, celestial, and spirit-worlds. Agrippa classified magical operations according to these spheres, too. His system of magic, however, as Keith Thomas emphasized, needed not only the cosmos of the medieval *magia naturalis*, but also the emphases of Renaissance neoplatonism, such as the doctrine of the dignity of man and the classical notion that the spirit world and the elemental world could melt into each other: "The potentialities open to human ingenuity were greatly enhanced by the tide of Neoplatonism which swept through Renaissance Europe" (Thomas 1971, 265).

The first book of *De occulta philosophia* dealt with elemental, or natural magic, and mostly concerned itself with the sympathies inherent in the organic world model. Next to the questions of *magia naturalis*, however, already on the first pages of the book are references to magical *exaltatio*. Agrippa refers explicitly to magic in a more direct way than Ficino or Pico:

Seeing there is a threefold world, elementary, celestial, and intellectual, and every inferior is governed by its superior, and receiveth the influence of the virtues thereof, so that the very original, and chief Worker of all doth by angels, the heavens, stars, elements, animals, plants, metals, and stones convey from itself the virtues of his omnipotency upon us, for whose service he made, and created all these things: wise men [i.e. *magi*] conceive it no way irrational that it should be possible for us to ascend by the same degrees through each world, to the same very original world itself, the Maker of all things, and First Cause, from whence all things are, and proceed; and also to enjoy not only these

virtues, which are already in the more excellent kind of things, but also besides these, to draw new virtues from above. Hence it is that they seek after the virtues of the elementary world, through the help of physic, and natural philosophy in the various mixtions of natural things, then of the celestial world in the rays, and influences thereof, according to the rules of astrologers, and the doctrines of mathematicians, joining the celestial virtues to the former: moreover, they ratify and confirm all these with the powers of divers intelligencies, through the sacred ceremonies of religion. (1.1; Agrippa 1997, 3)¹¹

When discussing the connections of natural sympathies and the spirit world, Agrippa arrives at the question of talismanic magic already treated by Ficino. For example, if you want to capture the power of the Sun, seek those things that are solar:

amongst vegetables, plants, metals, stones, and animals, these things are to be used, and taken chiefly, which in a solary order are higher. So thou shalt draw a singular gift from the Sun through the beams thereof, being seasonably received together, and through the Spirit of the World. (1.34, 105)

Chapter 37 summarizes the system of the Great Chain of Being, giving at the same time an exact definition of magic. Citing the Platonists, Hermes Trismegistus, and Jarchas the Brahmin,¹² he states that everything existing in the elementary world has a counterpart in the celestial sphere, too. The middle nature, or quintessence that keeps together the Chain of Being, is generated in turn by the ultimately superior highest Archetype:

Now the first image of God is the world; of the world, man; of man, beasts; of beasts, the zeophyton i.e. half-animal and half-plant; of plants, metals; of metals, stones. And again in things spiritual, the plant agrees with a brute in vegetation, a brute with a man in sense, man with an angel in understanding, an angel with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, the senses at last to things. (1.37, 110)

This chapter also emphasizes the bi-directional nature of this organic communication, which suggests the understanding of the entire cosmos as a homogeneous whole. This homogeneity is exploited by magic:

Hence everything may be aptly reduced from these inferiors to the stars, from the stars to their intelligences, and from thence to the First cause itself; from the series, and order whereof whole magic, and all occult philosophy flows. (ibid.)

As we shall see, John Dee spoke about the cosmos as a well-tuned lyre on which the magus can play. His thought might go back to Agrippa, who also states in Chapter 37 that

For so inferiors are successively joined to their superiors, that there proceeds an influence from their head, the First Cause, as a certain string stretched out [. . .] of which string if one end be touched, the whole doth presently shake, and such a touch doth sound to the other end, and at the motion of the inferior, the superior also is moved, to which the other does answer, as strings in a lute well tuned. (1.37, 111)

Based on the doctrine of sympathies, then, natural magic can manipulate powers from this world as well as from the world of demons (1.39). Witchcraft using magical power, the wearing of magic rings and amulets, even the some practices of raising the dead are treated under this field of occultism (1.42–48).

After discussing the general features of the tiers of the cosmos, Agrippa comes to treating of the microcosm, man. Here he speaks of those human faculties that are capable of magical operations. Among others, he mentions the power of dreams that arise either from the memories of real experiences or can be sent by spiritual agencies. As a consequence, our emotions may greatly intensify even to the extent of changing our physical shape, transposing our body to faraway places or influencing magically other human beings. He underscores here the communicative power of language:

It being showed that there is a great power in the affections of the soul, you must know moreover, that there is no less virtue in words, and in the names of things, but greatest of all in speeches. (1.69, 211)

Uttered words have magic power, especially proper names: “That proper names are very necessary in magical operations, almost all men testify” (1.70, 213). Stronger than proper names are “sentences,” such as enchantments, invocations, orations, conjurations, and the like (1.71). Book One closes with a review of these, which are treated again under ceremonial magic in Book Three.

Book Two starts with a discussion of mathematical magic, and discusses the power of numbers:

Severinus Boethius saith, that all things which were first made by the nature of things in its first age, seem to be formed by the proportion of numbers, for this was the principal pattern in the mind of the Creator. Hence is borrowed the number of the elements, hence the courses of times, hence the motion of the stars, and the revolution of the heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and sublime virtues. (2.2, 237)¹³

Mechanics and optics are based on abstract mathematical science and are capable of creating wonders. Such were the automata of Dedalus, the speaking statues of Hermes Trismegistus,¹⁴ the flying wooden dove of Arthita, and all the optical miracles reported by classical and medieval authorities (2.1). This enthusiasm for mechanics and optics would be very important in forming John Dee's *Mathematical preface*, too. Dee himself created such a "mechanical wonder," a flying scarabeus that was used at a school drama performance in Cambridge and earned for its creator the fame of "conjuror," as Dee often complained (e.g., Dee 1851, 5).

This Agrippan *magia naturalis* is the territory that links theological magic with the new, rising, natural sciences. This is the terrain in which the occult fantasies of Roger Bacon through to Leonardo da Vinci, della Porta, and Francis Bacon were almost freely mixing with surprisingly rational propositions. Take, for example, Agrippa's sober remark:

Therefore [people] seeing any wonderful sight, do impute it to the Devil, as his work, or think it is a miracle, which indeed is a work of natural, or mathematical philosophy. [. . .] But here it is convenient that you know, that as by natural virtues we collect natural virtues, so by abstracted, mathematical, and celestial, we receive celestial virtues, as motion, life, sense, speech, soothsaying, and divination, even in matter less disposed, as that which is not made by nature, but only by art. (2.1, 234)

The second part of the quotation also shows that rationally approachable natural science only partially excites Agrippa. His main concern is the manipulation of natural and supernatural forces by magical means, which in this chapter he identifies with abstract, mathematical formulas. And since the most divine kind of numerology is the cabala, Book Two exten-

sively deals with the possibilities of synthesizing Christian philosophy and Jewish number symbolism. Chapter 2.27 offers a memorable image of the microcosm, based on mathematical-poetical iconography:

Seeing Man is the most beautiful and perfectest work of God, and his image, and also the lesser world; therefore he by a more perfect composition, and sweet harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, elements, and all other things which are of composition. [. . .] From hence all the ancients in time past did number by their fingers, and showed all numbers by them; and they seem to prove that from the very joints of man's body all numbers, measures, proportions, and harmonies were invented; hence according to this measure of the body, they framed, and contrived their temples, palaces, houses, theaters; also their ships, engines, and every kind of artifice. [. . .] Moreover God himself [. . .] made the whole fabric of the world proportionable to man's body; from hence it is called the great world, man's body the less. (2.27, 345)

Book Three of ceremonial magic begins with passages emphasizing the importance, power, and usefulness of religion. Interestingly, Agrippa does not classify magic within the larger system of religion, just the opposite: "The religious operation obtains no less efficacy which oft-times of itself alone is sufficiently powerful for us to obtain this deifying virtue . . ." (3.3, 449). And, of course, needless to say, magic in association with religious rites has no other purpose than to achieve the *exaltatio*:

Now we will declare a mystical and secret manner, necessary for everyone who desireth to practice this art, which is both the beginning, perfection, and key of all magical operations, and *it is the dignifying of men* to this so sublime virtue and power, for *this faculty requireth in man a wonderful dignification*. (3.3, 448; emphasis mine)

Since a true magus needs to know God as much as possible, lengthy theological discussion is inserted here on the nature of God, on his names and their power (3.12), about the heavenly spirits (3.15), then of about three types of intelligences and *daemons* (undoubtedly based on Iamblichus and Proclus, cf. 3.16) and the types of malevolent demons (3.18). In discussing Dee's angel magic, it will be useful to return to these chapters for further scrutiny. Another chapter on the language of angels also points toward Dee's occultism. This language, according to the ancients, could

be nothing but Hebrew, since "that was the first of all, and came from heaven, and was before the confusion of languages in Babylon [. . .] and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth always continue inviolated" (3.23, 530). As opposed to the above view, Agrippa speaks about the angelic language without trying to tie it to any existing human idiom: "that instrument, whatsoever the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the apostle Paul the tongue of angels" (ibid.).

As for concrete magical operations, the magus needs to be in contact mostly with inferior spiritual orders. Agrippa, just like Faustus in the legend, was most interested in the possibility of regulating natural forces by occult means:

I have seen and known some, writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water frog, and had muttered over some verse, the frog being let go in the water, rains and showers presently followed. I saw also the same man¹⁵ inscribing the name of another spirit whith the seal thereof in the hour of Mars, which was given to a crow, who being let go, after a verse muttered over, there followed horrible thunders with thick clouds. Neither were those names of spirits of an unknown tongue, neither did they signify anything else but their offices. Of this kind are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel. . . (3.24, 532)

Since Agrippa devoted all three of his books to the overlapping systems of the macro- and the microcosms, Book Three also has chapters relating directly to man. While Book One discussed the elemental composition of the body and Book Two pondered the mystical numerology of its proportions, Book Three concentrates on the act of creations and on the power of the human intellect. The ideology of this part follows quite closely Pico's *Oration*, adding to it the description of concrete magical procedures.

The creation of man is presented more on the basis of the *Corpus hermeticum* than on the Bible. Agrippa's man is strong and determined, before everything he needs to know himself (as if following the ancient Platonic advice: know thyself!)—but this knowledge should lead to the perfect knowledge of God, too: "Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose image he was made" (3.36, 580). The process of

deification, or *exaltatio*, is compared here to spiritual alchemy, the kind of transmutation already mentioned by the Arabic philosopher, Geber:

And Geber in his Sum of Alchemy¹⁶ teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but how much the more everyone shall know himself, by so much operateth greater and more wonderful things, and will ascend to so great a perfection, that *he is made the son of God, and is transformed into the image which is God, and is united with him, which is not granted to angels*, the world, or any creature, but to man only. (3.36, 580; emphasis mine)

The hermetic *exaltatio* of Ficino and Pico here is explained with the precision of a scientist:

Man being united to God, all things which are in man, are united, especially his mind, then the spirits and animal powers, and vegetative faculty, and the elements are to the matter, drawing with itself even the body [. . .] even until it be glorified into immortality. (3.36, 580)

From this special status of man it follows that it is difficult to learn about the nature of the two components of his existence: the immortal soul and the mortal body. It is especially difficult to find out what happens to these after death. Agrippa devotes a number of chapters to the theories concerning the immortality of the soul and he touches upon those instances when dead souls cannot rest and return to this world. The magical aspect of this problem, according to Agrippa the highest degree of ceremonial magic, is the calling of these spirits by magicians for help in various worldly matters: "By what ways the magicians and necromancers do think they can call forth the souls of the dead" (3.42). It was especially because of this part of *De occulta philosophia* that Agrippa was known in the Renaissance as a sorcerer and a dangerous heretic. This must be the reason why he became Faustus' teacher in Marlowe drama and why a notorious sixteenth-century compendium of black magic was published as "The Fourth Book of Cornelius Agrippa." This book came out sometime after Agrippa's death, and scholars have ruled out that he could have written it. Johann Weyer, the "doctor of witches," also rejected this possibility. "The Fourth Book" nevertheless relies on Agrippa's genuine work and this similarity must have contributed to the bad reputation of the German humanist.¹⁷

John Dee's library catalogue proves that he possessed the 1550 Basel edition (R&W 742) which contained the spurious "Fourth Book" as well as

other important treatises on ceremonial magic, such as Peter of Abano's *Heptameron*, "Ratio compendiarie Magiae naturalis ex Plinio," "Disputatio de Fascinationibus," "De incantatione et Adiuratione, Epistola incerti authoris," Trithemius' Apologetical Letter from the preface of his *Steganographia* as well as his *Octo questionum*, and, finally, "Diversa divinationum genera." To put it simply, quite a primer in magical and divinatory practices.¹⁸

According to the literature of magic, *necromantia*, or the calling of dead spirits, belongs without dispute to the terrain of black, diabolical practices. Agrippa himself wrote so in *De occulta philosophia*, yet in spite of this, he treats the subject at suspicious length. He classifies necromancy into two categories: *nekyomantia*, which raises the dead body and employs the blood of the deceased, and *skiomantia*, in which case only the shadow of the spirit is invoked.

To conclude, it worketh all its experiements by the carcasses of the slain, and their bones and members, and what is from them, because there is in these things a spiritual power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the similitude and propriety very familiar: by whom the necromancer strengthened by their help can do very much in human and terrestrial things, and kindle unlawful lusts, cause dreams, diseases, hatred and such like passions. (3.42, 606)

Witches, says Agrippa, can easily use these unfortunate souls "for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devilish charms" (ibid.).

After having plunged into the appalling details of black magic, Agrippa then returns to sacred theurgy and tries to include even the act of raising the dead within the highest level of white, ceremonial magic:

He which would restore the souls truly to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished. [. . .] To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to man but to God only, and to whom he will communicate them, as to Elishai who raised up the son of the Shunamite; so also Alcestis is reported to have been raised by Hercules; and Apollonius Tyanensis restored a dead maid to life. (3.42, 606)

The general conclusion of the monumental work restates the sacred and dignified nature of magic, which aims at using the secrets of nature for the glory of the Creator. On the one hand, Agrippa mentions magic as a kind of natural science, requiring systematic research:

Some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who are more acutely contemplating these things which are written, and diligently searching, may obtain the complete rudiments of the magical art. (3.65, 677)

On the other, however, he emphasizes the need for purity because the secrets of the art coded in special symbols cannot be comprehended otherwise. Those who are deserving will be rewarded with incredible gifts: “those virtues will appear to you, which in times past Hermes, Zoroaster, Apollonius, the others, who wrought miracles, obtained” (ibid.).

Although, according to some scholars, Agrippa’s work lacks originality and is in many places confused and fragmentary, one can consider it the most comprehensive, encyclopedic *summa* written in the Renaissance. In it the author tried to present whatever he could gather from a great many different traditions of magic: classical sympathetic magic and demonology, late Hellenistic hermeticism, Arabic magic, medieval *magia naturalis*, and ceremonial magic framed by the ideology of Florentine Neoplatonism, especially its doctrine of *exaltatio* and the dignity of man.

Like most humanists, Agrippa included a great many examples in his work which are rather surprising for the modern reader. It seems that, like other humanists, the author had no scruples about the tales and anecdotes of the classical authorities. The stories of Pliny and other unreliable sources make a sharp contrast to Agrippa’s own serenity and lofty enthusiasm.

Agrippa’s magic is perhaps more a theology than natural science; nevertheless, it shows a great deal of rationality and analytical faculty in discussing many questions (see the chapters on mechanics and optics and on language and the psyche). Intellectual historians belonging to the Warburg school tried to approximate Agrippa’s magic to science and discuss it as a subchapter in the history of Renaissance natural philosophy, a grounding of the Scientific Revolution (cf. Yates 1964, and 1979, 37–49; Debus 1978, 13, 19; Webster 1982, 27), but one should note that by the 1980s this opinion became greatly refined.¹⁹ During the hermeticism debate, science historians argued that the occult philosophy played only a marginal role in

the development of the Scientific Revolution. Though it may be true from a strictly scientific viewpoint, the general intellectual historian still feels bemused by Agrippa's occasional efforts to draft hypotheses in a clear and concise language. On these occasions he also shows his irony which gleams like that of the greatest humanists:

According to the opinion of Synesius, seeing there are the same accidents to things, and like befall like; so he which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, event, and as Aristotle saith, the memory is confirmed by sense, and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little and little, arts and sciences are obtained. After the same account you must conceive dreams. [. . .] By this means shall a diviner be able by little, and little to interpret his dreams, if so be nothing slip out of his memory. (1.59 "Of divination by dreams," 186)

This humanist irony occasionally appears in the chapters of *De occulta philosophia*, but its real feat can be observed in his other famous work, *De incertitudine et vanitate omnium scientiarum*. Although the latter does not appear in Dee's library catalogues as a separate item, it is difficult to imagine that—with several copies of *De occulta philosophia*—he would not have known about it, especially since many chapters of *De incertitudine . . .* were attached as appendix to *De occulta . . .* (under the title: "The censure or retraction of Henry Cornelius Agrippa, concerning magic, after his declamation of the vanity of sciences, and the excellency of the word of God," Agrippa 1997, 689).²⁰ Since *De incertitudine . . .* also exercised great influence on the imagination of the sixteenth century, I shall discuss it, too.

De incertitudine et vanitate omnium scientiarum

Charles Nauert devoted a voluminous study to the philosophy of Agrippa and developed the following thesis as the backbone of his argument: the appearance of magical themes in Renaissance philosophy displayed the crisis of early modern thought and the very same crisis can be detected in the fact that Agrippa's two main works were so much the opposites of each other (cf. Nauert 1965). Nauert's monograph was written at the height of the so-called mannerism debate that characterized the 1960s

and early 1970s.²¹ At one point in this debate even the whole Reformation was interpreted as a crisis phenomenon of the Renaissance. I do not think that the entirety of Agrippa's magic could be interpreted as a product of crisis; rather, *De occulta philosophia* represents one of the peaks of the occult philosophy as developed by the sixteenth century. If we speak about crisis, I see it in one specific area, indeed. Although Agrippa and others tried to meticulously separate white from black magic, that proved to be a futile effort and subsequently led to a feeling of uncertainty and discomfort. Combined with other aspects of the growing intellectual crisis toward the end of the sixteenth century, these opinions can naturally be interpreted as characteristic features of mannerism.

In any case, when trying to find clues for the contradictions in Agrippa's work we must proceed to a more refined micro-analysis of *De incertitudine*. . . ²²

The general tone of the work, which consists of over one-hundred short chapters, is sarcastic irony, found first in the preface where the author compares himself to Hercules, brave enough to attack the sciences. And he is aware of the expected consequences:

I well perceive what a bloody battle I have to fight with them hand to hand, and how dangerous this fight will be, seeing that I am beset on every side with an army of so mighty enemies. O with how many engines will they assail me, and with how many shames and villainies will they load me? [. . .] The obstinate Logicians will cast against me infinite darts of syllogisms; the long-tongued Sophisters, which wrest to every part their talk, with intricate snares of words, like a bridle, will stop my mouth. The Musicians with their many tunes will make me a laughing stock through the streets, and with jarring sounds and unpleasant ringing of pans, basins and dishes will trouble me more than they are wont at their weddings which be twice married [. . .]. The vain worker in the art Perspective will engrave and depaint me more brutish and deformed than an ape, or Thersites; [. . .] the monstrous Gunner will cast against me the revenging flames of Jupiter, and the fire of lightning. [. . .] The monstrous Magicians will transform me, as it were another Apuleius or Lucian, into an ass, yet not of gold, but perchance of dirt. The black Necromancer will persecute me with spirits and devils; [. . .] the circumcised Cabalists will wish me their fore-skin; [. . .] the almighty Bishops will reserve my sins for everlasting fire. [. . .] The obstinate Divine Sophistical Doctors will call me heretic, or compel me to worship their idols; our grim masters will enforce me to recant. . . . (Agrippa 1575, Av-iAii^v)

In the second half of the preface Agrippa reveals his motivation in attacking all the human sciences:

Now, Reader, thou perceivest through how many dangers I shall pass. Yet I hope easily to escape these assaults if you, supporting the truth, and setting envy apart, shalt come with a gentle mind to the reading of these things. Beside this, I have the Word of God wherewith to defend myself. [. . .] Furthermore, in many, and almost in all places of study, a perverse custom and damnable use is grown, in that they bind with an oath the scholars which they receive to teach, never to speak against Aristotle, Boethius, Thomas, Albert, or against any other of their scholars, being accounted as a god, from whom if a man differ a finger breadth in thought immediately they will call him heretic, a sinful person. [. . .] These then so unadvised giants and enemies of the holy scriptures are to be assaulted, and their fortresses and castles ransacked; and to declare how great a rashness and presumptuous arrogance it is to prefer the schools of philosophers before the Church of Christ. (Ai^v)

After this strictly orthodox introduction, he rejects scientific research in general. Referring to the doctrines of deification that several authors associate with the advancement of learning, Agrippa states that learning plays no part in salvation and in fact hinders it. He provides two arguments: since all sciences are based on certain basic principles, without those knowledge collapses, meaning that finite investigation cannot grasp the infinite truth. Furthermore, all scientists are tyrants, who enforce their opinion on men rather than offering honest and convincing reasoning.

In a similar style, the following chapters condemn logic, natural philosophy, politics, church government, medicine, law, even theology:

Lastly it resteth to speak of divinity. [. . .] But let us speak first of scholastical divinity, which doctrine was first made by the Sorbonistes of Paris, with a certain mixture of God's worde and philosophical reasons, fashioned like two bodies, as if were of the Centaurs kind. [. . .] Hereof it is come to pass that the high science of school divinity is not free from error and naughtiness, so many sects, so many heresies have the wicked hypocrites and hair-brained sophisters brought up. (chapter 97, 168^v–171^v)

In the middle of the work several chapters are devoted to the magical arts. These (chapters 41 through 48) were also appended to the 1533 edition of *De occulta philosophia*, perhaps to camouflage the radicalism of

that work. Interestingly, although he criticizes the practices dealing with magic, he finds little condemnable in the principles of the occult arts. “Of Magic in general” Agrippa says:

Magic therefore comprehending all philosophy, natural and mathematical, joins the powers of religions to them. Hence also they contain in them goetia, and theurgia, for which cause many divide magic into two parts, viz. natural and ceremonial. (chapter 41, quoted from Agrippa 1997, 689)

The greatest danger of magic, he says furthermore, is that even if it is practiced without the intention of *goetia* or necromancy, wicked spirits may arise instead of the invoked angels. As we shall see, Casaubon argued similarly when condemning John Dee’s angel magic. Although Agrippa is more permissive concerning theurgy, he finally calls it futile: “Now many think that theurgia is not unlawful, as if this be governed by good angels” (chapter 46, Agrippa 1997, 699). Interestingly, he cites Porphyry to deny the possibility of magical *exaltatio*:

Of this theurgia, or magic of divine things, Porphyry disputing at large, at length concludes that by theurgical consecrations the soul of man may be fitted to receive spirits, and angels, and to see God: but he altogether denies that we can by this art return to God. (ibid.)

Here he mentions his own *De occulta philosophia* which he interprets in a new light: “Here is great need of caution, as we have lately discoursed at large in our books of Occult Philosophy” (ibid.). In fact, as I have quoted, in *De occulta* . . . he spoke about magical deification—and the cabala—in the loftiest tone. Here he calls it “pernicious superstition, by the which they gather at their pleasure, defaming the Scriptures, they calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief” (chapter 47, Agrippa 1997, 701–02). Let us remember that in the second book of *De occulta* . . . Agrippa did his best to fuse Christian number symbolism and the cabala, developing complicated tables of the principal sacred numbers, always giving the corresponding Hebrew letters, too (“The name of Jehovah with ten letters collected; The name of Jehovah with ten letters extended . . .” 2.12, Agrippa 1997, 288).

The title of chapter 100 in *De incertitudine* . . . is “De verbo Dei” and admits only the Scripture as the receptacle of truth. However, as

Keefer observes, Agrippa does not speak merely about the truth of the Word (that is, Christ, the *Logos*), he also introduces here the concept of a type of illumination which the occult sciences can substitute. To be precise, this illumination can fulfill what magic is incapable of:

[This faith] truly is much higher and more stable than all the credulity of human sciences by as much as God himself is more exalted and more truthful than men. Nay rather God alone is truthful, and every man a liar. [. . .] Indeed God alone contains the fountain of truth, from which he must drink who desires true doctrines: since there is not, nor can be had, any science of the secrets of nature, of the separate substances, much less of God their author, unless it is revealed by divine inspiration. (chapter 100, Agrippa 1575, 177^v)

The quotation suggests that faith is not the ultimate goal, rather a means that opens the gates of sacred illumination and allows man to peep through this entrance into the supernatural world. A passage from chapter 98 seems to confirm this reading. Here Agrippa writes of interpretive theology, acknowledging that he himself does not belong to those elect who have this divine gift. He can only interpret the prophecies, thus trying to get nearer to God. There are, however, more ways than one to interpret prophecies. Agrippa rejects “defining, dividing, and compounding” Aristotelians because God “cannot be defined, or divided or compounded” (quoted by Keefer 1988, 634). The more acceptable way lies

midway between this and the prophetic vision, which is the agreement of the truth with our purged intellect, like a key with a lock. As our intellect is most desirous of all truths, so it is perceptive of all intelligibles, and therefore it is termed the passive intellect [*intellectus passibilis*] by which even if we do not perceive in a full light the things which the prophets set forth, nonetheless the gate is opened to us, [. . .] and it is granted us to read and understand, not with outward eyes and ears, but to perceive with better senses, and with the veil taken away. . . . (Chapter 98, Agrippa 1575 71^v-172)²³

The allusions to the New Testament are obvious here,²⁴ but the reader well versed in hermetic literature can immediately add a complementary text from chapter 13 of the *Corpus hermeticum*, the so-called hymn of light:

Powers within me, sing a hymn to the one and the universe. Sing together, all you powers within me, for I wish it. Holy knowledge, you

enlightened me. [. . .] I thank you, god, power of my energies; through me your word hymns you; through me, O universe, accept a speech offering, by my word. (13.18; Copenhagen 1992, 53)

Chapter 102 of *De incertitudine* . . . is a perplexing digression on the praise of asses (*Ad encomium asini digressio*). Here Agrippa praises the simple ass on which Jesus rode into Jerusalem. Knowledge is the invention of the Serpent, so it is reasonable that Christ invited no rabbis and learned priests as his apostles, rather simple working men who themselves were “asses.”

The conclusion of the work also refers to the asses, and Agrippa calls the pious reader thus:

Wherefore O ye asses, [. . .] be you loosed from the darkness of flesh and blood. If ye desire to attain to this divine and true wisdom, not of the tree of the knowledge of good and ill, but of the tree of life, cast aside the sciences of man. Now entering not into the schools of philosophers and sophisters, but into your own selves, ye shall know all things: for the knowledge of all things is compact in you. . . . (Peroratio, Agrippa 1575, 186)

After putting on this tone of the propagator of holy simplicity and naive illumination, in the last paragraph Agrippa takes yet another turn. By alluding to the wisdom of Solomon and the apocryphal Book of Wisdom, he echoes the hermetic teachings once more:

It is he that hath given me the true knowledge of those things which are, that I might know the disposition of the compass of the earth, the virtue of the elements, the beginning, consummation, middle, and revolutions of times, the course of the year, the disposition of the stars, the natures of living creatures, the anger of beasts, the force of the winds, the thoughts of men, the difference of plants, the virtue of roots, and finally I have learned all things which be hidden or unknown, for the Artificer of all things hath taught me wisdom. (Peroratio, Agrippa 1575, 187^v)²⁵

What is this if not a reminiscence of the *exaltatio* of the magus? This biblical locus, not entirely fitting in with the general tone of *De incertitudine* . . . , makes us aware of Agrippa's possible multiple intentions, showing the work to be much more complex than it looks at first sight. This becomes even clearer if we discover with Keefer Agrippa's conscious misquoting: “In the Vulgate the last words of this passage are

'omnium enim artifex docuit me sapientia.' Agrippa, adding one letter, writes 'sapientiam'—and wisdom becomes, not his teacher, but the content of what he is taught, not an aspect of God, but an instrument of his own desire for power over nature" (Keefer 1988, 640).

After this one could ask if Agrippa really became a sceptic, or rather had he something to hide on the pages of *De incertitudine* . . . ? Pondering this question, Frances Yates noticed some interesting textual parallels (1979, 42–44). She mentioned *The Golden Ass* of Apuleius where the hero has to turn into an ass to rid himself of earthly drag before entering mystical initiation. Similarly, Agrippa leaves behind secular sciences before the sacred illumination. Yates entertained the thought that Agrippa's ambivalent attitude in *De incertitudine* . . . could be interpreted as covert subversion. There were too many attacks against him with charges of black magic, so with a witty humanist treatise he discredited the branches of scholasticism unappreciated by the new learning. With this he testified to his Christian faith and orthodoxy.²⁶ The rejection of traditional sciences by no means guaranteed pious orthodoxy. Faustus, in Marlowe's drama, does something similar and his arguments in his first soliloquy are quite close relatives of Agrippa's sarcastic criticism. Still, out of desperation, Faustus ends up making a pact with Satan. In the light of this possible outcome of the disillusionment with the human sciences, Agrippa's subversion gains unresolved significance.²⁷

Agrippa's scepticism could be rooted in, at least partly, the humanist literary traditions, too. In this respect two possible parallels can be mentioned. The first is Cusanus' *De docta ignorantia* (*Of learned ignorance*, written in 1440), which explains in a quasi-naïve manner that learned ignorance "is a practice and style of mystical contemplation that depends upon a prior commitment to rational knowledge and to the investigation of nature" (Koenigsberger 1979, 125). The second parallel is the *Praise of Folly* (*Encomium moriae*, 1511), written by Agrippa's contemporary and fellow-humanist, Erasmus of Rotterdam. In the *Praise of Folly* Erasmus mocked monastic life as well as scholastic sciences in a manner quite similar to *De incertitudine* . . . The allegorical woman personifying Folly discredits not only the corruption of the church and the stupidity of the monks, but she also rejects sciences from grammar through mathematics to magic. The conclusion of the work is again similar to that of Agrippa: the only firm truth can be found in the Gospels. Erasmus also entertains thoughts on sacred illumination; here he speaks of the "madnesses" of Plato and his concept of illumination is not far from the concepts of Ficino and Pico discussed earlier.²⁸

One can also see interesting biographical connections between Erasmus and Agrippa. While the former was working on the *Praise of Folly* in the house of Thomas More near London, Agrippa also traveled in England (1510). There is no evidence that the two humanists met at that time but later they corresponded on various occasions. In 1530 Erasmus recommended to Agrippa a student who wished to pursue studies in the occult philosophy. In this letter Erasmus also mentioned that he had heard of *De incertitudine* . . . as a “bold work.” Agrippa quickly answered, calling himself an Erasmian and a faithful Christian, and asked for Erasmus’ opinion about his work. The scholar of Rotterdam replied only three years later, already after the publication of *De occulta philosophia*. Erasmus politely praised Agrippa’s scholarship, but made his intention clear that he would not be involved in the debate concerning the German’s magical work.²⁹ In this correspondence we see an Erasmus different from that younger and more enthusiastic scholar who had passionately defended the Christian-cabalist Reuchlin a few decades ago—at about the time when he himself had alluded to neoplatonic *exaltatio* in the *Praise of Folly*. By the 1530s he had become distrustful of number symbolism and other magical and mystical practices.³⁰

We have come closer to the ideological context and the literary models of *De incertitudine* . . . , but so far we have not been able to explain Agrippa’s strategy in publishing his two works in the described manner. His argumentation quite certainly rules out that his purpose with *De incertitudine* . . . was merely to open an ideological safety valve, although the 1533 edition of *De occulta* . . . , especially its paratext, the various prefaces and dedications, definitely reveal some ironic and subversive gestures. In the general preface, “To the Reader,” Agrippa emphasizes that *De occulta* . . . was a product of his foolish youth: “I wrote this being scarce a young man, that I may excuse myself, and say, whilst I was a child, I spake as a child, I understood as a child” (Agrippa 1997, lii). Realizing what logical question would arise from this remark, he immediately puts it up himself: “You may blame me again, saying, behold though being a youth didst write and now being old hast retracted it; what therefore hast thou set forth?” (ibid.). Then he tries to convince the reader that his only purpose with the late publication was to eliminate the danger resulting from the circulation of corrupted manuscripts and prints.

As opposed to this, in his next preface, dedicated to Prince Hermann, Archbishop of Cologne, Agrippa presents his work as a valuable gift to the patron, which has been amended: “You have therefore the work, not only of my youth, but of my present age, for I have corrected many

errata, I have inserted many things in many places, and have added many things to many chapters" (Agrippa 1997, lx).

Swinging in the opposite direction, in the first chapter, Agrippa humbly says, again:

I know not whether it be an unpardonable presumption in me, that I, a man of so little judgement and learning should in my very youth so confidently set upon a business so difficult, so hard, and intricate as this is. (1.1; Agrippa 1997, 3)

And, as we already know, in the ensuing several hundred pages of the book the author provides an elaborate and lofty encomium of the magical arts concluding with the appendix, which is his retraction of magic, using the chapters from *De incertitudine*. . . .

I think that among scholars dealing with this problem Michael Keefer has come nearest to a solution. He has introduced an ingredient in the examination of intellectual magic that has not been much discussed previously, but which I myself find central for the understanding of the occult philosophy, including John Dee's seemingly paradoxical thoughts.

The first element in Keefer's argument is that both of Agrippa's works concentrate on the same notion: the mystical rebirth and the revelatory, illuminative understanding that leads man in his earthly life to comprehend God. To put it simply, the question of *exaltatio*. In this respect Agrippa found a corresponding harmony between the Gospels and the hermetic treatises: for him Matthew, Saint Paul, the fourth and thirteenth tracts of the *Corpus hermeticum*, Plato and Plotinus, and also some medieval mystics spoke of the same thing. As Keefer propounds, in respect to the *exaltatio*, the two works of Agrippa show only a seeming contradiction. The real dilemma for Agrippa must have come, Keefer continues, when he discovered yet another source aspiring for revelatory rebirth, but this source was terrifying and detestable for the devout philosopher. This line of magic pointed toward the Faust legend and its archetype, the story of Simon Magus.

Simon is mentioned in the Acts of the Apostles as somebody who tries to purchase for money the knowledge bestowed by Jesus upon the Apostles. Peter, however, calls him a charlatan and chases him away (Acts 8:9–25). Here we also learn that Simon "used sorcery, and bewitched the people of Samaria, giving out that himself was some great man" (Acts 8:10). The people, entirely taken with him, believed that "this man is the great power of God."

In early gnostic literature the character of Simon became inflated, and the tradition of the early church considered him to be the first gnostic.³¹ According to the legend he was touring Palestine with thirty disciples and a woman called Helena. Finally he turned up in Rome and contested Saint Peter in magical power. First he was defeated in raising the dead, then he tried to fly over the city, but after Peter's fervent prayers he fell. Simon also called his lover, Helena, an incarnation of the Divine Wisdom (Ennoia) who had been captured by her creatures and imprisoned in matter. She had various reincarnations, including Helen of Troy, and, finally, Simon freed her from the body of a harlot of Tyrus. László Kákósy, the Hungarian Egyptologist, points out that this bizarre creation myth interestingly echoes the mystical program of gnosticism, that is, the liberation of the spirit from crude matter (1984, 21).

Patristic sources unanimously stated that Simon's power derived from Satan. All this would not deter the notorious sixteenth-century rebel, Doctor Faustus from expressing his commitment to magic in a terminology deriving from Simon.³² As Keefer has noticed, Agrippa also used Simon's terminology, although not on purpose, and perhaps this was the reason why he became so horrified when recognizing Simon's teachings in his own argumentation, which he intended to follow the *Corpus hermeticum*. As we read in chapter 44 of his book on ceremonial magic,

There is no work in this whole world so admirable, so excellent, so wonderful, which the soul of man, being associated to his image of divinity, which the magicians call a soul standing and not falling, cannot accomplish by its own power without any external help. Therefore the form of all magical power is from the soul of man standing and not falling. (3.44; Agrippa 1997, 614; also quoted by Keefer 1988, 648)

The whole of this chapter is close to tracts 4 and 13 of the *Corpus hermeticum*, but the expression "soul standing and not falling" can only be found in relation to Simon Magus. As Pseudo-Clementine wrote,

By nation [Simon] is a Samaritan; by profession a magician, yet exceedingly well trained in Greek literature; desirous of glory, and boasting above all the human race, so that he wishes himself to be believed to be an exalted power, which is above God the Creator, and to be thought to be Christ, and to be called the *Standing One*. (Recognitiones II.7; quoted by Keefer 1988, 646)

At some point Agrippa had to realize that his work inescapably implied an affiliation between the sacred and the demonic quite contrary to his lengthy effort to clearly separate the two. He was looking for the divine and in successive stages he created a syncretic vision of magical hermeticism and the Holy Writ, scientific investigation and faith, pagan rituals and Christianity, finally to end up with the conceited demonology of Simon. As Keefer concludes: "If Hermetic rebirth and the ideas of Simon Magus are indistinguishable, then the whole effort is compromised: the breaking down of oppositions has been allowed to go too far" (Keefer 1988, 650). Recognizing this, Agrippa may have written the following sentences on jugglers in chapter 48 of *De incertitudine*. . . . These words, significantly, constitute the last sentences of the 1533 edition of *De occulta philosophia*, too:

But let us return to that magic, part of which is an art of juggling, i.e. delusions, which are made according to appearance only, by which magicians show phantasms, and play many miracles by circulatory frauds. [. . .] And now there is by magicians raised a great company of heretics in the Church, who as Jannes and Jambres resisted Moses, do in the like manner resist the apostolical truth. The chief of these was Simon the Samaritan . . . [. . .] But of magic I wrote whilst I was very young three large books, which I called Of Occult Philosophy, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation. [. . .] For whosoever do not in the truth, nor in the power of God, but in the deceits of devils, according to the operation of wicked spirits presume to divine and prophesy, and practising through magical vanities, exorcisms, incantations and other demoniacal works, brag that they can do miracles, I say all these shall with Jannes and Jambres, and Simon Magus, be destined to the torments of eternal fire. (Agrippa 1997, 706)

The abominations of Simon Magus were, of course, well known and publicized also in contemporary popular, moralizing literature. George Whetstone in his *The English Myrror* summarized Simon's overweening pride as follows:

Simon, envying the miracles the Apostle did by grace, he continually studied to doe the like by magicke, and in the ende he grew so famous, as in the time of the Emperour Nero, he was so reuerenced in Rome, as between the two bridges over Tiber, his Images were set up with this superscription, *To Simon the holy God*: Simon being drunken with this admiration of the people, arrogantly offred to contend with S. Peter in doing of myracles. . . . (Whetstone 1586, 60–61)

From a pure moralistic viewpoint Simon's machinations were heresy and damnable pride, but seen with the ambitions of a Renaissance magus, this archetypal narrative embraced the dangerous borderline between holy *exaltatio* and arrogant conceit.

Agrippa's work, then, subverted itself, and in this respect we may accept Nauert's proposition to see in it a product of crisis. This was not, however, the crisis of Renaissance thought, rather, an inherent, built-in contradiction of the doctrine of magical *exaltatio* that Agrippa finally recognized. Although he naturally could not resolve the contradiction, the very fact that he was able to articulate it clearly marked an important step in the history of Western magic. The intellectual dynamism of many of his followers—such as Paracelsus and John Dee—can be seen to have derived from the ambivalence between the sacred and the demonic. And this incertitude catalyzed the birth of such great literary characters as Doctor Faustus and Prospero.

In the title of this chapter I proposed the investigation of magic in relation to the natural sciences. As may be seen, my concern was not that of the traditional historian of science, but I hope to have shown that neither were Agrippa's concerns for traditional scientific experiments or theories. For him magic meant a sacred science of the supernatural in which the highest form of knowledge was revelatory illumination. This science was not the analytical approach of the scholastic natural philosophers; however it did not entirely exclude certain scientific approaches, such as the inclusion of mathematics and astronomy. But even these subjects were filled with symbolic imagery which substituted for induction and deduction.³³

John Dee's natural philosophy was of a similar approach to the physical world. Before I examine it in detail, we shall have to become acquainted with two more topics crucial to the formation of his occult worldview: on the one hand the philosophy and ideology of Paracelsus and on the other the ideas of apocalyptic prophesying that made Enoch a central character in sixteenth-century intellectual discourse.

PARACELSUS, ALCHEMY, THEOSOPHY

In the previous chapter I tried to show how Agrippa's synthetic magic combined the comprehension of the world with a theological approach, uniting *magia naturalis* and ceremonial magic. In the fifteenth century—under the influence of neoplatonism with its theological concerns for the

supreme beauty and the supreme good—the figure of the magus was often associated with artistic creation. “Divine” painters or sculptors, even poets, were thought to be able to create something out of nothing just like a god. By the sixteenth century the image of the creative man was extended to natural scientists, too, and the word *magus* became at least partly synonymous with the word *scientist*. As Paracelsus wrote, “as God created the heaven and the earth, so also the physician must form, separate, and prepare a medicinal world” (*Archidoxa* 10.8; quoted from Paracelsus 1894, 90).

This new type of magus emerged with Trithemius, in whose thought mystical operations such as the conjuration of angels mixed with very practical technical purposes, like telecommunication and distance learning, which also needed the consideration of contemporary scientific ideas. Agrippa in his tripartite magic designated a branch of science for the investigation of each world. The lowest, physical world was to be researched by physics and medicine. Mechanics, for example, had always been intriguing for those who dabbled in magic since man-made machines reminded one of the act of divine creation and coincided with the superhuman ambitions of Renaissance man. I have already mentioned the living statues of Hermes Trismegistus and the *automata* of Heron (page 53 ff), which were seen as magical wonders just as much as the production of gold in alchemy. There were especially three branches of science that became tinted with occult ideas—astrology, alchemy, and *magia naturalis*—and it seems that all important scientific fields had their mystical extension. Applied astronomy could be either navigation or occult astrology; applied chemistry could be metallurgy or occult alchemy; applied mathematics could be algebra or occult numerology. In the background of great scientific discoveries, such as Copernicus’ heliocentric world model or Miguel Servet’s theory of the circulation of the blood, we find inspiration from magical and hermetic theories.³⁴

The most spectacular intertwining of hermeticism, magic, and science can be seen in the natural philosophy of Philippus Aureolus Theophrastus Bombastus von Hohenheim, commonly known as Paracelsus (1493–1541), whose works constituted one of the most important sections in John Dee’s magical library.

Since Paracelsus primarily practiced medicine, it is quite understandable that his magic was nearest to natural science; however, one should also note that his works abound with theological and speculative arguments. He exercised strong and manifold influence on the intellectual discourse of the sixteenth and seventeenth centuries, in spite of the fact

that his violent temper and arrogant style made him largely unacceptable to his contemporaries. The following generations, however, discovered in him a prophetic master, and “Paracelsianism” became one of the catchwords during the time of the Scientific Revolution.³⁵

It has been a relatively recent finding of Dee scholarship to discover the great impression that Paracelsus exercised on the English Doctor. Frances Yates almost entirely neglected this aspect; Peter French briefly mentioned it but did not go into details (1972, 60–61, 76–78, 127–28); and, most amazingly, Nicholas Clulee had only one mention of the German mystic (1988, 141). Dee’s interest in Paracelsus has been brought to light only by the publication of his library catalogues and the editors, Roberts and Watson, devoted considerable attention to this (1990, 11, 36). From the inspection of the catalogues it has turned out that between 1562 and 1582 Dee purchased 92 editions of Paracelsus in 157 copies, in both Latin and German. The only dated survivor among these is a German edition (R&W 1476) that is heavily annotated by Dee. He, in fact, set up separate subsections for his Paracelsica in the library catalogues, such as “Paracelsici libri compacti” (R&W 1461 ff.) and “Paracelsici libri latinè compacti” (R&W 1502 ff.). As a result of this discovery, Deborah Harkness makes more mention of Paracelsus in her new study on Dee’s cabala and alchemy (1999, 63, 147, 199–203, 217–25) but even her review is far from being complete. A full comparison of Paracelsus and Dee would also exceed my present study, so in the followings I shall concentrate on Paracelsus’ occult natural philosophy and his views on *exaltatio*.³⁶

Although I have not intended to elaborate on Paracelsus’ complicated and legend-ridden biography, it may be instructive to note that his career seems to have emblemized his disparate and contradictory thoughts. Academia and exile, professorial chair and homelessness, appreciation and poverty in his life; philosophical depth and cheap vulgarity, intellectual subtlety and arrogant mocking, religious enthusiasm and blasphemy in his works. He reached the zenith of his professional career in the mid-1520s when he became a professor as well as a town physician in Basel and for a while could enjoy the peaceful company of fellow scholars and disciples, such as Johannes Oporinus, his assistant in the Basel years and the later editor of Vesalius’ anatomy (1543). This was when he wrote his most important medical works. After he had publically burned the books of Avicenna in Basel, he again had to set out on the road, and changes in his fortune steered his interest from medicine toward hermetic philosophy and esoteric theology. In the last years of his

life, he returned to practical medicine (the *Grossen Wundartznei*, his monumental work on surgery was published in 1536) while he was also working on his mystical synthesis, represented by *Astronomia magna* and *Philosophia magna*, two treatises exceeding 700 pages (1536/1537). He died in 1541, his last three years remaining very obscure. He must have possessed titanic energies: the Sudhoff and Matthiessen critical edition amounts to over eight-thousand pages and his theological writings are still partly unpublished.

Let us examine several of Paracelsus' works, beginning with the nine books of *Archidoxa*, which date from his early creative years (about 1526) and present his medical philosophy without some later characteristic developments. For example, the mention of the three primary substances, salt, mercury and sulphur, is entirely lacking from it. It nevertheless contains the germs of Paracelsus' basic ideology and since Dee had seven editions of this work, it is worth examining.³⁷ Another work under a similar title is the *Archidoxis magica*. Although Sudhoff treats it as of spurious origin, in the sixteenth and seventeenth centuries this work was one of the most popular among those attributed to Paracelsus. Huser also accepted it as authentic and included it in his edition of 1589–1591. The work is a compendium of alchemy, talismanic magic, and ceremonial magic in popular Paracelsian rhetoric. In 1656 it was translated into English by Robert Turner, who a year earlier had also translated and published Agrippa's *Fourth Book of Occult Philosophy*. Turner, in his preface, advertised the work to the English reader as follows: "This little Treatise presents you with the rare secrets of Alchymy, and the miraculous cures of diseases by Sigils and Lamens, made in their proper seasons, and attributed to the nature of Celestial Bodies" (A3^r).³⁸ He also noted:

[A]s this author will tell you, and woful experience daily shews: how frequently, and familiarly did those blessed Angels visibly communicate with the holy men and Magicians of Old! though now such is the wickedness of our age, that they have almost quite forsaken us. (Paracelsus 1975, A5^v)

No doubt, Dee would have appreciated this remark since he must have read the treatise with great interest specifically for its concern with the occult philosophy. And indeed, he had several copies of this text.³⁹ The third book to be looked at is Paracelsus' monumental philosophical-magical-theosophical synthesis, the *Astronomia magna*, or "Die gantze

Philosophia Sagax der Grossen und Kleinen Welt” (the whole philosophy of the macro- and microcosms).⁴⁰ Dee had a copy of this work, too (Frankfurt 1571; R&W 289), which interestingly appears at an earlier section in the catalogue instead of together with the other “Paracelsica.” If we single out just the aforementioned three books, it already indicates that Dee was in possession of a substantial package of works containing Paracelsus’ mystical natural philosophy and system of magic.

As I have mentioned, the *Archidoxa* is an early work, but it already contains those leitmotifs that explain Paracelsus’ expectations about the ideal doctor, as advertised in his later great works, the *Opus Paramirum* and the *Paragranum*. To begin with, for him the true physician must nest his practical knowledge in a higher, theosophical theory, and needs to know not only about man’s body but about the whole created universe of which the microcosm is only a miniature model:

It is to learn the mysteries of Nature, by which we can discover what God is and what man is, and what avails a knowledge of heavenly eternity and earthly weakness. [. . .] For although many things are gained in medicine, and many more in the mysteries of Nature, nevertheless after this life the Eternal Mystery remains, and what it is we have no foundation for asserting, save that which has been revealed to us by Christ. (Paracelsus 1894, 4)

Along with contextualizing medicine in theology and theosophy, Paracelsus also emphasized from the outset the importance of experience, which is to be gained from the study of nature rather than from the study of ancient authorities. He never tired of mocking and scolding Galen and Avicenna; however, we must be aware that his concept of experience—just as in the case of Dee—was nearer to Roger Bacon’s *experientia* than to Francis Bacon’s deductive reasoning: “We have drawn our medicine by experiment, wherein it is made clear to the eye that things are so” (5); “and let no one wonder at the school of our learning. Though it be contrary to the courses and methods of the ancients, still it is firmly based on experience, which is mistress to all things, and by which all arts should be proved” (9).

These quotations warn us that the two traditional standpoints of science historians will not work in the case of Paracelsus: those who called him a confused charlatan were certainly wrong, but those who tried to purge him of his magical concepts and mystical philosophy and, thus, include him in the pantheon of science history as a venerable

pharmacist were equally mistaken. Marie Boas noticed this problem in the 1960s, describing Paracelsus' thought as "combined iconoclasm with appeal to 'experience,' primarily mystic experience. He attacked reason because it was opposed to magic, and magic was to him the best key to experience" (1962, 177). For these reasons he despised the ancient authorities but found a perfect synthesis between science and mystical illumination among biblical characters: Adam, the forefather, and his descendant, Enoch. As we shall see, these two became extremely important for Dee, too. And among Paracelsus' works it is the *Archidoxa* which for the first time raises the questions of primordial knowledge:

As long as we have the power and knowledge, we possess the capacity of sustaining our life. For Adam attained to such an advanced period of life not from the nature or condition of his own properties, but simply from this reason, that he was so learned and wise a physician, who knew all things in Nature herself. . . . (Paracelsus 1894, 70)

Adam's knowledge was emblemized by his mystical language, which provided him with a direct means of communication with God and with the angels. And it was Enoch who was the last man privileged to be able to learn the *lingua adamica*, the key to perfect knowledge so much sought by Renaissance philosophers who all aspired to be among the new elect of the *pansophia*. Many of them, with Paracelsus in the forefront, indeed became convinced that they had come into the possession of universal wisdom:

The celestial treasure, in these last days of grace, has been freely revealed to me from on high, which, indeed, make a true Adam and paradoxical physician, according to the days of Enoch, in the intellects of a new generation. [. . .] There is no doubt, that in that very great multitude of men, mentioned in the fourth book of Esdras, the Lord God will reserve for Himself a small number of certain elect persons, who will desire faithfully to pursue my Theophrastic doctrine, to love the truth, and help their neighbours in their destitution and diseases, for pure love of God. . . . (83)

Antirationalism, magic, and experience are also mixed together in the *Archidoxis magica*. Paracelsus advises even theologians to study magic instead of stupid reasoning, but not to practice it, however just "to know the virtues and effects thereof":

Those things which are impossible to be searched out by humane reasons, by this Art, to wit, Magick, it may be found out and known: wherefore it is the most occult and secret wisdom; and reasoning against it is nothing else but extreme folly. It were therefore very necessary that the Divines would learn to know something of this Art, and be experienced in Magick what it is. (Paracelsus 1975, 81)

The *Archidoxis* divides into three main parts. The first is a study in applied alchemy, explaining how to use it for medical purposes such as producing the perfect healing tincture. It deals with the variety of metals, their astrological spirits, and also with the circumstances of the transmutation, the fire, the furnace, and the glass. The third part is applied talismanic magic: Paracelsus gives detailed illustrations regarding how to construct magical images that would cure specific illnesses, such as leprosy, gout, contractures, or discomforts like menstruation. These magic seals recall Ficino's talismanic magic, or even more that of the *Picatrix*, in which the underlying theory presupposes a sympathetic correspondence between earthly living organisms and the macrocosm, governed by the houses of the zodiac. The middle section addresses topics of ceremonial magic, conjurations, enchanting, enthusiastic imagination, spirits and devils, possessions, and also such practical questions as how to find hidden treasures.

The work is not without contradictions. While in the third part he approves the use of magic seals and characters, in a chapter of the middle section called "Of occult philosophy," Paracelsus speaks against all the great Renaissance magi: "we will write therefore in most briefe and plain words, the most occult and secret things, which neither Cornelius Agrippa, nor Peter de Abano, much less Tritemius, never understood or wrote of" (Paracelsus 1975, 31). Here he seems to follow Agrippa's strategy in *De incertitudine . . .*: he does not deny mystical *exaltation* but tries to separate it from all earthly imperfections. As he states, the only source of true magic is the Scriptures:

We do intend to treat of the greatest and most occult secrets of Philosophy, and of all those things which do appertain to Magicke. Clearly and fully demonstrating and setting forth every thing that may be investigated, effected and brought to pass thereby: this Philosophy in the practice thereof is much abused, by Ceremonies and other abuses, and hitherto the foundation thereof hath been built falsely upon the sand. [. . .] It is therefore necessary that the foundation of these and of

all other Arts be laid in the holy Scriptures, upon the doctrine and faith of Christ; which is the most firme and sure foundation. (29–30)

Reading all this, one can agree with Andrew Weeks' repeatedly stressed argument: "Most of the medical-theoretical work is as much religious as scientific" (1997, 41). Although a deep religiousness definitely distinguishes the natural philosophy of Paracelsus, his theology was by no means orthodox; rather it was as iconoclastic, nonconformist, and heterodox as any of the great occult thinkers. He approximated the Reformation in his antipathy to ceremonies and rituals, but his thinking was too idiosyncratic to shift from Catholic orthodoxy to Lutheran dogmatics. His religious individualism can be compared to that of Miguel Servet, Giordano Bruno, Guillaume Postel, or John Dee.⁴¹ His *Astronomia magna* is the clearest manifesto of his esoteric philosophy.

Like Agrippa, Paracelsus approached and explained the dignity of man from two directions: the viewpoint of the Scriptures and the viewpoint of hermetic rebirth. As for the biblical message,

From Holy Scripture comes the beginning and guidance of all philosophy and natural science, and it must be taken into account before anything else; without this fundament all philosophy would be expounded and applied in vain. Consequently, if a philosopher is not born out of theology, he has no cornerstone upon which to build his philosophy. For truth springs from religion, and cannot be discovered without its help. (*Astronomia magna*, I,12:32;⁴² Paracelsus 1951, 196)

And similarly, later on:

Let man not be surprised that God is with him, and that he can perform miracles on earth by virtue of His power, for man is of divine nature. "All of you are gods and sons of the Most High," says Holy Writ. (I, 12:328; Paracelsus 1951, 195)

For to become "gods," man also needs hermetic knowledge, which gives the key to the secrets of the universe by the help of personalized Wisdom. Man, just like in Hermes Trismegistus or in Pico's *Oratio* . . . appears as the greatest miracle, the book of all mysteries: "Man is the book in which all the mysteries are recorded; but this book is interpreted by God" (*Liber Azoth*⁴³ *sive de ligno et linea vitae*, I,14:547–48; Paracelsus 1951, 44). "How marvellously man is made and formed if one penetrates into his true nature. [. . .] Where else can Heaven be rediscovered if not in man?

[. . .] God made His Heaven in man beautiful and great, noble and good; for God is in His Heaven, i.e., in man" (*Opus Paramirum*, I,9:219–20; Paracelsus 1951, 44–45). And, indeed, it is the presence of God in the microcosm that permits man to become himself a creator of miracles:

Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow. [. . .] When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him. [. . .] For such is the immensity of man that he is greater than heaven and earth. (*Astronomia magna*, I,12:183; Paracelsus 1951, 45)

When man undertakes to create something miraculous, it happens by the help of magic: "After all, God has permitted magic, and this is a sign that we may use it; it is also a sign of what we are" (*Die Bücher von den unsichtbaren Krankheiten*, I,9:271; Paracelsus 1951, 138), and in Paracelsus' works we also come across with magic, corresponding to all three worlds of Agrippa, from *magia naturalis* up to gnostic spiritual rebirth. In the *Archidoxis magica* he states that the physician needs to know the original cause of all diseases, which may result from three areas: material things ("evil meat or drink"), celestial or heavenly influences, and supernatural causes ("inchantment or some Magical Sorceries").⁴⁴ These three areas demand corresponding medical practices: material magic needs "to know the secrets of Herbs and Roots, etc.," celestial influences are treated with medical astrology, and sorcery can be fought only by magical remedies (*ibid.*).

Physicians with magical power are comparable to the Saints of God who also worked miracles:

As God awakens the dead to new life, so the 'natural saints' who are called magi, are given power over the energies and faculties of nature. For there are holy men in God who serve the beatific life; they are called saints. But there are also holy men in God who serve the forces of nature, and they are called magi. God shows his miracles through His holy men, both through those of beatific life and through those of nature. . . . (*Astronomia magna*, I,12:130; Paracelsus 1951, 139)

A characteristic of celestial magic is that it makes man a ruler over the stars. It is all the more important because in Paracelsus' medicine astrological influences and corresponding cures are of central importance. At this point astrological power, Wisdom, and the deification of man are

intertwined: "The wise man is the man who live by divine wisdom and is an image of Him in whose likeness he was created. [. . .] He who imitates the image of God will conquer the stars" (*Astronomia magna* I,12: 41–42; Paracelsus 1951, 155–56).

Celestial magic is crowned by angelic magic. Paracelsus here is more cautious than Agrippa was; nevertheless he clearly professed the magical potential of man:

He who inherits God's wisdom walks on water without wetting his feet; for in the true art inherited from God, man is like an angel. But what will wet an angel? Nothing. Similarly, nothing will wet the wise man. God is powerful and He wills it that His power be revealed to men and to angels in the wisdoms of the arts. He wills it that the world and the earth be like Heaven: (*De fundamento scientiarum sapientiaeque*, I,13:306; Paracelsus 1951, 163)

One notices another parallel with Agrippa here: the ultimate end of true magic is Christian exaltation, which is also signified by the steps of spiritual alchemy. Paracelsus uses the term *rebirth* just like his colleague from Nettesheim. Paracelsus' most elevated thoughts on *exaltatio* can be found again in the *Astronomia magna*:

But if the whole heart is to be filled with love of God, all opposition to God must withdraw from the soul, and that which is not divine must go, to the end that it may be all pure, untainted by any other thing, separated from all the rest, perfectly clean and pure itself. (I, 12:299; Paracelsus 1951, 199)

Our Father in Heaven teaches us in the reborn body, and not in the old body, and in this reborn man he teaches us heavenly wisdom . . . (316–17)

Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illuminated by the sidereal light⁴⁵ that he may know nature, so he is illuminated by the Holy Ghost that he may know God in his essence. For no one can know God unless he is of divine nature. (326)

As I have pointed out, in Agrippa's work the phenomenon of *exaltatio* received an almost scientifically precise analysis. Paracelsus did likewise, and this is the subject-area where anthropocentric, Christian-esoteric natural philosophy can be best understood. The reborn man of Paracelsus is called in the alchemical treatises *corpus glorificationis*, and this is noth-

ing else but the primordial man of *prisca theologia*, and the Adam Kadmon of the cabala.⁴⁶ Paracelsus' views on spirits and the soul also point back to the *prisca theologia*. According to him, "as man is built, so is built God after whose image he was created."⁴⁷

For Paracelsus *astronomia* means not only cosmology, but primarily the description of man who is built in harmony with the macrocosm. Consequently, he presupposes close connections between the spirits populating the outer skies and the ones living in man's inner heaven.⁴⁸ And as man has two bodies (the elemental and the sidereal), so has he also two spirits in which rebirth takes place. These souls are bathed in the mystical Light of Nature (*lumen naturae*), which is identified with the Wisdom of Nature, corresponding loosely to Ficino's *anima mundi* (see Kämmerer 1971, 29; Müller-Jahncke 1985, 72). The seat of spirits in the body is the soul, thus Paracelsus does not divert from the traditional Platonic triad: body—soul—spirit, but he completes it with the elements of the "alchemical trinity," *sal, mercurius, sulphur*.

Using this triad, Elizabeth Ann Ambrose (1992) describes Paracelsian ontology and gnoseology with the terms *Cosmos—Anthropos—Theos*. These three stages mean not only the three paradigms of existence (world—man—God) but also include the steps man uses to know the world and God. The process starts with a phase of submerging in the material, then concludes with a spiritual ascension. Man is born in a structured *cosmos* and has to suffer separation (the alchemical *separatio* is one of Paracelsus' favorite terms), then, due to *Theos*, he can again build up his primordial homogeneity.⁴⁹

Cosmos is the incarnation of the divine, the *corpus* of God which is the self-expression of the Supreme Being (Paracelsus calls it *Yliaster*) through the *Logos*, by the help of thought and will. Such a complicated process involving enormous creative energy is not without dangers and the possibilities of flaws, the German Doctor realized. He mentioned that the *mysterium magnum* might result in deformed incarnations. A good example for that is man, and especially, woman.⁵⁰ The dualism of spiritual and physical existence can best be seen in the context of *Anthropos*: this is a necessary but hazardous separation from which reintegration by the help of *lumen naturae* is chancy, not guaranteed. This reintegration is of course nothing else but the mystical rebirth, the *exaltatio*, provided the self is able to achieve it.

At this point it is instructive to look at Paracelsus' concept of evil. He suggests that without the stage of the purely material, and the experience of godlessness, one cannot recognize the Creator, the Supreme Being.⁵¹

Among scholars it has become a commonplace to speak about the interconnectedness of Reformation theology, gnosticism, the *prisca*

theologia, and the cabala. According to Jung, all these whirl around the idea of the primordial man, whose once existing perfectness and power should be reestablished by the reborn mystic ([1942] 1983, 129–32). For Paracelsus the road to this idea led through mystical medicine and alchemy, which was framed by a theological synthesis, and influenced by Ficino, Pico, Reuchlin, and Agrippa. In his theological works one finds ample evidence for this:

[R]emember that you must take unto yourselves the teachings of the cabala. For the cabala builds on a true foundation. Pray and it will be given you, knock and you will be heard, the gate will be opened to you. [. . .] Everything you desire will flow and be granted to you. You will see into the lowest depths of the earth, into the depths of hell, into the third heaven. You will gain more wisdom than Solomon, you will have greater communion with God than Moses and Aaron.⁵²

This quotation indicates Paracelsus' indebtedness to the hermetic magicians and Christian cabalists of the Renaissance, but also points toward various schools rising up from his legacy, ranging from John Dee's scientific application in his hieroglyphic monad to a purely spiritual alchemical theosophy in Jakob Boehme.

Paracelsus not only synthesized Renaissance occultism, but he also suffered from the inherent contradiction of the magical worldview, just as we have seen in the case of Agrippa. It was again Jung who first noticed this: "Paracelsus was, perhaps most deeply of all, an 'alchemical philosopher' whose religious views involved him in an unconscious conflict with the Christian beliefs of his age in a way that seems inextricably confused. Nevertheless, in this confusion are to be found the beginnings of philosophical, psychological, and religious problems which are taking clearer shape in our own epoch" (1983, 110). As Keefer (1988) discovered the contradictions in Agrippa's ideology of rebirth, Jung in 1941 pinpointed the contradictions of *exaltatio* as the main problem of the hermetic magus. And as Keefer associated the dark side of *exaltatio* with the heresy of Simon Magus, Jung compared Paracelsus' arrogance with that of an other archetypal heretic, Doctor Faustus.

Paracelsus never questioned the power of magic and alchemy because according to him these were agents of the *lumen naturae*, which in turn was nothing but revelative illumination about God's rationally incomprehensible truths. Achieving this revelation meant the deification of man: "God has given us the eternal body to the end that we mortal men on earth may

become immortal" (*De honestis utriusque divitiis*, II,1:249; Paracelsus 1951, 203). The true physician should become such an immortal man. Speaking of the office of such divine practitioners, Paracelsus cried out: "I under the Lord, the Lord under me, I under him outside my office, and he under me outside his office" (*De caducis*, I,8: 267; Jung 1983, 117).

The outspokenness of this statement is breathtaking and reminds Jung of the later Angelus Silesius:

I am as great as God,
And he is small like me;
He cannot be above,
Nor I below him be.
(Jung 1983, 117)

This is the kind of attitude that many scholars identified with the man-centered spirit of the Renaissance, which endowed humankind with divine dignity. And this spirit manifested itself most dramatically in magic and alchemy. "*Deus et Homo* in a new and unprecedented sense!" concluded Jung in rapture. But he also saw the traps on the road of the magus who had said "I under the Lord," but really thought "the Lord under me": "Man takes the place of the Creator. Medieval alchemy prepared the way for the greatest intervention in the divine world order that man has ever attempted: alchemy was the dawn of the scientific age, when the daemon of the scientific spirit compelled the forces of nature to serve man to an extent that had never been known before. It was from the spirit of alchemy that Goethe created the figure of the 'superman' Faust, and this superman led Nietzsche's Zarathustra to declare that God was dead" (Jung 1983, 128).

Jung also speaks of Agrippa's crisis, manifesting itself in *De incertitudine*. . . . In its preface, the magus of Nettesheim wrote with greatest outburst of intensity:

This Agrippa spareth none, he condemneth, knows, is ignorant, weeps, laughs, is angry, pursueth, carps at all things being himself a philosopher, demon, a hero, a god,—and all things.⁵³

According to Jung, Paracelsus was not a split character to such an extent, but his arrogance and extremist diction derived from the unresolved tension between his Christian piety and his Agrippan attitude of "philosopher, demon, hero, and god." According to Jung "the Christian and

the primitive pagan lived together in [Paracelsus] in a strange and marvellous way to form a conflicting whole. [...] His spirit was heroic, because creative, and as such was doomed to Promethean guilt" (1983, 189). This guilt resulted from Paracelsus' conceited hubris which generated discomfort: although subjectively he thought of himself as a faithful Christian, even a good man since his whole life was spent helping the physically wretched, he could never overcome his bad consciousness and an inferiority complex.

To what extent can we find Jung's insights helpful today, when trying to comprehend Paracelsus' concept of *exaltatio* and enter into a dialogue with the work of this enigmatic philosopher? Jung's opinion of course reveals his own preoccupations and his own personal characteristics. That he started dealing with alchemy after a serious private crisis and that he wrote his Paracelsus essay in 1941, at the height of the great demonic war, should throw a special light on his cultural historical paradigm embracing Paracelsus, Faust, Goethe, and Nietzsche.

In our analysis today we can hardly appreciate Jung's opinion that the history of alchemy is more or less identical with an age-old case study in psychiatry. Consequently, we do not need to look for signs of mental distractions in the works of the Renaissance magi. On the other hand, Jung also juxtaposed the outlook of Christianity and rational scientific investigation and interpreted alchemy as something that first tried to bridge the two, yet later indeed contributed to their separation.

Furthermore, Jung's reading of Paracelsus offers one more lesson to be observed in our postmodern age. Namely, he highlighted the unnerving ambiguity that not only characterized Paracelsus himself, but can also be seen in the whole history of Western magic and occult philosophy. How can we account for the fact that an ancient and venerable, basically stable and conservative tradition could produce such representatives whose synthesizing works prove to be trampled by contradictions, paradoxes, and discrepancies? The Platonist philosopher would say only that this is the consequence of the Fall. The human spirit besieges infinity, but it is unattainable. Now and again it approaches only to fall back again, *ad infinitum*.

The modern cultural historian must be more cautious in drawing conclusions but may venture to suggest that this striving, this self-destroying subversion, has been responsible over centuries for the dynamism of European culture. Paracelsus' endeavors for synthesis clearly show that traditions are never homogeneous or clear-cut or isolated. Subversion, antagonisms, and variety on the one hand and lasting tradition on the other are equally important segments of culture.

ENOCH, SCIENCE, APOCALYPTIC PROPHECY

We have come to the last theme among the intellectual impacts that contributed to the formation of John Dee's doctrine of *exaltatio*. This was an idiosyncratic attitude of certain sixteenth-century intellectuals who gained inspiration from the hermetic Renaissance of the Florentine neoplatonists and who themselves contributed to various chiliastic and apocalyptic tendencies of the Reformation and to the general religious climate of early modern Europe.

As attitudes are often shaped by role models embedded in mythologies or ancient wisdom, in this case we also find such elements, including fables, images, and characteristic iconography. Let us start from Paracelsus' already quoted remarks concerning the wisdom and magic power of Adam and his descendant Enoch (see above, p. 136). The latter was relatively little discussed until the Renaissance, however in the sixteenth century he was made into a sensational biblical figure, and Dee himself felt much obsessed with his character.

In the Old and New Testaments Enoch is rather briefly mentioned. We learn that there were two Enochs, the first was Cain's son (Gen. 4:17) who thus belonged to the third generation of humankind. The second, "real" Enoch derived from Adam's son Seth; his father was Jared who beget Enoch in the year 622 after the Creation (Gen. 5:18–19). Enoch lived 365 years; at the age of 65 he beget Methuselah, then he "walked with God: and he was not; for God took him" (Gen. 5:24). Saint Paul in his epistle to the Hebrews remembered that "by faith [Enoch] was translated that he should not see death" (Heb. 11:5). Finally the epistle of Jude briefly mentions that "Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).

There is much more apocryphal and pseudepigraphical⁵⁴ material on Enoch in the Judeo- and the Christian traditions alike. The historiography of this literature is interesting and complicated. Though the text of the so-called Book of Enoch was in fact not known to Europeans until the eighteenth century, there was a great interest in Enoch from the sixteenth century on, as we can see in various mystical trends of humanist literature. It is important then to examine Dee's sources for the Enochian legends.

At present there are three known collections associated with the name of Enoch. *1Enoch* is the so-called Ethiopic Apocalypse of Enoch, the full text of which survived only in the Ethiopic language and was brought to Europe in 1773 by the Scottish Africa traveler J. Bruce. The original

book might have been written either in Hebrew or in Aramaic. Some fragments have survived in Aramaic (among the Qumran scrolls), in Greek (an eighth-century manuscript found in a Christian grave in Egypt, plus some quotations in the *Chronographia* of Georgius Syncellus), and in Latin, found also in an eighth-century manuscript.⁵⁵

1Enoch consists of the following themes: after the introduction, Chapters 6–36 relate the story of the fallen angels, how they intercoursed with women and corrupted all men, and how Enoch tried to intervene on the angels' behalf before God. The second part contains apocalyptic visions concerning the final judgement of the righteous and the wicked, while the third part (Chapters 72–82) is an astrological treatise that undoubtedly inspired the medieval astrological tracts to be discussed below. The fourth part contains dream visions about the future of Israel and tells the history of mankind from Adam to the Flood. The fifth part is Enoch's testament. From the viewpoint of Dee's mystical writings, the first part of the work, also known as the Book of the Watchers, is particularly interesting, because it is a kind of angelology (Charlesworth 1983, 5).

2Enoch is the so-called Slavonic Enoch. It survived in old church Slavonic manuscripts, but the origin and history of those even nowadays is totally obscure (cf. F. I. Andersen's summary in Charlesworth 1983, 91–100).

3Enoch is a fascinating Hebrew text, belonging to the body of Merkabah mystical literature (fifth through tenth centuries, A.D.) that survived in various fourteenth- to sixteenth-century manuscripts, and one of its chapters (48BCD) was also printed in Cracow, in a Hebrew publication of 1579 (information on *3Enoch* by P. Alexander in Charlesworth 1983, 223–53).

Since Dee had no interest in orthodox Christian texts and the Slavonic book of Enoch was not known to Western Europe in the time of the Renaissance, this text can be neglected in our investigation. More interesting is the case with the other two versions. Although we have no evidence of Dee's relationship with Jewish scholars or rabbis, one should not forget that a few years after some parts of *3Enoch* had been printed in Cracow, Dee spent several months there and might have had access to this publication, in which he could read in Chapter 48A about the right hand of God that rewards the righteous; in 48B about the seventy names of God (the list wrapped in a literary imagery not dissimilar from Dee's own visionary writings); and, finally in 48C about a short account of the elevation of Enoch, the story arranged cabalistically along the Hebrew alphabet:

Lamed: "I took him"—Enoch the son of Jared, from their midst, and brought him up with the sound of the trumpet and with shouting to the height, to be my witness. . . . (48C:2)

Peh: "I appointed him"—over all the storehouses and treasures which I have in every heaven, and I entrusted to him the keys of each of them. I set him as a prince over all the princes, and made him a minister of the throne of glory, to deck and arrange it. . . . (48C:3–4; in Charlesworth 1983, 311)

The above passage, as well as *1Enoch*, contains all those motifs—Enoch being chosen to see God face to face; being entrusted with the knowledge of all sciences and a *clavis universalis*; and, finally, being elected to be the minister of "the throne of Glory to deck and arrange it"—which truly corresponded to Dee's burning desires to obtain universal knowledge and attain *exaltatio*, that is, to converse with angels and perhaps see the Creator face-to-face. Although it is most unlikely that he would have had access to the full text of the Book of Enoch, he certainly must have been aware of the long medieval tradition as well as the new Renaissance attraction to Enoch, who became one of the emblematic figures of the omniscient magi.

References to Enoch's exaltation abounded in Christian literature throughout the centuries. He featured in the writings of the Church fathers and the early theologians and then in some medieval treatises, although his fame was eclipsed during the Middle Ages. According to Thorndike (1923–1958, 1:342–45), Alexander Neckam in the twelfth century spoke as if Christendom had some acquaintance with the Enoch literature. He also pointed out that Hildegard of Bingen's visions had interesting parallels with that of Enoch. In his *Speculum naturale*, Vincent of Beauvais (thirteenth century) also referred to the Book of Enoch with reverence, but perhaps even more important is that corpus of pseudo-Enochian literature that in the Middle Ages attributed to him the privilege of being the inventor of astrology and alchemy. In these treatises Enoch was also identified with Hermes Trismegistus, or called "one of the three holy Hermeses." This is the claim in the "Treatise on fifteen stars," which survives in many medieval manuscripts (Thorndike, 1:340), and it is repeated by Robert of Chester's *Liber de compositione alchemiae* (published in Dee's lifetime in Paris, 1564); and by the thirteenth-century manuscript "Hermes Mercurius Triplex on the six principles of things." Enoch's lore on angels was echoed in the whole of spurious medieval manuscript literature of ceremonial magic, including the "Book of Venus,"

the *Liber Juratus*, the *Liber lunae*, and the various versions of the “Book of Toz” (Thorndike, 2:220–27). It also appears, that Roger Bacon (whom Dee unconditionally admired for his engagement in the magical-mechanical arts), highly regarded Enoch and mentioned him in his *Secretum secretorum* as equal being to Hermes (Clulee 1989, 209).

These occasional and more or less illicit mentions gained a new dimension during the late fifteenth century—undoubtedly due to the Florentine neoplatonists’ enthusiasm for hermeticism. Enoch and Hermes Trismegistus became role models for magically oriented humanists who were obsessed with the practical methods for achieving *exaltatio*, even to the extent that they claimed themselves to be the reincarnation of those ancient sages.⁵⁶ A notable example was Giovanni Mercurio, the wandering hermetic magus who around 1501 visited France and had his sensational appearance recorded by Trithemius. Mercurio left no writings of his own, but accounts of his activities reported that he had declared himself to be the heir of Apollonius of Tyana, the ancient magician. After Mercurius Trismegistus he also called himself Mercurius Secundus and, according to Trithemius, promised “great, strange, and exceedingly marvelous things.”⁵⁷ Although Trithemius claimed similar magical power for himself, he was ready to see in Mercurio a charlatan, a fraud, at best a convenor of evil spirits. He exploited the example of the Italian in order to show how narrow and uncertain was the dividing line between real, pious magic and necromancy (Brann 1999, 66). Not everybody, however, was so critical of Mercurio. In 1505 Jacques Lefèvre d’Étaples, the hermetically oriented humanist, published a work in Paris by the Italian mystic, Lodovico Lazzarelli titled *Crater hermetis*, together with the *Pimander* and the *Asclepius*, that is, the basic texts of hermeticism.⁵⁸ Lazzarelli (1450–1500) belonged to the humanist circle of Ficino and Pontano and later turned into an apostle of the hermetic tradition. This conversion was greatly influenced by Giovanni Mercurio, who in 1484 appeared in Rome and roamed the streets with a crown of thorns and preached a mystical renovation of Christianity. Lazzarelli remembered this encounter in a work assuming the form of a letter by Enoch, in which he called himself “Lodovicus Enoch Lazarellus Septempedanus, once a poet but now by new rebirth the son of true wisdom” (Thorndike 1923–1958, 5:438). Thus, it seems, Lazzarelli considered himself to be a reincarnation of Enoch and his ideas of hermetic rebirth can be compared to those of Agrippa and Paracelsus, as mentioned above.⁵⁹

Another sixteenth-century humanist who became involved with the questions of Enoch and hermetic rebirth was Guillaume Postel, one of

John Dee's personal acquaintances. They met in early 1551 in Paris, where Dee had been staying since July 1550 and where in September he had lectured on Euclid. The title of his talk was "*Prolegomena et didacta Parisiensa in Euclidis Elementorum Geometricorum librum primum et secundum*" (Dee 1851, 25). According to his recollections from 1592,

I did undertake to read freely and publicly Euclide's Elements Geometricall, Mathematicè, Physicè, et Pythagoricè; a thing never done publicly in any University of Christendome. . . . (Dee 1851, 7)

Here Dee also gives a long list of eminent scholars whom he met during his stay in Paris. Among the names of Pierre Mondoré (the king's librarian), Oronce Finé (a famous mathematician), and Pierre de la Ramée (the reformer of logic), one also finds Guillaume Postel, who in many ways can be considered as one of the closest intellectual relatives of the English Doctor.⁶⁰

Postel (1510–1581) had a career similar to that of Dee.⁶¹ Coming from a poor family, on attending school he was characterized by an extreme thirst for knowledge, often even forgetting to stop reading for the sake of eating.⁶² As we also know from about Dee, "I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink two houres every day; and of the other eighteen houres all was spent in my studies and learning" (Dee 1851, 5). Postel quickly learned Greek and Hebrew and later, during a trip to Constantinople, Syriac and Arabic. Like Dee, he also became a devoted collector of books although his even less stable life did not allow him to gather such a large collection as Dee's. The first sentences of William Bouwsma's monograph on Postel give a good introduction to his significance in the history of Renaissance humanism: "Postel is at once one of the most interesting and one of the most puzzling figures of the sixteenth century. His spectacular career and the wide range of his interests and activities have frequently attracted the attention of historians, and his name appears in the most various connections. He was the most learned Christian cabalist of his day, one of the earliest systematic Arabists in western Europe, a pioneer in the comparative study of language, and a humanist of distinction" (1957, v).

These thoughts have been repeated almost verbatim about John Dee, too. The two men had not only their humanist and scholarly interests in common. Both were deeply interested in the occult and the cabala, and both of them had a particular mystical conversion or illumination that concluded in a radical turn in their careers.

Parallel with his humanistic and philological interests, Postel's chief concern was the religious reformation of the world. He hoped that through rational reasoning non-Christians could be convinced of the superior truths of Christ. He was also looking for a human instrument to be the missionary of his project and he thought of the Jesuits. In 1544 he went to Rome, met Ignatius Loyola, and asked for admittance. Although Postel had only a brief encounter with the Society of Jesus (a year later Ignatius felt compelled to set up a committee to examine the religious heterodoxy of the Frenchman), Rome proved to be of crucial importance. In 1546 he met an Ethiopian priest who described for him the Book of Enoch, which existed only in that language. Postel became quite enthusiastic about apocryphal literature in general—he translated James' *Proto-evangelium* and proposed that the Pope adopt the *Zohar* and the Book of Enoch as the keys to the Scriptures—and also often cited Enoch, since "its esoteric character and messianic emphasis were exactly the sort of thing to appeal to Postel" (Bouwsma 1957, 36).

His interest in Enoch may have led him to a preoccupation with reincarnation (cf. Secret 1990), which manifested itself in 1547 in Venice. There he met an almost illiterate elderly lady serving in the Hospital of Saints John and Paul, in whom Postel recognized the incarnation of the *anima mundi* or the divine radiation, the Shekhinah of the cabala. He called her "mater mundi" and the "New Eve" (Bouwsma 1957, 15 ff., 155–60; Kuntz 1981, 73 ff.) and he was fixated on her until his death in 1581. Mother Joana (or Zuana) died in 1549, and two years later an even more dramatic event occurred in Postel's life. He was celebrating Christmas, when he suddenly fell ill, suffered terrible awe and tremor until Mother Joana appeared to him, announcing that she would occupy his body as she had promised at their last meeting:

I shall send you two beautiful gifts in our garments, and you shall be our first born son, who shall cause to be understood by Intellect and Reason the truth of our mysteries. (*Le prime novo del altro mondo*, Venice, 1555; quoted by Bouwsma 1957, 157)

Postel recorded the incarnation of the "Venetian Vergin" in his body as follows:

Two years after her ascension into heaven, her spiritual body and substance sensibly descended into me and sensibly extended throughout my body, so that it is she and not I who live in me. (*Les très merveilleuses victoires des femmes*, Paris, 1553, 20; Bouwsma 1957, 158)

Although Postel felt heavenly peace and bliss after the initial shock, one cannot be surprised at the wry observation of the modern historian: “The leap from simple desire to full belief in the actuality of an incarnate feminine principle and her first born son, not to mention the identification of himself with the latter, is considerable; and it is hardly surprising that his strange convictions bewildered his contemporaries [. . .] and these beliefs raised doubts about his sanity” (Bouwsma 1957, 165). As Bouwsma explains, Postel in fact saw himself as the incarnation of a “lower Messiah,” a new Elias, the governor of the feminine sphere. As he himself wrote, “It is entirely necessary that there should be a lower Messiah, the image of the Wife, subordinate to her husband, and of the body subordinate to its soul . . .” (*Restitutio rerum omnium*, Paris, 1552; Bouwsma 1957, 163). Postel in fact called himself a reborn, or restituted, man, a herald of the last epoch when all things would be renewed to their primal perfection and Satan would be defeated for all before the final apocalypse.

Giovanni Mercurio, Lodovico Lazzarelli, and Guillaume Postel seem to have accomplished—at least in their subjective reality—all that to which Agrippa and Paracelsus were only aspiring, and which John Dee stubbornly tried to achieve during his decades-long “angelic conferences.” The latter will be the subject of the next part of this book.

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Part 3

Output

“Glyms or Beame of Radicall Truthes”

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6

The Ideology and Occult Symbolism of Dee's Natural Philosophy

I have devoted the previous part of this book to the examination of magical *exaltatio* as it appeared and reappeared in Western thought from classical Antiquity through the Middle Ages up to the sixteenth century—undertaking this by looking at books that were in the personal library of John Dee. To a certain extent I have revisited the Yates thesis and thus laid a special emphasis on the great magi of the fifteenth and early sixteenth centuries, whose activity strongly contributed to the rise of the much-discussed “man-centered” world picture of the Renaissance. Their texts demonstrate that *that* “man-centeredness” by no means meant religious scepticism, let alone atheism.¹ Instead, we could rather speak of a new type of religiosity, some individual and idiosyncratic versions of which are clearly distinguishable from the official branches of the Reformation. Historians often call these religious attitudes heterodoxy, or interconfessionalism.

As I have shown, the idea that man had a special role in creation and had been endowed with godlike faculties directly relating him to the Supreme Being had been emphasized since earliest times. And as is also clear, these thoughts have always been associated with mysticism, gnosticism, and symbolic magic. I am aware that it is impossible to explain a very complex cultural phenomenon, such as the Renaissance, by reducing it to a product of a single intellectual impulse (that was the special weakness of Frances Yates and her uncritical followers); still, I am nevertheless quite convinced that the magical vogue started and made acceptable by the Florentine neoplatonists became a particularly important

catalyzer in helping Western humankind break out of its medieval intellectual framework. Later, in the early modern period, this interest in magical *exaltatio* spread widely, became differentiated and popularized, influencing the Scientific Revolution on the one hand while on the other incorporating itself into the discourse of various religious denominations. Thus it became the property of much larger communities than it had been in the time of humanism and its patronage system. Another important contribution to this popularization was the expansion of book publishing. This meant not only more and cheaper books, but the technical development fostered a fascinating trend in magical illustrations that filled the works of Heinrich Khunrath, Michael Maier, Robert Fludd, Athanasius Kircher, and the later editions of Jakob Boehme.

With my references to Simon Magus and the appearance of the Faustian archetype, I argued that the doctrine of *exaltatio* had inherent subversive contradictions that may have led to total or partial self-destruction, too. I am convinced that the dynamism of the reborn European culture followed from these contradictions: from the tension between affirmation and negation, construction and demolition, tradition and subversion. Renaissance magic clearly shows this dichotomy. Because of this I can hardly believe early modern magicians who confidently asserted the possibility of separating white from black magic. It was only self-defense and propaganda in claiming that they were entirely free from all dark temptations. But why should we want to expel the examination of those murky experiments from the study of our cultural heritage? Cultural history is not to be purged; rather it should be interpreted and comprehended. As I suggested in connection with Paracelsus, Christian magic—and the doctrine of *exaltatio*—is more like a heroic torso, a gallery of broken dreams; still, it exercised an admirable influence on modern Western mentality.

I want to argue that John Dee fully integrated with this tradition, in fact that he was a prominent representative of it from the later sixteenth century. So much has been written about his career and works that I can do without the obligatory sketch of his biography and a general review of his writings. Let us plunge into the texts, a selection of his "output" that has pertinence for the notion of *exaltatio*. I am going to look at his *Propaedeumata aphoristica*, the *Monas hieroglyphica*, *The Mathematicall Praeface*, and the spiritual diaries as representing repeated efforts, successive stages, and sometimes different underlying theories in order to attain that pristine knowledge which leads man during his earthly life to the full comprehension of the universe, the manifestation of God's infinite intellect.

ASTROLOGY: *PROPAEDEUMATA APHORISTICA*

According to recent analyses, especially Nicholas Clulee's definitive interpretation, Dee's early career was dominated by his fascination with mathematics and medieval *magia naturalis* (Clulee 1988, 19–75; Heilbronn 1978, 50–105). As for geometry, his continental trip to the Low Countries and to Paris in 1550 and 1551 was spent under the sign of Euclid, though his account of the successful Paris lecture betrays an interest in mystical occult lore, too. He described Euclid as “Mathematicè, Physicè, et Pythagoricè,” and even if at this point he was not yet aware of neoplatonic hermetism, he could refer to Proclus and the contemporary Jacques Lefèvre d'Étaples as representatives of a Pythagorean frame of thought. The evidence we have indicates that Dee from the earliest years of his scholarly career was occupied by an ambition to seek and acquire perfect knowledge, which necessarily made him aware of esoteric concerns.

Given his early interests, it should not be surprising that his first major work, the *Propaedeumata aphoristica* (“An aphoristic introduction [. . .] concerning certain virtues of nature, dedicated to Gerard Mercator, distinguished mathematician,” London, 1558, 1568; modern edition: Dee 1978), dealt with the connections of geometry and astrology. It is not clear from where Dee acquired his expertise in traditional astrology, but as we know, in the same year of the publication of the *Propaedeumata*, he was invited to determine the astrologically most suitable day for the coronation of Elizabeth I.² His interest in astrology may have been rooted in the studies he had pursued in Louvain during the years 1547 and 1548. He met there scholars—Gemma Frisius, Gerard Mercator, Caspar à Mirica, and Antonio Gogava—who were eminent representatives of a syncretic Renaissance science tinted with occultism and alchemical-astrological studies.³ He came home with valuable astronomical instruments, made by Mercator. Still earlier, however, “First, from Lovayne did the favourable fame of my skill in good literature spread, that thereupon divers noblemen came from the Emperour Charles the Vth, his court at Bruxelles to visit me at Lovayne . . .” (Dee 1851, 6).

The *Propaedeumata* shows that Dee tried to approach prognostication on a strictly scientific ground, astrology being treated here as applied mathematics. While the neoplatonist magi of the early Renaissance tried to control the influence of the stars through talismanic magic and ritual incantations, Dee thought to accomplish this task by the help of mathematically constructed optical mirrors. In this scientific program his predecessors were Ptolemy himself and the medieval authorities on optics:

the Arab al-Kindi (*De radiis stellarum*), Urso Salernitanus, Robert Grosseteste, and Roger Bacon (cf. Clulee 1988, 52–69; Harkness 1999, 71–77; Szulakowska 2000, 37–43).

The nature of my present investigation does not require a digression into Dee's mathematical reasoning. The point is that for the improvement of astrology he needed the exact number of stellar constellations. While traditional astrologers usually differentiated between 120 constellations, Dee in his book consisting of 120 aphorisms, determined a number of 25,341. Dee tried to derive astrology from nature alone, avoiding demonic intelligences that haunted even his learned contemporary Giordano Bruno. According to Clulee, the early natural philosophy of Dee was built on a naturalistic concept of the world and man, in which the dualism of natural and supernatural was not particularly emphasized. The *Propaedeumata* represents an eclectic synthesis, argues Clulee, that cannot be directly linked with neoplatonic hermetism as the representatives of the Warburg school and Yates saw it. He is undoubtedly right that Renaissance occultism was not a homogeneous and monolithic subject and that it was rooted in many medieval sources, too. But as Harkness recently noticed, by 1550, "during his visit to Paris [Dee] became more acutely aware of the enormous potential, and the enormous difficulties, associated with the study of the natural world" (1999, 82). And in my opinion, from the time of his earliest writings this awareness pushed him in a more and more mystical direction as the only means of promising true *exaltatio*. I can see this attitude among the aphorisms of the *Propaedeutama*, as well.

The title page itself is characterized by iconographical elements of esoteric symbolism summarizing the occult correspondences of the universe. The frontispiece shows an architectural construct with the four elements at its four corners; at the centre of the columns the two main characters of the alchemical process can be seen (Sol and Luna); the central icon is a modified astrological-alchemical sign of Mercury that can represent all the planetary metals. This is stated by the motto written in the ribbon: "*STILBON, acumine praeditus est instar omnium planetarum*" (MERCURY, endowed with a sting, is like all the planets). This combination of Mercury seems to be Dee's invention; it appears here for the first time and later becomes the central motif of his major work, the hieroglyphic monad. The lower motto refers to connections between Christianity and occult philosophy: "And there shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25). The upper motto offers one of Dee's favorite maxims: "Let him who does not understand either be silent or learn" (cf. Figure 6.1).

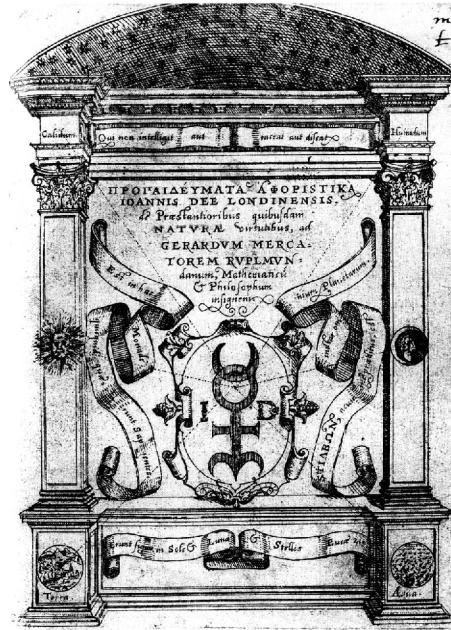


FIGURE 6.1 Frontispiece of Dee's *Propaedeumata aphoristica* (London, 1558). Reproduced from Dee 1978 [facsimile].

The book is dedicated to Mercator and mentions that the catalyzer of the work was his friend's recent letter in which he asked about his projects. Remembering their philosophical studies ten years earlier in Louvain, he decided to comment on the problems they were discussing at that time. Admittedly, thus, the *Propaedeumata* is the synthesis of the studies of the past ten years, including his intellectual encounters in Louvain and Paris. The treatise clearly demonstrates Dee's working methods and the characteristic structure of his works (at least before the spiritual diaries). All of his surviving scholarly works were written in haste and in a short time, usually after a long period of gestation. He liked the concise, aphoristical expression; thus, his writings look like drafts or outlines for larger—but never written—works.⁴

The first aphorism is a general thesis of ontology, asserting Dee's monistic, nature-oriented interest:

As God created all things from nothing against the laws of reason and nature, so anything created can never be reduced to nothing unless this is done through the supernatural power of God and against the laws of reason and nature. (I, Dee 1978, 123)

Aphorism II introduces the principle of *magia naturalis* and in Aphorism X we are assured about the realistic and legal possibility of magical transformation of the world. Although Dee avoids speaking about Man the Magus, his program implicitly involves the prospect of *exaltatio*:

The entire universe is like a lyre tuned by some excellent artificer, whose strings are separate species of the universal whole. Anyone who knew how to touch these and make them vibrate would draw forth marvellous harmonies. In himself, man is wholly analogous to the universal lyre. (XI, 126–27)

This thesis refers to the analogy between the macro and microcosms, and although one cannot say that the correspondences of the Great Chain of Being were the intellectual property of neoplatonism and hermetism, Dee's words evoke their atmosphere. Clulee is right to emphasize that Dee's scientific reasoning shows no relationship to the Florentine synthesis; however, in my opinion, his contextual aphorisms nevertheless point in that direction. He mentions, for example, the cabala (XVIII). Like Ficino, he praises the healing power of music (XXIII), and even speaks about talismans (XXVI). He also treats alchemy as *astrologia inferior* (LII), not unlike Paracelsus, and praises the mystic monad, constructed by himself.

Furthermore, in Aphorism LXXIII he speaks about "the assiduous mage" who can discover the great harmony of the world. He illustrates the correspondences by the paradigm of Sun—gold—and human heart and here he speaks of anatomical magic. In LXXVII he again uses parallels from alchemy and the cabala: "What is seven times properly separated is prepared also to be seven times joined for the making of that most famous philosopher's stone."⁵

The concluding aphorisms again show openness toward hermetic neoplatonism. Although according to Clulee the reference to Hermes Trismegistus in CXIX comes not from Ficino but from the late Hellenistic *Iatromathematica*, which was used throughout the Middle Ages (1988, 45), he also accepts that by the time of writing the *Propaedeumata* Dee already had the basic primers of hermeticism: Ficino's edition of the *Corpus hermeticum*, Giorgi's *De harmonia mundi totius*, Reuchlin's *De verbo mirifico*, and Agrippa's *De occulta philosophia*. One should take Clylee's caveat seriously, namely that the acquisition of a book does not immediately mean its appropriation; still, while re-reading the aphorisms, I am inclined to find in them the natural philosopher who is just about ready to abandon scientific humanism for the sake of hermetic mysticism.

During the six years between writing the *Propaedeumata* and the *Monas*, Dee's intellectual arsenal became enriched with important elements. This is the time when he started establishing his collection of Paracelsica and his occult studies were also boosted by his long travel on the continent in 1563 and 1564.⁶ The next subchapter will look at the *Monas hieroglyphica*, considering its sources and its importance as Dee's full-fledged manifesto for the study of magic *exaltatio*.

ALCHEMY: *MONAS HIEROGLYPHICA*

On September 8, 1563, one of the many bemused observers of the coronation of Maximilian II as King of Hungary was Doctor John Dee, the English mathematician, promotor of ascending British imperialism, and later notorious visitor of East-Central European courts with a strange, mystical-chiliastic message based on his conversations with angels. The Hungarian coronation city, Pozsony or Pressburg, present-day Bratislava in Slovakia, was just one stop on Dee's long European journey, which included visits to Zurich, Padova, Venice, and Urbino. The English humanist's main purpose was to meet leading intellectuals on the continent, such as Conrad Gessner and Frederico Commandino; he consulted with the former and with the latter he prepared a joint publication.⁷ From Pozsony, through Germany, he moved back to Antwerp where he spent the whole of January 1564 finishing his major work, the *Monas hieroglyphica*, which was published in March by the well-known printer Willem Silvius. The spectacular pageant of the Hungarian coronation so much impressed the Doctor that he decided to dedicate the whole work to "Maximilian, by the grace of God the most wise King of the Romans, of Bohemia and of Hungary" (title page, Dee 1964, 113). A passing reference in Dee's memoirs, almost thirty years later, from 1592, suggests that after the publication he returned to Vienna with the intention of personally presenting his work to the Emperor:

[15]64. Junij 14, after my return from the emperors court, her Maiestie very graciously vouchsafed to account her self my scholar, in my boke written to the Emperor Maximilian, entitled *Monas Hieroglyphica*. . . .⁸

As Robert Evans (1973, 52–3) has noted, Maximilian seems to have been interested in esoteric subjects while his religious views were ambiguous.

Dee's work itself is a slim volume, introducing and explaining a magic diagram, which is supposed to demonstrate all visible and metaphysical aspects of the universe in the form of a geometrical-alchemical-philosophical image. We have good reason to say that it was to function as a revelatory mandala in order to propel the soul's flight, that is, to bring the viewer into the state of *exaltatio*, an intuitive understanding of the cosmos and a unification with the wisdom of God.

Dee himself explained the layers of his mystical meaning in the lengthy introduction addressed to Maximilian. As he wrote, his monad is explained "mathematically, magically, cabalistically, and anagogically" (Dee 1964, 155), but these four layers of meaning ought to be completed with two more: the alchemical and the linguistic aspects that seem to link intricately with the others.

The text of the *Monas hieroglyphica* is nothing else than twenty-four theorems explaining the diagram. This explanation constitutes two planes of argumentation: the first acquaints the reader with the geometrical elements and the mystical-mathematical-cabalistic meanings of the diagram; the second outlines the potential capabilities of Man the Magus, in relation to his privilege to recreate the lost unity in the split, dualist existence.

The title page in a comely manner incorporates the full diagram, surrounded by an architectural composition and several emblematic and philosophical phrases. As I have shown, Dee had already used the monad on the frontispiece of his previous work, the *Propaedeumata aphoristica*, and there are similarities between the two title pages. However, it should be noted that while in the *Propaedeumata* the hieroglyphic monad served only as emblematic decoration and the text did not provide its interpretation, this new book was entirely devoted to the explication of this mystical device. There is also a great difference between the two versions of the diagram, the later being much more refined and placed in an egg-shaped oval—this is what Dee used for the second edition of the *Propaedeumata*, too (cf. Figure 6.2). Although Dee retained one of the mottos—"Qui non intelligit, aut taceat, aut discat" (He who does not understand should either be silent or learn)—he replaced the key biblical quotation from Luke 21-25, which referred to astrology, with Genesis 27: "May God give thee of the dew of heaven and of the fat of the earth." This promise may have seemed to prefigure the kind of mystical synthesis of heavenly, occult knowledge, and earthly well-being the hermetic magus so much craved (see Figure 6.3).



FIGURE 6.2 Frontispiece of the 2nd edition of Dee's *Propaedeumata* . . . (London, 1568). Reproduced from Dee 1978 [facsimile].



FIGURE 6.3 Frontispiece of Dee's *Monas hieroglyphica* (Antwerp, 1564). Herzog August Bibliothek, Wolfenbüttel [223.3 Quod 1/1].

It is notable that no apparent model has been identified so far for Dee's cosmogram, which, as I have said, seems to be his own invention. We can hardly trace graphic or diagrammatic sources because the time of composition fell so much before the great vogue of symbolic and emblematic illustrations, the kind that fill occult and scientific books from the early seventeenth century on. Khunrath, Fludd, Maier, Kircher, and others, in fact, often used and further elaborated Dee's monad.⁹

The first serious scholarly commentator of the hieroglyphic monad (after Tymme's pioneering interpretation of the 1610s), C. H. Josten, admitted his uncertainty about the sources:

It has not been possible to identify any ancient author as the principal source of Dee's ideas on the monas and on numbers. [. . .] Trying to determine why Dee chose to name the universal principle of transmutation, and his symbol thereof, *monas*, i.e. essential oneness, one recalls the *una res* of the *Smaragdine Table*; but a more immediate source is perhaps to be found in chapter iii of book II, of Henry Cornelius Agrippa's work *De occulta philosophia*, which chapter is titled "De unitate, & eius scala." (Josten 1964, 106)

Next to these, Josten mentions Ioannes Pierius Valerianus' *Hieroglyphica* (Basel, 1556), in which there is a woodcut of Mercury carrying a ram while the accompanying text interprets this as the astrological symbol of restored health.¹⁰ Although Dee possessed an 1567 edition of this work (R&W 114, published three years after Dee's *Monas*), he does not seem to have had either Horapollon or Francesco Colonna's *Hypnerotomachia Poliphili*, or any other books directly touching upon Egypt or hieroglyphics.

On the other hand, he did have several other works in which interesting passing remarks discussed the Egyptian writing system. One such volume was his copy of Alberti's *De architectura libri decem* (1523 edition, R&W 607) in which he could have read:

[The Egyptians'] reason for expressing their sense by these symbols was, that words were understood only by the respective nations that talked that language, and, therefore, inscriptions in common characters must in short time be lost. [. . .] The manner of expressing their sense by symbols, they thought must always be understood by learned men of all nations, whom alone they were of the opinion that things of moment were fit to be communicated." (quoted in Daly 1998, 22)

In his article on the *monas* Michael T. Walton cited Meric Casaubon's opinion that Dee was "a Cabalistical man, up to the ears"¹¹ and applied cabalist writers—Pico, Agrippa, and Postel—to extract the precise meaning of the cosmogram. His view—"Dee's treatment of the Monad's interpretation as an art of writing which revealed all astronomical knowledge, both the greater astronomy of the heavens and the lesser astronomy or alchemy"—is corroborated by Dee's text in the preface addressed to Maximilian, according to which

[T]his our holy language, which I have called the real cabbala, [. . .] which was born to us by the law of the creation, is also a more divine [gift], since it invents new arts and explains the most abstruse arts very faithfully. [. . .] I know well (O King) that you will not shrink away in horror if I dare proffer this magic parable in your royal presence. (Dee 1964, 135)

One cannot help noticing, though, that neither Dee nor his interpreter, Walton gave any indication of the exact origin of the monad's graphic design.

Nicholas Clulee has analyzed the *Monas hieroglyphica* at perhaps the greatest length, but even he has not been able to identify sources or really close parallel texts among Dee's readings. He noticed the concept of the metamorphosis from the "horizon temporis" to the "horizon aeternitatis" in Dee's thought, which is nothing but the *exaltatio*, although he did not call it so. He cited Pliny, Trithemius, and Pico among those who voiced similar notions and finally concluded: "I believe that it is from Roger Bacon that Dee derived the basic inspiration to seek an integral knowledge of nature" (Clulee 1988, 121). To strengthen his argument, he recalled Dee's lost treatise from 1557 titled *Speculum unitatis*, written in defense of Roger Bacon. Relying on Bacon's *Tractatus brevis et utilis*, Clulee argued that Dee had been able to receive information about ancient theology and hermeticism through purely medieval sources. But then he also added that Dee himself had interpreted his cosmogram in evolving turns from a diagram of natural magic in the 1550s to a summary of a universal grammar by the 1560s. In this context the monad should be seen as a pythagorean or cabalistical formula generating the spiritual transformation of the soul and its mystical ascent from the material to the supercelestial realm.¹² At this point Clulee turns to Renaissance sources that could reveal concepts of magic for Dee, "far less natural than that he encountered in Roger Bacon" (Clulee 1988, 128). These sources primarily meant the neoplatonic philosophers—Ficino, Pico, and Agrippa—whom Frances Yates called "the hermetic magi."

Here I would like to argue that Dee, possessing and heavily annotating Ficino's *Index eorum* . . . (R&W 256), had a compact primer in neoplatonic hermetism at hand that could provide him with a wide spectrum of that philosophy in a single textbook. As I have stated above, merely by looking at the contents of this compendium (reprinted and expanded in his *Opera* of 1576 which Dee also possessed), one can conclude that Ficino's ideal of magic must have been a synthesis between the hermetic lore and the so-called Platonici.¹³ The collection unites the two kinds of corpus in the following order: "Dionysii Areopagitae translatio cum suis argumentis" (Ficino 1576, 2:1–1128); "In divinum Platonem epitomae" (1129–1533); "In Plotinum Philosophum ex Platonici familia nati" (1534–1800); "Expositio Prisciavi & Marsilii Theophrastum defenso, ac phantasia, & intellectu" (1801–1835); "Mercurii Trismegisti Pymander, de potestate ac sapientia Dei item Asclepius de voluntate dei" (1836–1870); "Iamblichus de mysteriis Aegyptiorum, Caldeorum, atque Assiriorum" (1873–1907); "Proclus de anima & daemonum [commentariis in Alcibiadem Platonis primum]" (1908–28); "Proclus de sacrificio & magia" (1928–29); "Porphyrius de occasionibus sive causis ad intelligibilia nos ducensibus" (1929–32); "Porphyrius de abstinence animalium [de animi ascenta & descenta]" (1932–38); "Psellus de daemonibus" (1939–44); "Pythagore aurea verba & symbola" (1978–79).

Here one finds those late neoplatonists (Iamblichus, Proclus, Porphyry, Psellus) whom Brian Copenhaver (1988 and 1990) identified as Ficino's main inspirations—together with the tracts of the *Corpus hermeticum*, or, as Ficino translated, "Mercurii Trismegisti Pymander, de potestate ac sapientia Dei item Asclepius de voluntate dei." And if we are looking for John Dee's possible sources of hermetism, it is enough to look at this collection, in which Chapter 4 of the *Corpus hermeticum* in its title mentioned a monad: "Mercurii ad Tatium Crater, sive Monas." The very first sentence of the text refers to *that* magical language/grammar that Walton, Clulee, myself, and now Harkness have considered as the main idea behind Dee's *monas*:¹⁴

Since the craftsman made the whole cosmos by reasoned speech, not by hand, you should conceive of him as present, as always existing, as having made all things as the one and only and as having crafted by his own will the things that are. (4.1; quoted from Copenhaver 1992, 15)

The passage then speaks about man's exaltation: "The man became a spectator of god's work. He looked at it in astonishment and recognized

its maker" (4.2). And "God shared reason among all people" (4.3). In the conclusion of the chapter, Hermes explains the mystery of the unit of oneness, the monad:

The monad, because it is the beginning and root of all things, is in them all as root and beginning. Because it is a beginning, then, the monad contains every number, is contained by none, and generates every number without being generated by any other number. (4.10; Copenhaver 1992, 17)

This is exactly how Dee's monad works: it represents oneness but one can derive from it all numbers, all letters, in fact all (alphanumeric) systems of information. Ficino's commentary to this locus emphasizes the *exaltatio* of man catalyzed by numbers: "Mox unitatis, & numerorum analogia, ad veram monadem cogitandam, verosque naturæ numeros nos elevat. Haec Crater" (Ficino 1576, 2:1842–43).

Recently Håkan Håkansson has studied Dee's annotations in the Greek *Corpus hermeticum* and emphasized that it was the gnostic themes of these texts towards which Dee directed his attention in his marginal notes. Håkansson corroborates my view that in Chapter 4 the "Crater sive Monas" image could represent for Dee that kind of divine illumination he associated with the magus-adept in the *Monas hieroglyphica*.¹⁵

Ficino's compendium included the editor's most radical esoteric work: *De vita triplici*. Although Dee did not annotate this part of the book, this may result from the fact that he possessed *De vita* in two other editions (R&W 779, 896) which have not survived.¹⁶ If we compare John Dee's speculations and the third part of the work, that is, *De vita coelitus comparanda*, which contains the author's boldest occult deliberations, we notice first of all a great deal of similarity between them concerning the general aims of magical operations. A program drawn up in one of Ficino's chapters strikingly resembles the English Doctor's ultimate goal with his monad:

But why, then, should we neglect a universal image, an image of the very universe itself? Through it, they seem to hope for a benefit from the universe. The adherent of these things, if he can do it, should sculpt an archetypal form of the whole world. (3.19; Ficino 1989, 343–45)

Although mostly concerned with talismanic images representing the classical deities of the planets, Ficino also thought highly of mathematical and geometric entities that could serve as a sign repertoire for the construction of the universal image:

To keep you from distrusting figures too much, astrologers will order you to remember that [. . .] numbers and figures, to obtain celestial gifts, they are very powerful. For in the heavens, lights, numbers, and figures are practically the most powerful of all. [. . .] For thus figures, numbers, and rays, since they are sustained by no other material, then deservedly they claim the most dignity in the primary—that is the celestial—levels of the cosmos. (3.17; Ficino 1989, 329)

Then he arrived at concrete geometrical elements, praising their power to express universal harmony: “Proportions constituted out of numbers are almost figures of a sort, made, as it were, out of points and lines” (3.17, 331). And finally, he offered geometrical shapes for his talismans in a way that might have inspired Dee to construct his monad out of circle and straight lines forming a cross:

The recent authorities on images have accepted as the general form for these a round shape in imitation of the heavens. The more ancient authorities, however, as we have read in a certain Arabic miscellany, used to prefer above all other figures that of a cross for the following reason. [. . .] Above all a cross, like a plane, possesses length and breadth. This figure of the cross is primary; also, of all the figures, it is rectilinear in the highest degree, and it has four right angles. (3.18, 335)

As we know, Dee also added a geometric form (two semicircles) to the diagram, which was to represent the element of fire, corresponding to the fiery zodiacal sign of Aries. Referring to the appropriate time of the operation, Ficino also pointed out the importance of Aries:

But when exactly should he imprint it? When the Sun has reached the first minute of Aries [. . .] because a particular Lot of the world being reborn, so to speak, is revolved through the same position in every year. At this time, therefore, he should construct the figure of the world. (3.19, 343–45)

These textual parallels not only include the very geometrical base, but also Dee's intention to offer the monad as a mystical object for revelative contemplation. A similar goal is designated by Ficino for his talismanic images: “Nor should one simply look at it but reflect upon it in the mind” (3.19, 347). And since he renders “reflection” into seven steps—in harmony with the number of the planets—it is interesting to see that after four elementary stages or functions, the three higher ones relate to different

human intellectual activities. The fifth is the sphere of imagination ("Fifth are the strong concepts of the imagination—forms, motions, passions"—Mars), the sixth is discursive logic ("the sequential arguments and deliberations of the human reason"—Jupiter), while the seventh could be called intuition ("the more remote and simple operations of the *understanding*, almost now disjoined from motion and conjoined to the divine"—Saturn).¹⁷ This is the concept that Thomas Hoby in his translation of Castiglione's *The Courtier* also named "understanding":

In our soul there be three manner ways to know, namely, by sense, reason, and understanding; of sense ariseth appetite or longing, which is common to us with brute beasts; of reason ariseth election or choice, which is proper to man; of understanding, by the which man may be partner with angels, ariseth will.¹⁸

The idea of the reborn world comes up often in Dee's later mystical writings, the private diaries. The importance of this idea for Ficino has recently been demonstrated by Michael Allen. In *Nuptial Arithmetic* he examined Ficino's commentary on the famous "Fatal Number" section in Plato's *Republic* (Book VIII). In the complex analysis of Ficino's number symbolism, Allen points out that "Ficino was in no position to follow his brother Platonist Pico della Mirandola into the arcana of cabalistic gematria with its substitutions, [. . .] still such intellectual consequences were the next logical steps" (Allen 1994, 144).

Drawing a conclusion from the above remark, I am suggesting that Ficino's cited passages of *De vita coelitus comparanda* can be treated as Dee's main and immediate textual source for constructing the monad, and if Pico's cabala was the next logical step deriving from Ficino's magic, then Dee took the following two logical steps: first, constructing a geometrical-cabalistical-magical cosmogram, then abandoning the whole enterprise and turning directly to angel magic.



The theorems of the *Monas hieroglyphica* explain the cosmic image on two planes: the geometrical, cabalistical, and anagogical interpretations—including astrological, alchemical and linguistic insights—highlight how the elements and proportions can give a mystical but strictly scientific expression of the ultimate cause of the World, the Oneness. The second plane refers to Man, the Magus who goes through a mystical transmutation of "understanding," the *exaltatio*.

As for the elements and mystical proportions of the monad, interpreters have pointed out the mathematical (cabalistic as well as geometrical), astrological, alchemical, and linguistic components. In the theorems, Dee mostly concentrates on the mathematical aspects and adds explanatory charts to show how the combination of simple forms (straight line, circle, point, crossing lines at right angles) can symbolize the general principles of the natural cosmos. As he explains in Theorem VI,

We see Sun and Moon here resting upon a rectilinear cross which, by way of hieroglyphic interpretation, may rather fittingly signify the ternary as well as the quaternary: the ternary [in so far as it consists] of two straight lines and one point which they have in common and which, as it were, connects them; the quaternary of four straight lines including four right angles [. . .]. And so here the octonary offers itself in a most secret manner, of which I doubt whether our predecessors among the magi ever beheld it, and which you will especially note. The magical ternary of the first [of our] forefathers and wise men consisted of body, spirit, and soul. Thence we see here manifested a remarkable septenary, to be sure of two straight lines and a point which they have in common, and of four straight lines separating themselves from one point. (Dee 1964, 157; cf. Figure 6.4)

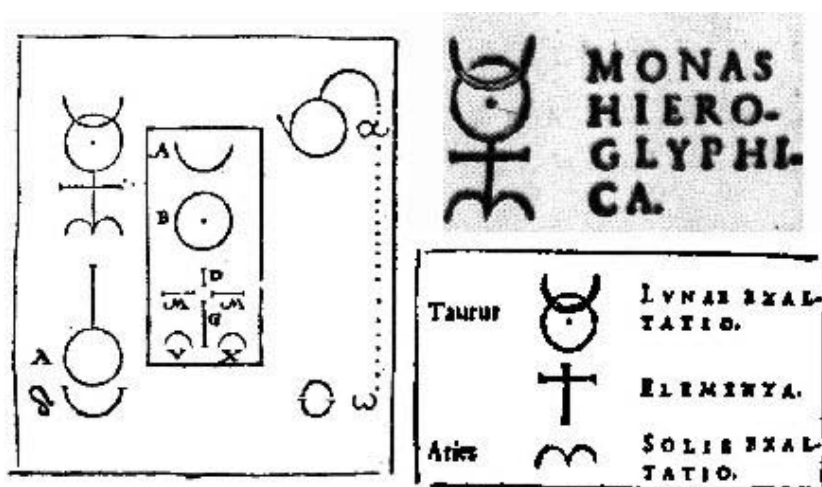


FIGURE 6.4 Compositional schemes of the Monad. Compiled by Gy. E. Szönyi from the illustrations of the *Monas hieroglyphica*, copy of Wolfenbüttel [223.3 Quod 1/1].

A near-contemporary interpreter Thomas Tymme (who planned an English translation of the *Monas* although we have only his preface to the projected edition) included the alchemical aspects in his explanation of the work's number symbolism:

By the word TERNARIE is meant the first matter of the Philosophers stone, which are there in.

By the QUATERNARIE is meant the 4 Elements: Water, Earth, Fire & Air.

By the QUINARIE is understood Quintessence.

By the SEPTINARIE is understood the 7 heavenly Planets [. . .] by which are meant Gold, Silver, Lead, Tynn, Iron, Copper & ☿ or Quick Silver.

By the BINARIE is understood common quick Silver, which is not the Mercury of the Philosophers, and therefore being without that Mercury it is rejected as a false Medicine. . . .

By the OCTONARIE is understood the 8 parts of Alchimy: Calcination, Dissolucion, Coniuncion, Putrifaccion, Separacion, Coagulation, Sublimacion, & Fixacion.

By the DENARIE is meant the Multiplicacion of Gold & Silver, by the perfection of the Medicine, from 1 to 10, from 10 to 100, & so by the Number to a Number Infinite by Arithmetically proportion. (Tymme 1963, 27–28)

Dee himself refers to the alchemical importance of the monad when he identifies the double semicircles at the bottom of the diagram with the astrological sign of Aries: this is nothing other than the sign of fire providing heat for the transmutation (X–XI; Dee 1964, 161). The egg-shaped frame of the diagram furthermore refers to alchemy, as it may stand for the alembic of the adept, also called the egg of the philosophers. Here Dee again calls attention to the interrelatedness of astrology and alchemy (*astronomia inferior*, XVIII).

In Charles Nicholl's interpretation, mystical geometry, number symbolism, and alchemy make the monad "a cosmogram of astrological import, [and on the other hand it] works as a talismanic synopsis of the alchemical process" (1980, 45). The alchemical plane of reference incorporates the doctrine of *exaltatio* or deification of man in Dee's natural philosophy. As Nicholl suggests, the creation of the alchemists' Mercury—that is, the quintessential, perfect Mercury in the final phase of the Work—leads to the liberation of the spirit, too, because the process of (spiritual) alchemy entails two transformations: while it captures the celestial energies and channels them into the material, it also elevates the soul and leads it back to the supernatural spheres from the prison of the material

substance. Elaborating on this process, in the preface written to Maximilian, Dee interprets his "magic parable" as follows:

This, our hieroglyphic monad possesses, hidden away in its innermost centre, a terrestrial body. [The monad] teaches without words, by what divine force that [terrestrial body] should be actuated. When it has been actuated it is to be united (in a perpetual marriage) to a generative influence which is lunar and solar. [. . .] When this Gamaaea has (by God's will) been concluded, the monad can no longer be fed or watered on its native soil, until the fourth, great, and truly metaphysical revolution be completed. When that advance has been made, he who fed [the monad] will first himself go away into a metamorphosis and will afterwards very rarely be held by mortal eye. This, O very good King, is the true invisibility of the *magi*, which has so often been spoken of. . . . (Dee 1964, 135–37).

In developing a philosophy of the alchemical *exaltatio* of man, Dee's masters were undoubtedly the hermetist magi Ficino, Agrippa, and Paracelsus. Agrippa in *De occulta philosophia* (1533) claimed that

magicians affirm, that not only by the mixture and application of natural things, but also of images, seals, rings, glasses, and some other instruments, being opportunely framed under a certain constellation, some celestiall illustration may be taken, and some wonderful thing may be received; for the beams of the celestiall bodies being animated, living, sensuall, and bringing along with them admirable gifts and a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the images, though their matter be less capable. (2.35; Agrippa 1997, 373)

Similarly, Paracelsus in his *Astronomia magna* wrote,

The Magus can transport many meadows of heaven into a small pebble, which we call 'Gemaheu,' or 'Imago,' or 'Character.' For these are containers in which the magus keeps sidereal forces and virtues as in a box. (Paracelsus 1589–1591, 10:376)¹⁹

All the Renaissance magi tried to clarify through natural-philosophical speculations the nature of that transcendental material, or radiation, or agent that transferred the energy of the *anima mundi* to the talismans. These philosophers also strongly asserted the bidirectional nature of this

process: if the magus can draw the power of the World Soul to base matter, so can he elevate himself above the material world.

In the alchemical process the catalyzer is the pure mercury, "the celestial messenger" (Dee 1964, 177). The transmutation means the meeting of two worlds, represented as a marriage, where the "terrestrial body" is the material of the *Gamaaea* or talisman by the help of which the magus can boost its elevation. The talisman—because of its inscription—is also a character or sign of the heavenly language, the exploration of which is the ultimate goal of the magus. This aspect of metaphysical linguistics has only recently been explored: following Clulee's train of thought, Umberto Eco in his book on *The Search for the Perfect Language* connected Dee's interest in the reconstruction of a mystical and universal language to Postel's similar objectives (1995, 185–90). As he pointed out, the view that the three sacred languages (Hebrew, Greek, Latin) developed from a common geometrical-numerological base was put forward by Postel in his *De originibus* (1553). The Frenchman there claimed that "every demonstration of the world" came from point, line, and triangle, and that sounds themselves—following the principles of Pythagoras—could be reduced to geometry.²⁰

In the theorems Dee, who of course had *De originibus* in his library,²¹ exercised various manipulations on the monad (rotation, dismantling, combination and permutation of its elements), not unlike cabalistic, numerology works on and with the Hebrew characters. The preface to Emperor Maximilian clearly refers to this "science":

The science of the alphabet contains great mysteries, since He, who is the only Author of all mysteries, has compared Himself to the first and last letter (which is to be understood not only for the Greek language, but also for the Hebrew and Latin ones). How great, then, must be the mysteries of the intermediate letters? [. . .] We have demonstrated that the shape of all letters are derived from points, straight lines and the circumferences of circles. [. . .] By the same process we discover clearly enough that the first humans could not have established out of such mystical principles that very stupendous fabric of the Hebrew letter and the Nekudoth had not the afflation of the divine power been most [effectively] present. (Dee 1964, 125–27)

From this it would follow that his intention in the construction of the Monad was not only the creation of a mystical emblem for contemplation,

a mandala, but also a “geometrical automaton” that could generate the alphabet of all languages and thus would represent the universal principle of language.

Theorem XXII of the *Monas hieroglyphica* wonderfully unites in a concise maxim the interconnectedness of metaphysical semiotics and *exaltatio*:

The Logos of the creative universe works by rules so that man, godly-minded and born of God, may learn straightforward work and by theological and mystical language. (Dee 1964, 201)

This mystical language, then, like the inscription on a talisman, can transmit the energy of the World Soul and, conversely, can illuminate the magus with intuitive understanding. Does not this, again, remind us of Ficino's aphorism from *De vita*: “Nor should one simply look at it but reflect upon it in the mind?”²² And if one moves from “looking” to “reflecting,” the meditation over the revelatory cosmogram-mandala can accomplish the magical *exaltatio* spoken of in the *Tabula smaragdina*: “It ascendeth from the Earth into Heaven, and againe it descendeth into the Earth, and receiveth the power of the superiours and inferiours. So shalt thou have the glorie of the whole world.”²³

By no means exhausting all the possible magical connotations of the *Monas hieroglyphica*, I would conclude by comparing the first two great works of John Dee. One can clearly see the continuity between them as well as the innovation Dee added to the *Monas*. When writing the *Propaedeumata*, Dee was primarily still a scholar only superficially interested in the occult philosophy. By the time of the *Monas* Dee had turned into a hermetic magus, albeit one who had not entirely abandoned his earlier scholarly objectives and who still had the ambition of uniting the “old science” (Roger Bacon) with the “new philosophy” (Ficino, Agrippa, and Paracelsus) and “linguistics” (Postel). The connecting link between the two works was his ever present desire to acquire a superior knowledge that could lead him to the comprehension of the nature and intentions of the Logos. In this sense the *Monas* represents the ultimate step toward pure theology, the term meaning, of course, not orthodox dogma but a highly intriguing and idiosyncratic interconfessionalist vision.

MAGIC: *THE MATHEMATICALL PRAEFACE*

As I have already emphasized, Dee's career was characterized throughout by the pursuit of perfect knowledge and this crystallized in the search for the *lingua adamica* from the time of his constructing the hieroglyphic monad.

From this point on, Dee became more and more imbued with a spiritual-cosmic vision and this concern can clearly be felt even in his most practical work, the lengthy *Preface* to the English translation of Euclid's *Elements* (1570).²⁴ This introduction was to serve the popularization of mathematics in the vernacular and show how it could support the arts and crafts. Dee in fact created a whole new scientific terminology, at the same time giving a retrospective summary of his previous scientific studies. To a superficial reading, it seems that the *Preface* is nearer to the old, scholarly Dee of the *Propaedeumata* than to the magus of the *Monas*. Evidence of this is that while he mentions his work of 1558, he neglects to refer to his "hieroglyphics" (Clulee 1988, 146–48). Because of this, Roberts and Watson call this work a "retrospective" endeavor (1990, 9–10), also noticing that while the *Monas* was secretive, speaking to a small number of elect, the *Preface* is much more open, ecumenical, programmatic, and didactic. Interestingly, the literature Dee cites is relatively outdated, mentioning from among his books only those he had bought before 1560.

In this respect, the beautifully executed emblematic frontispiece can also be considered conservative; it has no esoteric motives, only scientific elements and figures. The ten-fold division contains six portraits of classical philosophers and scientists, and four emblematic pictures representing the subjects of the quadrivium (cf. Figure 6.5).



FIGURE 6.5 Frontispiece of Euclid's *Elements* with Dee's *Mathematicall Praeface* (London, 1570). University of Chicago, Department of Special Collections, reproduced from Dee 1975, 35.

It should also be noticed, however, that by that time his mind was already fixed on the "Otherworld," and Clulee suggests that the Doctor's new preoccupation can definitely be felt as a subtext of his main discourse. On the frontispiece, this subtext is indicated by the emblems of the Sun and the Moon, while at the bottom of the page one sees Mercurius carrying his winged staff with two serpents twined around it.

In the text itself, according to his new orientation, Dee develops a diction occasionally using phrases recalling the neoplatonists. He praises harmony, mathematics, and proportions in passages that at times soar up like prayer, like in the chapter explaining the laws of Archimedes:

Thou onely, knowest all things precisely (O God) who hast made weight and Balance, thy Judgement: who hast created all things in Number, Waight, and Measure. [. . .] And for as much as, of Number and Measure, the two Artes (auncient, famous, and to humaine uses most necessary) are, all ready, sufficiently knowen and extant: this third key [the weight], we beseech thee that it may come to the nedefull and sufficient knowledge, of such thy Servantes, as in thy workmanship, would gladly finde, thy true occasions whereby we should glorify thy name, and shew forth thy wondrous wisdom and Goodness. Amen. (Dee 1975, b.iiiij^v)

Such passages indicate that Dee by no means wanted to write a simple engineers' handbook; rather, he considered the mathematician a magus, capable of *exaltatio*. According to Knoespel (1987), this highly rhetorical diction identifies Dee's writing as premodern scientific discourse, since—as opposed to the language of the Scientific Revolution—it still heavily relied on images, allegories, and analogy, and the mixing of mathematical formulas with biblical quotations and religious eulogies.²⁵ In this vision the applied mathematician was not yet liberated from logocentrism and he appeared as the priest of science, even of culture:

All things (which from the very first originall being of things, have bene framed and made) do appeare to be formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator. O comfortable allurements, O ravishing perswasion, to deale with a Science, whose subject is so auncient, so pure, so excellent, so surmounting all creatures, so used of the Almighty and incomprehensible wisdom of the Creator, in the distinct creation of all creatures [. . .] by order, and most absolute number, brought, from Nothing to the Formalitie of their being and State. (Dee 1975, *j)

From such an ideological platform Dee wanted not only to educate his readers but to offer a kind of mystical initiation into science. His deep veneration of the mathematical arts resulted from his conviction that the proportions and balances as well as the cabalistical numerological correspondences taught the secrets of God's creative mind. Because of this logic, he emphasized the importance of the vernacular translation in a peculiar way. Although he never spoke against the official seats of learning, the universities, he also suggested that initiation into mystical knowledge was not a sole privilege of the higher schools of education. The adept must learn, but university position could not guarantee the proper intuition also needed by the scientist.

In the *Mathematicall Praeface* . . . Dee created a hierarchy of sciences that culminated in *Archemastrie*, a discipline he characterized as follows:

This Arte, teacheth to bryng to actuall experience sensible, all worthy conclusions by all the Artes Mathematicall purposed, & by true Naturall Philosophie concluded. [. . .] And bycause it procedeth by *Experiences*, and searcheth forth the causes of Conclusions, by *Experiences*: and also putteth the Conclusions them selves, in *Experiences*, it is named of some, *Scientia Experimentalis*. [. . .] But wordes, and Argumentes, are no sensible certifying: nor the full and finall frute of Sciences practisable. (Dee 1975, A.iiij^v)

Historians of science have often interpreted the above passage as evidence that Dee professed the experimental and practical disciplines and, what is more, advocated science in the vernacular, so in this respect he could be regarded as an important forerunner of the Scientific Revolution. But at this point one should remember Allen Debus' caveat from the 1970s: "In reality sixteenth-century natural magic was a new attempt to unify nature and religion" (1978, 13). And, indeed, by putting Dee's "Scientia Experimentalis" in the wider context of the work, we must be cautious about this carefree deduction. Immediately after the above passage Dee introduces the chief auxiliary sciences of *Archemastrie*, which according to him are

the *Science Alnirangiat*, great Service. Under this, commeth *Ars Sintrillia*, by Artephius, briefly written. But the chief Science, of the Archemaster, as yet knowen, is an other OPTICAL Science: whereof, the name shall be told when I shall have some (more just) occasion, thereof, to Discourse. (Dee 1975, A.iiij^v)

Although Dee apparently had no more occasion to expand on these sciences and never gave a clear definition of optics as he understood it,

in the next chapter—following Clulee's investigations—I shall suggest that these sciences were more magical activities than experimental natural sciences. Under optics, in fact, we can find *scrying*, crystal gazing, which by 1570 was definitely on the horizon of his interest (see Harkness 1999, 63–78). And Dee's purpose with this kind of optical magic, no doubt, was to attain to great, superhuman knowledge. Clulee tried to derive Dee's interest in mystical intuition from Roger Bacon's works and his frequent use of the words *experience* and *experiment*. By the time he was writing the *Preface*, Dee had accumulated so much literature of modern Renaissance magic that we ought to look for the genesis of such ideas in the works of, say, Paracelsus, too. In his treatise on syphilis, the German Doctor wrote,

The right path does not consist in speculation, but leads deep into experience. From experience the physician receives help, and upon it rests all his skill. He must have rich knowledge based on experience, for he is born blind, and book knowledge has never made a single physician. For this purpose he needs not human, but divine things, and therefore he should not treat truth light-headedly. He does not act for himself, but for God, and God bestows His grace upon him so that he may come to the assistance of his fellow men in their needs.²⁶

Dee's definition of *archemastrie* is in harmony with Paracelsus' views: "There, then the Archemaster steppeth in, and leadeth forth on, the Experiences, by order of his doctrine Experimentall, to the chief and finall power of Naturall and Mathematical Artes" (Dee 1975, Aiiij^v).

External evidence of Dee's admiration for Paracelsus can be found in the *album amicorum* of the famous Swiss natural scientist Conrad Gesner, whom Dee visited in Zurich in April 1563. In the album, next to Dee's signature, Gesner commemorated his English guest's great knowledge of and interest in Paracelsus (cf. Durling 1965, 134 ff).

But what was behind his burning desire to have a glimpse of the mysteries of Creation? His motivation was the same as that of the Florentine neoplatonists, and later on of Trithemius, Agrippa, and Paracelsus, that is, the new self-consciousness of Renaissance man who considered himself God's almost equal partner and asked for his share from the secrets of nature. Its logic was driven by a confidence that God could not be pleased with the praises of the simply humble, will-less, and boring creatures; rather, he would require the adoration of ennobled and all-powerful humans, suited to the label "the image of God."

With this in mind it is difficult to enroll Dee among the forerunners of the seventeenth century epistemological reform; rather, he seems to represent a return to occult universalism, which was one of the products of the ideological crisis on the eve of the Renaissance. An examination of his last intellectual period, that is, the full bloom of his angel magic, shows that he finally arrived at a conviction according to which—because of internal contradictions—rational scientific progress was not feasible for the purposes of humankind. From this dilemma he managed to create an almost perfectly consistent theory of meta-science or anti-science, whichever term one wishes to use.

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Illuminaton and Angel Magic

Earlier Dee studies tended to separate the Doctor's "scholarly phase" from the twenty-five-year long period of "angel conferences." In fact, traditional science historians were not able to handle this phenomenon within the sphere of their subject field. Apart from two exceptional accounts of professional historians (Evans 1973; Firpo 1952), it was only in the 1980s that new efforts were made to look at the entirety of Dee's output from a unified perspective. The first decisive steps in this direction were taken by Christopher Whitby (1981/1988, 1985)¹ and Wayne Shumaker (1982, 15–53). Following these pioneers, Clulee's analysis "from science to religion" produced the first extensive and widely contextualized study, embracing Dee "the scholar" as well as "the mystical and supermetaphysical philosopher" (1988, 203–31). Clulee's example was emulated by Harkness to that extreme that she speaks about Dee's earlier scientific works as "the genesis of the angel conversations," (1999, 60–98). I would be cautious to follow her to that point, since such an approach might repeat the earlier blunder of the Yates school by explaining all and everything from one single vantage point. In this respect I would rather side with Clulee, who was careful enough to show the variety and the inconsistencies in Dee's intellectual development. As I see now, Dee must have been haunted by the same *idée fixé* during his long life, which pushed him through schools and books and acquaintances pursuing knowledge, power, and prestige. But at various stages of his career this single drive manifested itself in various forms, leading him to various subject fields and various ideological positions. Looking backward, one can say that his recourse to

angel magic was a logical conclusion of his earlier efforts, but at the time of his other attempts that outcome was not at all inevitable. While pursuing results by means of the natural sciences, the Doctor's final goals were nevertheless very similar to what we identify as being supernatural and magical today. On the other hand, while becoming engaged entirely in angel magic, Dee still considered himself a scientist looking for the ultimate truths of nature.

Dee's angel—or Enochian—magic can be examined from several aspects. In the following subchapters I shall look at some of these, trying to answer the questions:

—what was the scholar's motivation in turning away from science and pursuing angel magic?

—what was the philosophy behind angel magic and the connected idea of the *lingua adamica*?

—what was the nature of Dee's practical methodology, that is, scrying, and how was it related to the program of conversing with angels?

—what were the contents of the angelic conferences, and how may a typology be established concerning these?

—what can we say about Dee's theology and religion in view of his angel magic?

Finally, in the next chapter I am going to touch upon one more, equally important aspect—the historical anthropology and sociology of Dee's occultism, which includes his relation to his scryers as well as Meric Casaubon's early explanation of Dee's spiritual magic.

ANGEL MAGIC AND THE SEARCH FOR THE PERFECT LANGUAGE

From the perspective of a positivistic model of science history, Dee's turning from humanism to magic was described by John E. Bailey, editor of his diary, as follows: "[Dee had] long forsaken the exact sciences, having exhausted their study; and had devoted himself to the blighting influence of occult investigations, intermingling with them in credulous simplicity what remained in him of the Christian faith" (Dee 1880, 2).

One of Dee's remarks of a confessional quality helps to explain this change. When he was finally given an audience by Rudolf II in Prague, he explained his life-long ambition in and his disillusionment with science as follows:

Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree sought to come by the best knowledge that man might attain unto in the world: and I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory. (Dee 1659, 231)

The quotation certainly displays scepticism and disappointment with science but also, in fact, that his transition from science to magic was not as abrupt as it seemed until recently. Based on analysis of the unpublished spiritual diaries, Yewbrey (1981) and Whitby (1981/1988, 1985) called attention to the fact that Dee started his angel magic before 1581, the usual date accepted by scholars. According to his first, previously unstudied angelic diary, he had already employed a scryer in 1579 and, commenting on this, he even added: “Ab anno 1579. hoc ferè modo: Latinè vel Anglicè (ast circa annum 1569 alio et peculiari . . . , ”¹² that is:

From the year 1579 usually in this manner: in Latin, or English; (but around the year 1569 in another and special way: sometimes on behalf of Raphael, sometimes of behalf of Michael it has been most pleasing to me to pour out prayers to God: God works his wonderful mercy in me. (Yewbrey 1981, 167)

The reference to 1569 is very important because just at that time, during 1569 and 1570, Dee was also working on one of his most ambitious scientific works, the *Mathematicall Praeface*, in which he attempted a synthetical survey of all the mathematical sciences. The question thus becomes even more relevant: what was the relationship, if any, between Dee's scholarly thinking and the angelic conversations? I have already emphasized to what extent the ambition to gain omniscience motivated Dee's investigations in natural philosophy. His radical turn from science to magic, in my view, must have been in close connection with this ambition. Dee's preface to the above quoted spiritual diary started with a confession similar to the one he delivered before Rudolf:

I have from my youth up, desyred & prayed unto thee [i.e. God] for pure & sound wisdom, and understanding of some of thy trutthes naturall

and artificiall, such as by which, thy goodnes & powre bestowed in the frame of the word might be brought, in some bountifull measure under the talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethren & sistern. (MS Sloane 3188; Dee 1996, 1.4)

This burning desire for inspired knowledge led him to various fields of the natural sciences, including mathematics, geometry, astronomy, and philosophy, but we would not miss the fact that a strong theological framework was present in his thought from the very beginning of his career. His admiration for the work of creation led him to a hymnic eulogy in the *Propaedeumata*:

The revolution of the stars has been established for the sake of that total and unceasing celestial harmony—which is a kind of first form of everything. [. . .] The most beneficent and wise Maker of the whole having ordained things in this way. (LXXV; Dee 1978, 163)

No wonder that he concluded his work with these words: *SOLI DEO HONOR ET GLORIA* (198). The same deep religious enthusiasm can be found in his later works, too. He offered the *Monas hieroglyphica* to Emperor Maximilian with the following advice:

For all things, visible and invisible, manifest and most occult things, emanating (through nature or art) from God Himself, are to be most diligently explored in our wanderings, so that thereby we may proclaim and celebrate HIS GOODNESS, HIS WISDOM, & HIS POWER. (Dee 1964, 125)

The *Mathematicall Praeface*, too, abounds in such passages:

The Heavens declare the Glorie of God: who made the Heavens in his wisdom: who made the Sonne, for to have dominion of the day: the Mone and Sterres to have dominion of the nyght: whereby, day to day uttereth talke: to night declareth knowledge. Prayse him, all ye Sterres and Light. Amen. (Dee 1975, biiij)

Although the theological texture of the above three quotations is homogeneous, the three works from which they were cited represent Dee's stations along his journey from science to magic. At the beginning of his career he strongly believed in the potential of the natural sciences and perhaps it was his "discovery," explained in the *Propaedeumata*, that an astrologer should calculate using over twenty-five thousand constellations for a single nativity chart, that disturbed his trust in quantitative science.

The disappointment led Dee to another trend of natural philosophy, Renaissance hermeticism, which combined neoplatonism, Ficino's talismanic magic, and Paracelsus' spiritual alchemy. This train of thought was stretched to its ultimate limits in the *Mathematicall Praeface*, where Dee laid the theoretical foundations of *archemastrie*, a universal science (Dee 1975, Aiii).

By the early 1580s he must have become disillusioned with this universal science, too, as we may see in the confession written in his spiritual diary in 1581 and later reconfirmed before Emperor Rudolf in 1584. He must have come to the conclusion that no human discipline could lead to the desired omniscience. His situation thus became quite similar to that of Doctor Faustus—we remember how Marlowe's hero cried out with great dismay about the uselessness of human sciences:

Settle thy studies, Faustus, and begin
To sound the depth of that thou wilt;
Having commenced, be a divine in show,
Yet level at the end of every art. . . .

(A text 1.1.1–3)

Philosophy is odious and obscure,
Both law and physic are for petty wits;
Divinity is basest of the three.
Unpleasant, harsh, contemptible and vile. . . .

(A text 1.1.138–41; quoted from Marlowe 1991)

Although the English Doctor did not make a covenant with the Devil, he arrived at a method of trying to gain superhuman knowledge that he himself had abhorred earlier. In general, he rejected the use of demonic magic and always passionately complained of being called a sorcerer or conjuror.³ On the other hand, he always believed in a strong symbiosis of science and deep religious faith, which necessarily affected his scholarly work, too. In 1592, in an apology, Dee summed up his program of a combined scientific and spiritual *exaltatio* as follows:

By the true philosophical method and harmony proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of things invisible from things bodily, to conceive of things spirituall: by things mortall to have some perseverance of immortality. And to conclude: by the most mervailous frame of the *whole World*, philosophically viewed, and circumspectly weighed, numbered, and measured, most faithfully to love, honor, and glorifie alwais the *Framer* and *Creator* thereof. (published in Dee 1659, 57; also 1851, 72)

It seems, however, that at some point a disconcerting discrepancy emerged between Dee's religious convictions and his scientific program, which led him to abandon the scientific investigations entirely and turn to angel magic. In fact, this solution is remarkably logical from the Doctor's subjective vantage point. He came to the conclusion that if the human endeavor is insufficient to reveal the secrets of nature, man should turn directly to supernatural beings and gain information from them. This is how angel magic evolved as the ultimate solution to help Dee out of the failure of his scientific projects, and this is how the ex-humanist became more and more absorbed in the questions of the *lingua adamica*.



As I have pointed out in the introductory chapters, Dee, as an attentive reader of the Bible, was, naturally, well aware of those pieces of information in the sacred book that asserted the dignity of Adam in Paradise and dealt with the omniscient intellectual capacity given to Man prior to his fall.⁴ A beautiful visualization of the glory of our forefather can be found in Schedel's *Weltchronik*, depicting the creation of Adam on the sixth day. While being moulded from clay, Adam is holding the hand of God, surrounded by animals as if waiting for him to give names to all the beings of the world (Figure 7.1).



FIGURE 7.1 The sixth day of Creation: Adam names the beings of the world. From Schedel, *Das Buch der Chroniken* (Nürnberg, 1493), fol. 5^r. Somogyi Library, Szeged [Inc 10].

If ever John Dee had the chance to see this page, four lines above the illustration he could read the well-known hermetic maxim on the dignity of man in German: "O Asclepi, wie ein gross wunderwerck ist der Mensch."

This happy state and high status was ended by the disobedience of primordial humankind, but Renaissance philosophers never stopped searching the Holy Script (including the apocrypha and the pseudepigraphica) for signs of promise and hope that Man could regain the lost dignity. Next to Psalm 8:4–6 and Wisdom 7:15–21, a section from the Book of Jesus, Son of Sirach sounded especially promising:

The Lord endued them with strength by themselves, and made them according to his image. . . . They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof. Counsel, and a tongue, and eyes, and a heart, gave he them to understand. Withal he filled them with the knowledge of understanding. . . . (Sirach 17:3–7)

The above passage suggests that one of the most important gifts of God to Man was the sacred language, through which communication with the godhead as well as understanding of the work of creation was possible. From this passage alone, the early modern thinker could infer that by recovering this lost sacred language all his ambitions and desires concerning *exaltatio* could be fulfilled. This train of thought is the key to John Dee's later scientific and philosophical investigations.

I have already shown how he suggested a way of recovering the perfect language in the *Monas hieroglyphica*. As it seems today, the monad was equally meant to serve as a mystical emblem for contemplation and also as a "geometrical automaton," which could generate the alphabet of all languages, thus contribute to the restoration of the lost universal language.

Realizing the failure of this project, Dee finally must have come to the obvious conclusion, namely, that he could not find any other way but turning to God directly:

I have sought [. . .] to fynde or get some ynckling, glyms, or beame of such the foresaid radical truthes: But after all my foresaid endeavor I could fynde no other way, to such true wisdom atteynning, but by thy Extraordinary Gift. . . . (MS Sloane 3188, 6^r; Dee 1988, 2:8; Dee 1996, 1.4)

I understand the phrase “extraordinary gift” as referring to Dee’s being permitted to contact the angels and learn the divine language from them.

He saw an encouraging example of such a gift in the Old Testament. The gift he craved was similar to Enoch’s privilege of learning the angelic language and being “translated” by God. According to Old Testament pseudepigraphica, it was Enoch who invented the human crafts and created writing for his descendants. Dee, on the basis of his readings on Enoch,⁵ associated the learning of Jared’s son with the use of a “shew-stone,” a crystal ball that could be used as the connecting device in communication with angels:

I have read in thy bokes & records, how Enoch enjoyed thy favour and conversation, with Moyses thou wast familer: and also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition to instruct them, informe them, help them, yea in wordly and domesticall affaires, yea, and sometimes to satisfy theyr desyres, doutes & questions of thy Secrets. And furdernore considering the Shew stone which the high preists did use, by thy owne ordering. (ibid.)

Dee thus finally arrived at a radical method in order to gain supernatural knowledge: he employed a kind of magical divination to contact angels in order to learn directly from them the primordial perfect language, which had once been summarized for mankind by Enoch but was ultimately lost with the destruction of humankind at the time of the Flood. As Dee claimed, since Enoch he was the first human being who—by the help of angels—could have some insight into this language.

The fact is that Enoch caused quite a lot of excitement among early modern humanists and chiliasts. His portrait could be found even in such general encyclopedias, as Schedel’s *Weltchronik* (Figure 7.2). Dee’s direct source must have been Guillaume Postel’s *De originibus* (Basel, 1553) in which the French enthusiast related his meeting with an Ethiopian priest in Rome in 1547 who described for him the Book of Enoch in detail (cf. Bouwsma 1957, 13–14). As I have mentioned in another context, Dee possessed this book, and his surviving copy in the Royal College of Physicians testifies to his fascination with it: all the passages referring to Enoch are marked and underlined (R&W 868; cf. Clulee 1988, 297n. 25).

We cannot know if Postel and Dee discussed the question of Enoch at their meeting in France in 1551 but obviously Postel’s mystical and apocalyptic writings with their speculations on the origin of languages



FIGURE 7.2 The portrait of Enoch from Schedel's *Das Buch der Chroniken* (Nürnberg, 1493), fol. 10^v. Somogyi Library, Szeged [Inc 10].

attracted the English Doctor into a similar circle of thought. Postel might have also drawn Dee's attention to the Hebrew *3Enoch*. He was deeply interested in Jewish scholarship, including the cabala, and translated several important works of the Judaic tradition. Already before their meeting he had published *Candelabri typici in Mosis tabernaculo jussu divino* (Venice, 1548) in which he—following Johannes Reuchlin—advertised the *Zohar*, the *Bahir*, and the cabala as Jewish treasures leading to the final verification of the evangelical truths. He also translated and edited the *Sefer Yetsirah*. Its title page claimed that it was Postel who had recovered the text from Babylon and now decided to restitute it for the edification of mankind (*Abrahami patriarchae liber Jezirah sive formationis mundi* . . . Paris, 1552). In the same year he published one more exciting text, *Restitutio rerum omnium conditarum, per manum Eliae profetae terribilis*, which suggested that the horrifying prophecies of Elijah, deriving from the language of “Saint Adam,” would contribute to “the restitution” of the whole world the first example of which was his own “translation” by the Venetian Virgin (Bouwisma 1957, 276 ff.; Secret 1985, 178–86). There is no proof that Dee was aware of Postel's personal “restitution” as the first-born of

the new epoch, but his rhetoric in the spiritual diaries sometimes suggests something of a similar conviction about himself.

Although Dee could not have read the Book of Enoch, he and many other enthusiasts were eagerly awaiting the return of its manuscript. Even in the seventeenth century, several codices brought from Ethiopia stirred excitement in regard to the long awaited discovery. For example, a learned Capuchin monk retrieved a manuscript that he brought to Europe and believed to be the hunted text, but in 1683 Ludolfus Hiob clarified that it was an unknown Ethiopian work called "The Book of the Mysteries of Heaven and Earth"—nevertheless a close relative of the Book of Enoch. In this atmosphere, especially considering the passages in Postel's works of which Dee must have been well aware, one cannot be surprised that even without being directly familiar with the core of Enochian literature, the English Doctor chose this biblical-apocryphal character as his role model. And it was indeed logical that Dee, who could not have had access to the sacred text of the Book of Enoch, finally turned to the angels for information. And they seem to have been good informants because Enoch's appearance in Dee's private mythology embedded in his angelic conversations shows interesting convergence with the since-discovered original Enochian literature.

For example, the first part of *1Enoch* relates the story of the fallen angels, how they intercoursed with women and corrupted all men, and how Enoch tried to intervene on their behalf before God. This book is usually referred to as the "Book of the Watchers" (Charlesworth 1983, 5). As we shall see, Dee in one of his visions called a mighty angel "the chief Watchman" and his dwelling place a "Watch-Tower"⁶—all this may have been accidental but nevertheless suggests that the Doctor's train of thought ran parallel with that of the imagery of the Book of Enoch.

Let us now examine how the Enochian mythology unfolded in his spiritual diaries through the communication of Archangel Gabriel. On Saturday, April 21, 1584, at a scrying session, Gabriel himself revealed the mythical story of the *lingua adamica* to the bemused Doctor:

GABRIEL: Man in his Creation, being made an Innocent, was also authorised and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our [i.e. the angels'] presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angels, was exalted and so became holy in the sight of God until that Coronzon (for so is the true name of that

mighty Devil) envying his felicity, began to assail him. [. . .] And [Man] was driven forth (as your Scriptures record) unto the Earth: where being dumb and not able to speak, he began to learn of necessity the Language in the which he uttered and delivered to his posterity, the nearest knowledge he had of God his Creatures. (Dee 1659, 92)

According to this piece of information, the prelapsarian Adam was partaker of the perfect divine knowledge and he could be set as the model and measure the magus wanted to achieve. The key to this knowledge seemed to be the reconstruction of the lost angelic language that would provide the way of return to the world of transcendental superexistence. Dee's solution was remarkably simple: according to his finally crystallized opinion, neither mathematics nor poetry could teach the language of angels. One should rather contact them and learn it from themselves.

The Archangel indeed assured the pious magus of the goodwill of the spirit world in sharing their knowledge with him:

With this that we deliver, which Adam verily spake in innocency, and never uttered nor disclosed to man since till now, wherein the power of God must work, and wisdom in her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tounge of power. (ibid.)

So Doctor Dee devoted the last twenty some years of his life to this goal and, surprisingly, the scholar who was perfectly intimate with the most subtle intellectual procedures of his time chose the crudest way of contacting angels: scrying.

THE THEORY AND TECHNOLOGY OF ANGEL MAGIC

Theory and Sources

When we discuss the nature and procedures of scrying, we also cannot help noticing the connecting links between medieval science, natural magic, and this kind of uncultivated divination. So far these links have been largely neglected by science historians, but I hope to demonstrate that although Dee's recourse to the practice of crystal gazing may seem at first sight quite surprising, his decision was not at all a sudden and

whimsical resolution, but just the opposite; it followed from his previous ambitions and investigations.

Although there seems to be an enormous difference between optics and scrying, I agree with Clulee and Harkness that the roots of Dee's crystal magic should be looked for in his early interest in medieval optics. In connection with optics, one should remember that this term refers to at least two strands of exploration: first, the practical study of light rays in their effect on the human eye and in their reflective and refractive behavior in relation to objects, such as glass, crystal prisms, and water; and, second, mystical concepts concerning the occult operations of light, a potent force in activating inert matter.⁷ This double nature of optics can be compared to the Janus face of alchemy, which included practical procedures with chemical matter on the one hand and on the other spiritual transformation, that is, soaring up from base existence to supernatural understanding.⁸

Again similar to alchemy in which the two orientations did not separate, but rather overlapped, medieval optics was also a mixture of mystical concepts and practical observations. Thus in one of the most famous medieval Arabic treatises on optics, al-Kindi's *De radiis stellarum*, we find a concoction of theorizing from light rays to astrology (Clulee 1988, 52–69; Garin 1983). Even late medieval experimental optics—as in the works of Robert Grosseteste and Roger Bacon—was heavily influenced by neoplatonic mysticism, ideas related to the Plotinian emanations, and light imagery often borrowed from Jewish mysticism, primarily the *Zohar*. Dee was deeply influenced by these medieval opticians and his library catalogues testify what an amount of manuscripts and printed materials he collected in this field. In the following paragraphs I am going to demonstrate that each of Dee's major scientific works had some themes related to optics and that all these led toward a theory of magic.

Let us begin with the *Mathematicall Praeface* because this elaboration contained an interesting hierarchy of scientific disciplines. Dee made it clear that the ultimate end of any science should be the understanding of God's creative genius. In relation to this, Dee emphasized the cosmic significance of mathematics and suggested that the mathematical practitioner had the power to become a magus, capable of *exaltatio*, the emulation of God:

By Numbers [. . .] we may both winde and draw our selves into the inward and deepe search of all creatures distinct vertues, natures, properties, and Formes: And also, farder, arise, clime, ascend, and mount up

(with Speculative winges) in spirit, to behold in the Glas of Creation, the Forme of Formes, the Exemplar Number of all thinges Numerable: both visible and invisible, mortall and immortall, Corporall and Spirituall. . . (Dee 1975, *j-*j^v)

When mapping the hierarchy of sciences, Dee put on top a discipline called *archemastrie*. “So that, this Art, is no fantastick Imagination: as some Sophister might [. . .] dash your honest desire and Courage, from beleving these thinges, so unheard of, so mervaylous, & of such Importance” (1975 A.iii^v). As I have quoted earlier, here Dee also listed the auxiliary sciences helping the work of the Archemaster: *alnirangiat*, *ars sintrillia*, and *optical science* (see above, p. 177).

Nicholas Clulee has identified all three above mentioned sciences as magical practices. The expression *alnirangiat* derives from Arabic sources: the term *nīranġiyāt* meant a certain magical procedure; in the Arabic version of the *Picatrix* the term *nīranġ* referred to magical incantations that were used to invoke heavenly powers. It was also used in such contexts when pictures or talismans were involved. As Clulee explains, Dee’s source for this term was Avicenna’s *De divisionibus scientiarum*, in which “scientia *alnirangiat*” is listed among the subordinate branches of natural science. Here it is a form of natural magic, for the manipulation of the hidden virtues of things (1988, 167). Dee possessed this work in his library and from the surviving copy we know that he underlined the word *alnirangiat* and glossed on the margin: “magicae” (R&W 395).

The next science mentioned by Dee is *ars sintrillia*, which has been connected with the name of a medieval author, Artephius, who is often referred to in a great many treatises though his identity is unclear. According to Dee’s catalogue, in 1556 he possessed a manuscript that contained Artephius’ *Ars sintrillia* but this treatise is no longer extant. The only clue scholars have been able to track down is a remark of Guillaume d’Auvergne who mentions a certain Artesius known for his ability to conjure up visions by placing a glossy sword over a water basin so that the glittering of the two caused the viewer to see strange sights (Clulee 1988, 168). The context of Dee’s note makes this conjecture plausible since he subsequently lists “optick science,” which—also according to Clulee—is not only physics but rather crystallomancy, or as commonly known, scrying. As we have seen, Dee started his scrying experiments around the writing of the *Mathematicall Praeface* and his scientific treatise suggests that, at least at that point, he saw no fundamental contradiction between natural science and occult spirit lore.

Although Artephius' *ars sintrillia* has not been recovered, it should be remembered that Artephius, the legendary twelfth-century alchemist, was said to have lived over a thousand years due to the magic elixir he managed to distill. His story became a paradigmatic point of reference in sixteenth-century humanist mythologies and his name was occasionally associated with Enoch as well. François Secret in his studies (1979, 1990) brought together these motifs and many of our main heroes in an intriguing combination set in mid-century Paris. There is Postel, who in the 1540s worked in the Collège Royal founded by Francis I. His colleague there, Oronce Finé, the famous mathematician, extensively dealt with alchemical experiments, too, and introduced Postel to the art of "inferior astronomy." There are many references concerning alchemy in his early masterpiece *De orbis terrae concordia* (Basel, 1544), where, among others, he mentioned Artephius, who, thanks to his alchemical studies, succeeded in living 1020 years.⁹ According to the *Secret Book of Artephius*:

I, Artephius, after I became an adept, and had attained to the true and complete wisdom, by studying the books of the most faithful Hermes, the speaker of truth, [. . .] when I had the space of a thousand years, or thereabouts, which has now passed over my head [. . .] by the use of this wonderful quintessence. (Artephius 1999, paragraph 30)

Postel's source for this legend was Roger Bacon, of whom he could have learned from Finé's recent edition of Bacon's *De mirabili potestate artis et naturae*. A few years later Dee visited Paris and met Finé, with whom he could discuss not only Euclid but also his own beloved author, Roger Bacon, while he also met Postel, who was interested in Enoch and Artephius like himself. Soon after, Postel had his "restitution" by the reincarnation of his "Venetian Virgin," and from this time on he claimed that he was reborn and endowed with the gift of extremely long life. The legend, according to which he lived over 120 years, was still remembered in the seventeenth century. It was repeated by many distinguished scholars, such as the philosopher Francis Bacon (1560–1626) and Gabriel Naudé (1600–1653), Mazarin's librarian and the historiographer of the Rosicrucians (Secret 1979, 85).

Perhaps it was his conversations in Paris that set Dee to studying the critical edition of Roger Bacon's *Epistolae de secretis operibus et naturae*. To propel his enthusiasm, he could also consult Finé's earlier publication (Paris, 1542). Dee's text appeared only posthumously in Germany,¹⁰ but its English translation published half a century later still recalled the Doctor's editorial efforts: *Discovery of the Miracles of Art, Nature, and*

*Magick. Faithfully translated out of Dr. Dees own copy, by T. M. and never before in English.*¹¹ Here one could read about Artephius in the passage referring to the prolongation of life: “Artephius, who wisely studied the forces of animals, stones, etc., for the purpose of learning the secrets of Nature, especially the secret of the length of life, gloried in living for one thousand and twenty-five years” (Bacon 1923, 34–35).

The fame of Artephius continued also in France. His story was convoluted with that of Nicholas Flamel (1330–1418), the legendary French adept who was said to have discovered the elixir of long life himself and his followers believed that he was still alive though retired from the world, and would live for six centuries (Seligmann 1971, 123–24; Spence 1960, 162). A publication of 1624 finally introduced both Flamel and Artephius to the English readers: *Nicolas Flamel, His exposition of the hieroglyphicall figures which he caused to bee painted upon an Arch in St. Innocent’s Church-yard in Paris [. . .] Together with the secret booke of Artephius [. . .] concerning both the theoricke and the practicke of the Philosophers Stone. Faithfully done into English out of the french and latine copies by Eirenaeus Orandus.*¹²

Before returning to the career of crystallomancy in the Renaissance, I would like to mention one more aspect of “opticall science” that is also pertinent to Dee’s works. Already in 1558, in his first synthetizing work (*Propaedeumata aphoristica*), he mentioned “catoptrics” of which he wrote:

If you were skilled in “catoptrics,” you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does. [. . .] And this secret is not of much less dignity than the very August astronomy of the philosophers, called inferior [i.e. alchemy], whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise. (Dee 1978, 149)

Catoptrics in classical natural science meant the study of the radiation and reflection of light, and Roger Bacon in the Middle Ages devoted much work to this field. Not only in his great scholarly works did he discuss “burning mirrors” and the like, optical devices were also mentioned in his programmatic Epistle (Bacon 1923, 28–29). As we know, Dee was most interested in Bacon’s work, and it was partly this influence that encouraged him to try to catch the power of the stars by the help of mirrors, which activity he interpreted as the scientific version of ancient talismanic magic.

Talismans, which had been much discussed in medieval Arabic and Latin sources, were reinvented by the Florentine neoplatonists, and their scientific application was proposed by Heinrich Cornelius Agrippa and Paracelsus.¹³ Of these magical images, or “sigils” Agrippa noted:

So great is the extent, power and efficacy of the celestial bodies, that not only natural things, but also artificial when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life which oftentimes gives them an admirable celestial virtue. [. . .] Such an image, best prepared to receive the operations and powers of the celestial bodies and figures, and instantly receiveth the heavenly gift into itself; then it constantly worketh on another thing, and other things do yield obedience to it. (2.35; in Agrippa 1997, 373)

Agrippa developed an intricate typology of these magical symbols ranging from direct emblematic representations of celestial demons, through traditional signs of planets, metals, and zodiacal signs, to the numerologically symbolic cabalistical characters or sigils (Figure 7.3). One of his notable examples describes the power of planetary amulets:

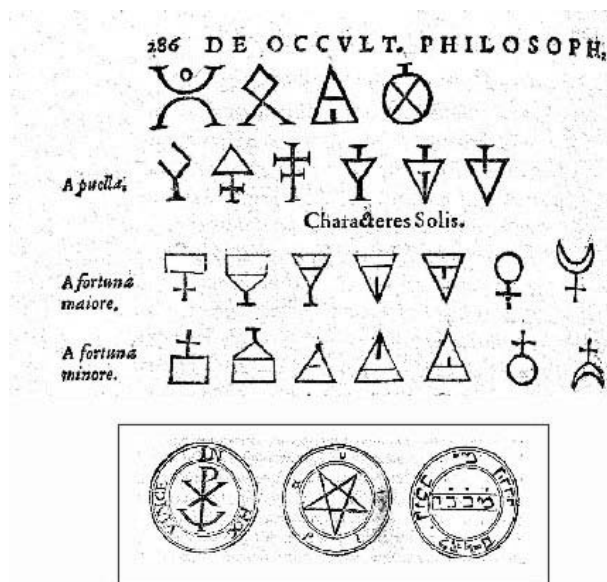


FIGURE 7.3 Magical sigils from Agrippa's *De occulta philosophia* (Basel, 1550), 286, 394. Herzog August Bibliothek, Wolfenbüttel [Na 146].

This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, aimiable, pleasant, cheerfull, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleasest; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate. (2.22, 319)

Dee could also read much about amulets and catoptrics in Paracelsus. From a 1562 Paracelsus edition, annotated by Dee in 1594, we learn that he was preoccupied with the German sage even in his later career and discussed it with his disciples, Mr. Barker and Mr. Alped. The names of his good angels, Anchorus, Anachor, and Anilos, inscribed in the same book, indicate the interrelatedness of Paracelsus and angel magic in old Dee's interests (Roberts and Watson 1990, 101; note to item 1476).

Paracelsus wrote about images and defined *Gamaaea* as follows:

OF IMAGES [IMAGINUM]. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or puncturing. A like virtue is not found in any herbs.

OF GAMAHEI [GEMAHEORUM]. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science, Nature of herself cannot exhibit. (*Erklärung der Gantzen Astronomie*; Paracelsus 1894, 2:295)

Let us compare this to Dee's thesis in the *Propaedeumata*:

The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter. [. . .] You will therefore consider talismans rather attentively, and other still greater things. (Dee 1978, 135)

And to the already quoted passage of the *Monas*, written in 1564:

This our hieroglyphic monad possesses, hidden away in its innermost centre, a terrestrial body. It [the monad] teaches without words, by

what divine force that [terrestrial body] should be actuated. [. . .] When this Gamaaea has (by God's will) been concluded, [. . .] he who fed [the monad] will first himself go away into a metamorphosis and will afterwards very rarely be held by mortal eye. (Dee 1964, 135)

As I have pointed out, in the *Propaedeumata* he only passingly mentioned talismans and instead concentrated on a scientific method that was to substitute the use of magical images. As opposed to this, the *Monas* is nothing but a magical image, a talisman that here has a double function: as earthly material it participates in the process of transmutation, and as a heavenly esoteric sign it helps the magus to soar up to the higher spheres of reality.

The above quotations from Dee redirect us to Paracelsian contexts, since in his synthetizing *Astronomia magna* the German Doctor made it clear that

Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illuminated by the sidereal light that he may know nature, so he is illuminated by the Holy Ghost that he may know God in his essence. For no one can know God unless he is of divine nature. (I, 12: 326; Paracelsus 1951, 44)

And indeed, it is this similarity to God that enables man to become a creator of things, even more powerful than the upper and lower firmaments:

Now, it is no matter for astonishment that man accomplishes such things, for if it be true, as the scripture says, that ye are gods, we shall certainly be superior to the stars. [. . .] The wise man rules Nature, not Nature the wise man. For the same reason we can accomplish more than the stars. [. . .] The will of man extends over the depth of the sea and the height of the firmament. (*Erklärung der Gantzen Astronomey*; Paracelsus 1894, 2:300)

Creation, the establishment of wondrous things, happens through magic and Paracelsus in his writings introduced magic according to the three tiers of the Agrippian model, from *magia naturalis* through planetary, astrological magic up to mystical rebirth: "He who imitates the image of God will conquer the stars" (*Astronomia magna*, I,12:41–42; Paracelsus 1951, 155–56). This is simply the doctrine of Man's deification through white magic, as proposed by Agrippa in his most beautiful passage on *exaltatio*:

Therefore our mind being pure and divine, inflamed with a religious love, adorned with hope, directly by faith, placed in the height and top of the human soul, doth attract the truth and suddenly comprehend it, and beholdeth all the stations, grounds, causes and sciences of things [. . .] as it were in a certain glass of eternity. (3.6; Agrippa 1997, 455)

Previously, I have pointed out that for Agrippa the idea of deification was connected with alchemy in the form of spiritual transmutation (cf. *De occulta* 3.36). In the above passage, the phrase “glass of eternity” seems to refer to other magical arts: if it meant a mirror, then one can associate it with “catoptrics,” Artephius’ *ars sintrillia*; if it meant a crystal, one can think of Paracelsus’ “beryl,” or Dee’s “shew-stone.”

The main significance of the use of beryls or crystals was, of course, that by their help one could contact the spirit world, could practice angel magic, which for both Agrippa and Paracelsus was the highest kind of occult art. The former wrote of divine angelic names:

Therefore sacred words [i.e. names] have not their power in magical operations, from themselves, but from the occult divine powers working in them in the minds of those who by faith adhere to them; [. . .] who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of the divine influences. Whosoever therefore useth rightly these words or names of God with that purity of mind, shall both obtain and do many wonderful things. (3.11; Agrippa 1997, 476)

To which Paracelsus added with his usual lofty imagery:

He who inherits God’s wisdom walks on water without wetting his feet; for in the true art inherited from God, man is like an angel. But what will wet an angel? Nothing. Similarly, nothing will wet the wise man. God is powerful and He wills it that His power be revealed to men and to angels in the wisdom of the arts. He wills it that the world and the earth be like Heaven. (*De fundamento scientiarum sapientiaeque*, I,13:306; Paracelsus 1951, 163)

Once again we have arrived at Dee’s most ambitious magical program: he aspired for this state of *exaltatio* in order to understand fully the work of creation and become God’s partner. His whole scientific program was subordinated to this goal, and this is why he was experimenting with astrological catoptrics as well as with the monad, extracted and transmuted from talismanic magic into sacred geometry and alchemy.

It would be a mistake, however, to limit Dee's magic to sources of hermetic neoplatonism such as Ficino, Agrippa, or Paracelsus. What makes his esoteric experiments fascinating is the ease of syncretism with which he freely exploited quite distinct traditions from medieval Baconian magic through Old Testament traditions to some semi-scientific, semi-popular practices of dubious origin.

A good point of departure is the technique of Artephius (*ars sintrillia*), which operated with glittering mirrors in order to bring the viewer into a trance where logic became suspended. The ancient and venerable nature of this practice was proved in the Bible, where we read about Joseph hiding a silver chalice in Benjamin's pouch saying, "Is not this it in which my lord drinketh, and whereby indeed he divineth?" (Genesis 44:5). It should be noted, however, that such divination in the Bible is usually both condemnable and condemned: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord . . ." (2 Kings 20:21).

Dee seems to have tendentiously overlooked such warnings, both in the Bible and in his much admired Paracelsus, where he could read in the *Astronomia magna*: "Spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning. [. . .] On the whole, all these spirits surpass each other in deception and lies" (quoted by Hartman 1891, 149).

In the second book of Moses we learn that the priestly garment made for Aaron contained a golden breastplate with twelve shining jewels, symbolizing the twelve tribes of Israel. This shining breastplate could also be used for purposes of divination (helping the gazing prophet to fall into a trance) and it is in this sense that medieval lapidaries refer to this locus.¹⁴ Paracelsus also spoke about a particular way of divination by using shining surfaces. He calls it *ars beryllistica*, which aims at gaining visions from diamonds, mirrors and other glossy materials, such as black coal:

VISIONS. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence. (Paracelsus 1894, 2:296; also 1:171)

The most important difference between *catoptromantia* and *crystallo-mantia* was that in the former the operator—after proper preparations and sufficient fasting—did not want to conjure spirits in the mirror;

rather he expected visions relating to the future. In scrying, the magus definitely aimed at calling spiritual beings (angels or the spirits of already dead persons), hoping to gain information, not necessarily about the future. In both cases the use of mediums was common.¹⁵

It seems that Dee possessed instruments for both kinds of magic: a shining black obsidian mirror may have been used to practice *ars sintrillia* or *catoptromantia*, that is, divination from mirrors (this mirror presently is in the British Museum, donated by the eighteenth-century eccentric aristocrat Horace Walpole), while his much exploited crystal ball served the purposes of scrying.¹⁶ What becomes perplexing for the cultural historian is that Dee, acquainted with the most complex magical theories and techniques, finally ended up practicing this crudest form of divination and, having pursued it till the last days of his life, lost no faith in it at all.

Crystallomantia, or scrying, was relatively neglected in the works of Renaissance humanists, although some mentions can be found in the works of Trithemius and others, usually in contexts reciting the anti-magical condemnations of medieval authorities and encyclopedias, as in John of Salisbury's *Policraticus* or Gregorius Reisch's *Margarita philosophica nova*.¹⁷ It seems that by the sixteenth century, crystallomantia became most widespread in popular culture as a common form of magic. We have two groups of sources to document such practices. Humanist literature, on the one hand, relates us anecdotes of such magical habits. Nearest to Dee's scrying practice is, for example, Cardano's story about the conjuration of a scryer boy who saw angels in the crystal by the help of Saint Helena.¹⁸ Another type of source material for the popular usage of the crystal ball (or *beryl*, or *sphera*) is the protocols of witchcraft trials and ecclesiastical visitations. In such processes a routine question of the interrogation was "Have you told anything from crystal, glass, or mirror to people?"¹⁹

Needless to say, scrying was strictly damned by both secular and ecclesiastical law. In England law court processes took place in 1467, 1534, and 1549, and the 1541 statute against conjuration and witchcraft definitely prohibited it (Whitby 1985, 29–30). Since scrying was mostly used for finding lost or stolen property, the temptation to overlook the law was considerate. Although such practices were strictly private, almost all astrologers and alchemists can be suspected of having exercised it. Another Elizabethan astrologer and magus, Simon Forman, kept a journal not unlike Dee's, and he noted about the year 1584: "a reasonable, good, and quiet yere; but I had certain braulles and sclauders fell out against me aboute detecting of one that had stollen certain thinges, whereby I was like to have

bin spoiled." Although it appears he was dissociating himself from scrying at this point, by 1588 he openly admitted that he "began to practise necromancy and to call angells and spirits" (Forman 1849, 17).

It is worth noting that sixteenth- and seventeenth-century manuscript literature abounds in secret diaries, notes, and copies of "grimoires" revealing the widespread magical practices of the day—most of which were rooted in the medieval Solomonic art. Journals of actual divination are nevertheless more of a rarity: interested amateurs seemingly did not get much beyond collecting and copying magical materials, prayers, incantations, and books of rituals that, at least theoretically, provided equipment to lead the readers to success in contacting the spirit world.²⁰ This body of literature has recently been much discussed among historians,²¹ and it was Stephen Clucas who has undertaken most work in recovering possible source materials of this kind for Dee's angel magic. In his (unfortunately still forthcoming) essay on "John Dee's angelic conversations and the *ars notoria*," he examines the relationship of Renaissance magic and medieval theurgy and comes to the conclusion that medieval ceremonial magic influenced more strongly the actual practices of Renaissance divination than hitherto imagined. Concentrating on Dee's spiritual diaries, he has convincingly shown that the rituals described in the various books of *ars notoria*, *ars Solomonis*, and *liber juratus* closely correspond to Dee's actual practices as described below. What is decisive in his proposition is that although this medieval literature was strictly illicit and those who had such books would not have spoken about them publicly, one of these collections crops up in Dee's library catalogue. Dee possessed a fourteenth-century copy of the *Liber Juratus*, and the surviving copy has preserved his handwriting (R&W DM70).²²

Although Clucas has meticulously verified the influence of medieval theurgy on Dee, he has somewhat tendentiously neglected the impact of Renaissance publications of "high magic" that Dee also carefully studied. He himself cites Dee's glosses from the spiritual diaries among which there are fewer references to spurious, medieval theurgic works than citations of distinguished humanists such as Ficino, Reuchlin, and Agrippa.²³ One should note that in one of his copies of Agrippa's *De occulta philosophia* Dee could read Pietro d'Abano's treatise on the elements of magic in which the picture of a magic seal (see Figure 7.4) has striking visual similarity to Dee's Golden Talisman.²⁴

This fact should be a reminder to us not to try to explain Dee's magic, yet again, from one single type of source material. It is obvious that his, too, was a syncretic mind and had enough venerable examples

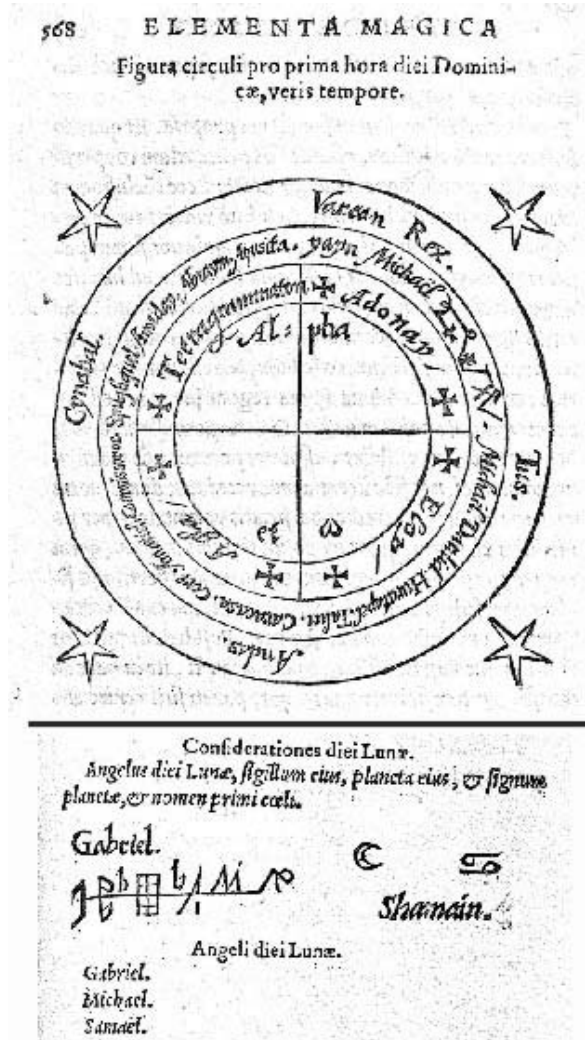


FIGURE 7.4 Pietro d' Abano's magic seal from Agrippa's 1550 edition of *De occulta philosophia* (Basel, 1550), 568. Herzog August Bibliothek, Wolfenbüttel [Na 146].

before him not to be afraid of amalgamating various traditions. No doubt, by the time of the angelic conversations he had become disappointed with most of the sciences for which he had had such an enthusiasm earlier. His former studies of the hermetic magi, however, clearly manifest themselves in his late writings, too.

This will become even more plausible if we consider the long overlap during which Dee was equally occupied with scholarly pursuits (producing the *Mathematicall Praeface* and the *General and Rare Memorials*) and mystical revelations (he started praying to God for illumination in 1569). He definitely undertook extensive and practical use of the crystal, making it a habitual action, from 1579. Already before that, on March 10, 1575, he had a chance to demonstrate "his glass" to the Queen's Majesty (Dee 1851, 17).

The first well-documented scrying session with the help of a medium, Barnabas Saul, took place on December 22, 1581 (MS Sloane 3188, fol. 8; Dee 1996, 1.6). Prior to this, Dee may have increased his interest in this area of magic during his continental journey in 1578, when he visited some German courts with the purpose of consulting medical doctors about the queen's condition. During this journey he met Leonhard Thurneysser, the famous physician, alchemist, and interpreter of Paracelsus, in Frankfurt on the Oder (Dee 1998, 4). He might have taken the meeting as an omen, since in exactly those years the learned doctor came under attack of accusations of conjuration and crystal-magic. A year later Franz Joel, a doctor from Greifswald, published a book about witches and black magic in which he openly attacked Thurneysser as a stubborn sorcerer whose source of knowledge—especially foreign languages, including Chaldeus, Hebrew, and Sanskrit—was his daemon, appearing in his "shewstone" (Kopp 1886, 1:117). Thurneysser had to write a passionate apology, very much in the manner of Dee's own "Digression Apologetical" of the *Mathematicall Praeface* in which Dee compared the accusations against him to the attacks against his predecessors in the occult and mechanical sciences from Socrates and Apuleius, to Pico della Mirandola and Trithemius (Dee 1975, Aij^v).

As previously mentioned, Dee pursued angel magic until his death. During these years he had three steady scryers. He worked longest with Edward Kelly, whom he took on his journey to the East-Central European courts. Over the long years of common magical practice they developed a rather elaborate ritual with special circumstances and requisites that is now called Enochian magic. In the following subchapter I shall briefly summarize the practice of the "Enochian evocations."

The Choreography of the Scrying Sessions

Although there are no coherent descriptions of the scrying rituals in Dee's diaries, it is nevertheless possible to reconstruct the choreography they used. First, Christopher Whitby devoted the larger part of his Ph.D.

dissertation to the reconstruction and analysis of the “actions” (Whitby 1988/1981, 1:116–57). Later on, Geoffrey James published a selection of Dee’s magical diaries in which he thematically rearranged the entries (cf. Dee 1994, 1–13, 179–91), then recently Stephen Clucas compared Dee’s practices to the rituals of medieval theurgy (200?), while Deborah Harkness has also reconstructed the sessions, referring to the setting, the requisites, the angels, and Dee’s audience (1999, 9–60). On the basis of the above studies one can summarize the rituals of Dee’s ceremonial magic as follows.

The sessions needed two basic actors: the magus and the scryer. The magus performed the conjurations, chants and prayers which prepared the evocation of angels and spirits from the shew-stone. It was the scryer who gazed at the ball, and the apparitions spoke via his tongue. The most important requisite, thus, was the crystal ball. There are various accounts about the Doctor’s different scrying instruments, and some of them have even been preserved in distinguished collections. Nicholas Clulee reproduces two items preserved in the British Museum, Dee’s crystal ball and his obsidian speculum (1988, illustrations 8.1 and 8.2). The story of the descent of these magical instruments is complicated and their provenance in fact is dubious. Theodore Besterman summed up their origin in his book on crystal gazing as follows: on November 21, 1582, in his diary Dee himself refers to his great crystal ball as something that had been brought to him by his angels and looked “as big as an egg: most bryght, clere, and glorious” (cf. Dee 1581–1583, f59). Throughout his writings, the Doctor referred to this crystal as “the shew-stone,” or simply “the stone,” but he also called it the “diaphanous globe” (58r), the “first sanctified stone” and the “holy stone” (see Casaubon’s summary in Dee 1659, #47). From his writings it is difficult to decide how many stones Dee had. The two items now in the British Museum certainly passed from hand to hand as belonging to the Doctor. The crystal ball had been included in the Cottonian Collection and was acquired by the Museum in 1700. It was described as a globe “of solid pink tinted glass, size and form of a full-grown orange” or as “a polished crystal” or as “a smoky ball” and has generally been considered as Dee’s principal crystal ball.²⁵

The obsidian mirror turned up in the collection of the writer, aristocrat, and father of the Gothic horror novel Horace Walpole. At his neogothic castle, Strawberry Hill, he collected all kinds of paraphernalia from the Middle Ages that belonged to mysterious magical practices. Thus, with delight he acquired a black obsidian mirror, probably of Mexican origin, which again was believed to have belonged to Doctor

Dee. Walpole described the item as follows: "Among other odd things he [the Lord Frederick Campbell] produced a round piece of shining black marble in leathern case, as big as the crown of a hat, and asked me what that could possibly be; I screamed out, 'Oh, Lord, I am the only man in England that can tell you! it is Dr. Dee's black stone.'" Later on, in 1842, the item was put up at the Strawberry Hill sale with the following description: "A singularly interesting and curious relic of the superstitions of our ancestors—the celebrated speculum of kennel coal, highly polished, in a leathern case. It is remarkable for having been used to deceive the mob, by the celebrated Dr. Dee, the conjuror, in the reign of Queen Elizabeth" (Walpole's letter and the auction catalogue quoted by Besterman 1965, 21). Although Dee in his own writings never specifies the obsidian mirror, he indeed may have had such a piece, since his most appreciated Paracelsus spoke at length about visions that could be gained by methods of "beryllistica" from shining black pieces of coal or other similar materials.²⁶

In case of the tandem of Doctor Dee and Edward Kelly, the magus acted also as a scribe, meticulously recording the actions. Here follows the description of preparations preceding their very first common session:

He [Kelly] then settled him self to the Action: and on his knees at my desk (setting the Stone before him) fell to prayer and entreaty, &c. In the mean space, I in my Oratory did pray, and make motion to god and his good Creatures for the furthering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone. (Mortlake, March 10, 1582—Dee 1996, 1.8; 1998, 28)

And here is an example of the preliminary prayers:

PRAYER. O beginning and fountain of all wisdom, gird up thy loines in mercy, and shadow our weaknesse; be merciful unto us, and forgive us our trespasses: for those that rise up saying there is no God, have risen up against us, saying, Let us confound them: Our strength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy. . . . (Cracow, April 14, 1584; Dee 1659, 82)

Another very important prayer is included in the collection titled *Fundamenta invocationum* (Dee 1588), called "The Fundamental Obesance." Its tone and vocabulary are characteristic for Dee's magical diction:

O, IEHOVAH ZEBAOTH, I John Dee (your unworthy servant) most earnestly invoke and call upon your divine power, wisdom and goodness. I humbly and faithfully seek your favour and assistance to me in all my

deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSI, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions. [...] According to your united ministry and office O God. AMEN. Through You, Jesu Christe, AMEN. (Dee 1994, 120)

Not only the prayers, but the chaste life of the magicians, fasting, and concentrated piety were to ensure the success of the magical operations. As Uriel warned them, “There must be Conjunction of myndes in prayer, betwyxt you two, to God continually” (March 10, 1582; Dee 1996, 1.9; 1998, 29).

Although magical primers often suggest special requisites, such as the Magus wearing a crown and a sword or a wand, there is no trace of such tools in Dee’s records. On the other hand, they needed other instruments, the exact form and nature of which were dictated by the angels. The primary tool, naturally, was the crystal ball, but already during the early sessions Dee and his scryer received instructions to create a tablet as well as the special sigil of God, called *Æmeth* (Whitby 1988, 1: 118–24; cf. Figure 7.5).

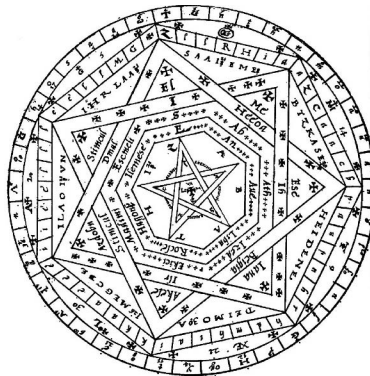


FIGURE 7.5 Dee’s *Sigillum dei*, or AEMETH. Based on Dee 1581–1583 [Sloane 3188], f. 30^r; recreated by Clay Holden, see <www.dnai.com/~cholden>.

You must use a foure-square Table, two cubits square: Where uppon must be set *Sigillum Dei*, which is allready perfected in a boke of thyne. (March 10, 1582; Dee 1996, 1.19; 1998, 30)

From the context it becomes clear, that the phrase “a book of thine” meant a certain book, called *Soyga*, probably a manuscript of such theurgic divination that has been identified as one of Dee’s sources in developing his Enochian magic. Uriel claimed that the book of *Soyga* “was revealed to Adam in Paradise by the good angels of God” (Dee 1998, 28) and obviously Dee’s ambition was to receive the same privilege through his actions.

Uriel’s further directions included conditions, such as that

The seal is to be made of perfect wax. We have no respect of cullours. This seal must be nine ynches in diameter: the roundness must be 27 ynches, and somewhat more. The Thicknes of it must be of an ynoch and half a quarter, and a figure of a crosse must be on the back side of it. [. . .] The Table is to be made of sweet wood: and to be of two cubits high with 4 feete: with four feet of the former seals under the four feet. [. . .] Under the Table did seme likewise red sylk to lye foursquare: somewhat broader than the Table, hanging down. [. . .] Uppon this uppermost silk, did seme to be set the stone with the frame: right over and uppon the principal seal. (Dee 1996, 1.10; 1998, 30)

Not only were the instructions very detailed, but Dee also commemorated the exact circumstances of the actions:

Note, all the tables before were by E.T. [Edward Talbot, alias E. Kelly] letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer[e] written by me as he repeated them orderly out of the stone. (April 28, 1582; Dee 1996, 3.10; 1998, 40)

We furthermore learn that twelve banners or flags were also needed, each embroidered with a name of God, and, then, all this furniture was arranged in the form of “a temple” where Enochian evocation could be practiced. Geoffrey James suggests that the sessions may have been outdoors (Dee 1994, 181) but from the spiritual diaries one can identify in fact a variety of locations, most of them in the studies of their various dwelling places. The temple was constructed in the following manner: the place of working was enclosed by a magical circle, which was called “*Terra*”; the banners were propped at the circle’s edge; a red silk rug was placed in the centre of the circle; four small waxen tablets were arranged

in a square pattern in the centre of the silk rug; the table was balanced upon the wax tablets; the large wax tablet was placed on the center of the table. Then a silk tablecloth was draped over the table, covering the large wax tablet; the crystal was laid on the top of the tablecloth, balanced on the wax tablet (cf. Figure 7.6).

An extremely important part of the actions was the magus' obligation to record all the happenings, including the prayers, the conjurations, and a detailed description of the apparitions as well as the conversations with the spirits.

Performed upon the prayers, the conjurations were of several types, such as the "heptarchic conjurations," which consisted of the attributes of Kings and Princes; in fact, Dee devoted a whole book to describing and identifying the names of these angelic hierarchies (*De heptarchia mystica*, cf. Dee 1588). Another type of conjuration was the "Angelic Keys," which were dictated in the Enochian language and were later translated by Dee into English. His book *48 claves angelicae* (cf. Dee 1584) contained these sacred and powerful texts.

At this point it is necessary to examine the nature of the angelic language. In the 1970s an Australian linguist, Donald Laycock subjected it to the most thorough examination and distinguished two layers in it. The specimen of the *lingua adamica* that was communicated through

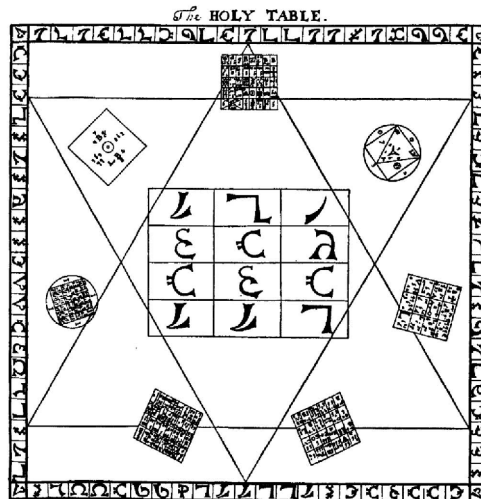


FIGURE 7.6 The "Holy Table" and its arrangement. Based on Casaubon's edition of Dee 1659, *77 and Dee 1581–1583 [Sloane 3188]; see <www.dnai.com/~cholden>.

Kelly during the first scrying sessions (known as the *Liber Logaeth*) is rich in repetition, rhyme, alliteration and other patterns characteristic of poetry and magical charms. From this Laycock has concluded that Kelly must have been in trance, “speaking in tongues,” when receiving these messages. As opposed to this, the Enochian language received later (*48 claves angelicae*) appears more like a real language, generated from set elements. In Dee’s diaries there is a translation provided for these texts, which would allow speculation about its grammar. We also know that these texts were dictated to Kelly letter by letter, as opposed to the earlier trance-like flow of speech. As Laycock suggests, ‘this is exactly the type of text produced if one generates a string of letters on some random pattern’ (op. cit., 40). Although the Enochian language appears to be very strange, it is not entirely impossible to reconstruct its morphology and syntax. Interestingly, according to Laycock, there is nothing strikingly un-English about the grammar, and he was able to compile an extensive dictionary of more than 2400 words, together with phonology and alphabet.

As for the latter, Laycock has noted that the script may have had a common origin with Pantheus’ Enochian alphabet published in his alchemical handbook, *Voarchadumia* (1530, 14–15). As is well known, the British Library copy of this book belonged to Dee and preserves his extensive marginal notes. In spite of this, Laycock has reasoned that Dee’s Enochian alphabet bears no relation to that in Pantheus’ book although the latter may have provided the idea.²⁷ About the transcendental validity of the angelic language, he sceptically suggested that the angels’ ‘limitations are those of Kelly; their occasional sublimities, those of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly’ (Laycock 1994, 64).

The highest type of conjurations consisted of the “Invitations to the Angels of the Four Quarters” (cf. the *Tabula bonorum angelorum* and the *Fundamenta invocationum* in Dee 1588). These rituals were given by the spirit world during the sessions in Prague and Trebona, and these books contain detailed invocations to all classes of angels. The book starts with “the Great Table” from which the angels of this book have been derived—this is a table of alphabetical characters from which the names could be generated through various cabalistical permutations (cf. Figure 7.7). This table was reformed by the Archangel Raphael on April 20, 1587. The book also contains “the great circle of the quarters,” the circle consisting of four triads with the twelve names of God. These names were extracted “from the four lines of the holy spirit, which govern all

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a	r	d	z	a	i	d	p	a	l	a	m	u	N	a	x	o	p	S	o	n	d	n				
c	z	o	n	s	a	r	o	V	o	u	e	x	a	i	g	r	a	n	o	m	a	g	g			
T	o	i	z	e	x	p	a	c	o	C	a	o	r	p	m	n	i	n	g	e	a	f				
S	i	g	a	s	m	r	e	b	z	n	h	r	s	O	n	i	Z	i	r	f	e	m	v			
f	m	o	n	d	a	t	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	f			
o	r	o	i	b	A	h	a	o	z	p	i	M	O	r	d	i	a	f	h	C	E	G	a			
c	N	a	b	r	V	i	x	a	l	a	z	d	R	O	c	l	o	m	c	h	i	a	s	l	o	m
O	i	i	t	e	T	p	a	f	O	a	i	A	r	b	i	z	m	i	i	f	p	i	z			
A	b	o	m	o	o	a	C	u	c	a	C	O	p	a	n	a	B	a	m	S	m	a	l			
N	a	o	c	O	t	e	n	p	r	a	T	o	d	l	o	p	i	n	i	a	n	b	a			
o	c	a	n	m	a	g	o	e	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p		
S	h	i	a	i	r	a	p	m	z	o	x	a	a	x	e	i	r	V	a	s	t	e	r	i	m	
m	o	t	i	b	a	t	n	a	n	n	a	n	t	a	b	i	t	o	m							

4.

d	o	n	p	a	t	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m	
o	l	o	a	G	e	o	b	a	u	a	l	a	i	c	o	r	o	m	e	b	b			
O	P	a	m	n	o	G	m	d	n	m	Z	a	g	c	o	n	x	m	a	s	G	m		
a	p	i	s	t	e	d	c	a	o	p	o	n	h	o	d	D	i	a	f	e	a	o	c	
s	c	m	i	o	n	A	m	j	o	x	C	p	a	t	A	x	i	o	V	s	P	s	H	
V	a	r	s	o	d	l	e	r	i	a	p	h	S	a	i	z	a	V	r	o	i			
o	i	p	e	e	a	p	d	a	c	e	m	p	h	a	r	s	f	a	i	o	i			
p	s	i	a	c	n	r	z	i	r	z	a	p	M	a	m	g	i	o	i	n	i	r	x	
S	i	o	d	a	o	i	n	r	z	f	m	o	f	a	o	d	a	g	o	c	a	p	a	
d	a	i	f	e	d	n	a	d	i	r	e	r	p	a	l	c	o	i	d	x	p	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	o	s	a
O	d	p	z	i	A	p	a	n	f	i	x	i	d	P	o	n	s	d	A	s	p	i		
r	g	o	a	n	g	A	C	r	a	r	e	x	r	i	n	h	i	c	a	r	n	d	i	

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FIGURE 7.7 The “Great Table” from *Tabula bonorum angelorum*. Based on Dee 1588 [Sloane 3191]; see <www.dnai.com/~cholden>.

creatures on the earth (both visible and invisible). They are carried upon twelve banners” (Dee 1994, 119). The following chapters contain invocations to the twenty-four seniors—one call to the six seniors of each hemisphere—then come the angels of medicine (again according to quarters), then the angels of precious stones, the angels of transformation, the angels of the four elements, of natural substances, of transportation, of the mechanical arts, and, finally, of secret discovery. The collection of conjurations is preceded by a special prayer, “The Fundamental Obesance,” as quoted above.

I think that nothing shows more emblematically the dramatic changes in Dee’s intellectual career than his attitude toward the mechanical arts. He had always been deeply preoccupied with *magia naturalis*, that is, the creating of machines and instruments. As we remember, in his youth he himself constructed a movable toy, a “scarab,” which was used in a school drama performance in Cambridge (Dee 1851, 6). Later, he became a passionate collector of mechanical, astronomical, and maritime instruments. He devoted almost poetically elevated passages to this art in his *Mathematicall Praeface*, including an eager rejection of those who called these mechanical experiments sorcery:

And for these, and such like marveilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any

honest Student, and modest Christian Philosopher, be counted, & called a Coniurer? (Dee 1975, Ai^v)

It is ironic to see that at the age of sixty-five he was still craving for accomplishments in mechanics, but he hoped for success only from the angels of the mechanical arts by means of conjuration. He invoked the angels as follows:

This is the invitation to the four good angels of the East,
who are skilled and powerful in the Mechanical Arts:

O YOU FOUR HOLY & TRUTHFUL MINISTERS of omnipotent God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and maked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable to me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions and experiments. Through this mystical name of God, HCNBR, AMEN. (Dee 1994, 168)

From the above prayer it can also be clearly seen that the angelic names were generated through simple permutations of groups of letters.

In order to proceed with the account of Dee's ritual magic, mention needs to be made of the orders of angels, who were the most important agencies of this type of theurgy. The question of angelology, as it developed from the speculations of Pseudo-Dionysius through the scholastic philosophers to the Renaissance theologians and white or black magicians, is an extremely difficult subject.²⁸ Apart from the writings of medieval theologians on angelology—with which he was also familiar²⁹—Dee could rely on a number of Renaissance authors whose works he kept in his library. Agrippa's *De occulta philosophia* was a primary source, where in chapter 3.24 he would find the names of spirits and that how they related

to the planets and the zodiac, and the ranks of good and evil spirits. Similarly, in Trithemius' treatise *De septem secundeis* he found information about the planetary angels governing history. The Doctor had no fewer than three copies of this work and there is no doubt that he consulted it thoroughly.³⁰ Paracelsus, then, provided another tradition of interpreting angels, associating them with elemental spirits. All these could support the ambitions of the scholar concerning the feasibility and safe Christian framework of contacting the spirit world. And, beyond these learned sources, there was also the secret medieval lore, the Solomonic *ars notoria*, which heavily relied on angel magic composed of rituals and cabalistic manipulations with the Hebrew angelic names.³¹

It is also true that innumerable sources warned against the dangers of angel magic, especially that evil spirits could take the form of benevolent daemons and thus deceive even the pious practitioner. It is also true, that such passages could be found even in the writings of Agrippa and Paracelsus, but, as I have already mentioned, Dee seems to have not been bothered by these caveats. His confidence and trust in his angels could never be shaken.³²

James set up the following typology of the angelic hierarchies (Dee 1994, 183–87). The evocations were used to summon three interrelated hierarchies of angels. First was “the Heptarchical Royalty” which were believed to govern “all earthly actions, & disperse of the will of the Creator.” These angels were related to the seven planets and the seven days of the week. In second rank there were “the Angels of the Aires” which ruled the various countries of the world. One conjured them “to subvert whole countries without armies, to get the favour of all the human princes, & to know the secret treasure of the waters, and the unknown caves of the earth.” These angels were primarily related to the twelve houses of the zodiac. The third rank of angels were “of the Four Quarters.” They were believed to have been “put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved.” Conjuring them was expected to result in obtaining various semi-divine powers. They were related to the four elements and the four compass points. As James notes, this complex angelic society covered all planetary, zodiacal, and elemental operations and aimed at controlling hundreds of named and thousands of unnamed angelic creatures (in Dee 1994, 183).

Although compared with other types Dee's magic was of rather puritanical character and used very sparingly incantations, fumigations, candles, and such elaborate rituals (Clulee 1988, 206), the importance of

talismans, which also were to secure the success of the actions, should not be underestimated. Dee's great wax seal, the *Sigillum Dei*, has already been mentioned; next to this, the most important talisman was based on a vision that Edward Kelly saw in Cracow, on June 20, 1584:

Δ. It is first to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a Vision, in manner as followeth: One standing by his beds head, who patted him on the head gently, to make him the more vigilant. He seemed to be cloathed with feathers, strangely wreathed about him all over, &c.

There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. [. . .] Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end. [. . .] After the Trumpeter followed three Ensign bearers. After them six ancient men, with white beards and staves in their hands. [. . .] The four houses are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. [. . .] In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes. The seals and authorities of these Houses, are confirmed in the beginning of the Wold. Unto every one of them, be 4 characters, (Tokens of the presence of the Son of God: by whom all things were made in creation). (Dee 1659, 168–70)

The vision had an interesting aftermath: Kelly had another visitation, this time by a spirit which identified himself as Ave, and who helped them to interpret the vision of the four castles. For example, he called their attention to the number of creatures that passed out of the four gates: “‘The number 16 is a perfect number, consisting of 1.3.6.1 and 5.’ He said furthermore, ‘God the father is a standing pillar’ ” (168). The result of the interpretation was the creation of a complex talisman (see Figure 7.8), a golden disc version of which survives in the British Museum today.

One should not forget about the fact that the spiritual diaries are not only philosophical and mystical papers abounding in visions, prophecies, and theoretical speculations about the Enochian language, but they are also rich and vivid historical documents revealing events as well as the general way of life of wandering humanists who in great number tried to secure noble patronage for themselves, all over the courts of the continent. Since these microhistorical aspects have been explored by Wayne

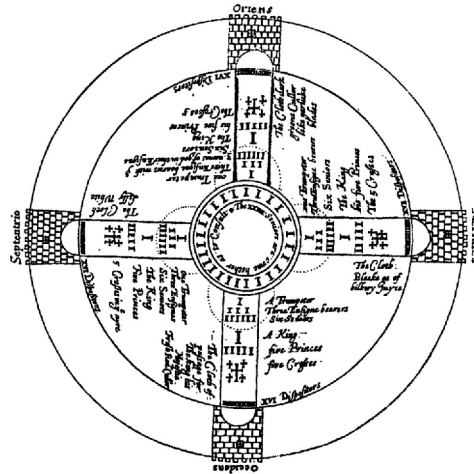


FIGURE 7.8 The "Golden Talisman." Based on Casaubon's edition of Dee 1659, *79. Author's copy.

Shumaker (1982); in two of Deborah Harkness' essays (1996 and 1997) and I have also presented a typology of the contents of the angelic conversations elsewhere (2002, 2004, and 200?), I shall now turn to examine Dee's theology and religion. Quite obviously, this is the framework in which one can attempt a general evaluation of Dee's angel magic, assessing what was realized of the Doctor's original goals during the twenty-year-long project, and paying particular attention to how the practice of scrying became integrated into Dee's ideology.

DEE'S RELIGION AND THEOLOGY

The Theological Framework of His Vision

Thus we see, that the heavenly contemplation in this Science is no common ascending, nor for every mans pitch, neither is it to be gotten of them whiche are carried upward with one winge only, but is familer to very few, namely to them whiche have seriously reduced them selves to Unitie. [...] Seacret and Caelestiall is this Adepted Philosophy, wherein whosoever desireth to have true knowledge, the same must be contemplative and solitary, free from common tumult. The Spirit of GOD doth breath where it lifteth, illumineth where he wills, and whome he protecteth & shadoweth with his divine grace, he leadeth

into all knowledge of truth. Let his therefore whiche shall receive such knowledge, give thanks to the Lord GOD; & let him be answerable to that his knowledge in the deeds of Charity & in Christian lyfe, that GOD may be glorified in such Science, & the Worker of good works receive the reward of mercy, even eternall felicity in the kingdom of heaven, Amen. (Tymme 1963, 25–26)

The above passage is from Thomas Tymme's preface to his planned English translation of Dee's *Monas*, which, unfortunately, he never completed. The quotation refers to the science of alchemy and it is clear that Tymme believes it should be discussed within a theological setting. For Tymme, as for many Renaissance scholars the ultimate purpose of alchemy was to purify the soul and, by liberating it from base matter, to transmute it to higher intellectual reality. This theological interpretation was in perfect harmony with Dee's own doctrines, which, as we have seen, strived for a synthesis between the dignified ambition of man to learn all the secrets of Nature on the one hand, and on the other a concurrent and humble attitude in which he continued regarding himself as part of a divine plan and hierarchy. As Tymme asked with deep conviction: "do not all things flow from Unity through the goodness of One?" (17).

Because of this faith, it is impossible to interpret Dee's natural philosophy without taking into consideration a whole wide framework of metaphysics, theology, and occult symbolism. Furthermore, we also have to realize that in the end this theological and ideological constitution in fact wholly absorbed the scientific foundations.

Dee's ideology can be examined from two angles. One is the nature of his general doctrinal opinion. In this respect a comparison between his scholarly works and his spiritual diaries may be helpful. Second are his denominational attitudes, that is, his association with the religious struggles of the Reformation. The latter problem is particularly interesting, since some historians have emphasized his strong Protestantism, while others have spoken of his universalist, interconfessionalist religion. A peculiar case is that of Frances Yates, who in her *Astreae* (1975) presented Dee as a Protestant patriot, while in *The Rosicrucian Enlightenment* (1972) she established the image of the universalist, Rosicrucian Dee. Finally, in *The Occult Philosophy* (1979) we find both arguments amalgamated.

In relation to the present investigation of *exaltatio*, the first question is more essential. However, in respect to Dee's management of the unresolvable tensions and paradoxes of magical ambitions that inevitably seem to have accompanied the aspiration for *exaltatio*, the second aspect

is equally significant, not simply for the purpose of examining the individual conscience, but because this provides a way to examine the social strategies by which the magus tried to accomplish his self-fashioning, seek patronage, and justify himself in the eyes of the other members of his community.

I believe that previous analyses of Dee's major works have already revealed the seemingly constant, hardly altering contours of Dee's theology. It centered on his deep admiration for the work of Creation and its Maker, and he never seems to have been shaken in his belief that man was privileged to become finally a partner of God, sharing his knowledge and his creative energies.

Within this constant, general theological frame, Dee's concrete programs and projects working towards the realization of *exaltatio* changed from time to time, in evolving from scientific investigations to magic and hermeticism to the practice of scrying, as I have shown above. Thinking about Dee's theology underlying the angelic conversations, one cannot fail to recall his speculations related to language philosophy and the questions of the *lingua adamica*. Thomas Tymme, in his preface to the *Monas hieroglyphica*, also referred to the angelic tongue in a theological context:

Adam, before his fall, was by God endowed with such excellent knowledge in naturall philosophie, that is to say, with the understanding of the secrets of nature & the naturall reasons of all things, that he gave to all the Creatures of God their proper names. [. . .] And albeit the perfection of that knowledge was much weakened by his fall, yet had he so much light thereof, that he was the first founder and inventor of Arte. (1963, 11)

The passage continues with references to Adam's posterity and the heritage of knowledge bequeathed by the primordial ancestor:

For his posterity building upon that first foundation & by experience and advantage of his Invention, & perfecting that which was but rude in the beginning, erected two Tables of Stone, wherein they engraved their naturall Philosophie not in letters (which were not then known) but in Hieroglyphicall characters, to the end that the presage, concerning the general Deluge to come [. . .] that if it were possible they might prevent the perill. (12)

The iconography of this pseudepigraphical myth shows parallels with that of the Bible (for example, the two stones, such as the ones

containing the Laws of Moses), but as though Adam here were not the Biblical father, more like the demiurge of the *Corpus hermeticum* whose archetypal knowledge is thought to have been preserved in a hieroglyphical ur-writing. No doubt, Dee felt himself entitled to acquire this hieroglyphical language; at the time of the *Monas* he thought that it could be generated through his magic diagram, while later on he put the stress on a more direct learning method, the angelic conversations. For him, like for Tymme, Adam was the perfect model and measure whom the magus wanted to emulate, and the key to making man the partner of God was the angelic language.

Dee's past as a humanist scholar and a bibliophile is underscored by the fact, that, even in this later mystical period, he was thinking in terms of books, texts, and writing. These traditional media remained for him equally as important as the new type of medium, the human scryer. There was a period during the time of the angelic conversations when Dee would call only one type of writing *books*, namely his own journals of the scrying séances. The most fascinating episode in this respect is the one discovered by C. H. Josten in a portion of the spiritual diaries not published by Casaubon.³³ Dee and Kelly, while staying in Prague, at a scrying session of April 10, 1586, were met by a spirit who identified himself as follows: "I am the Spirit of Wisdom. I have instructed you in the knowledge of Christ, which is the science of all things" (Dee 1965, 248). Then he commanded the Englishmen to burn all the *books* so far dictated to them by the angels, and to throw into the fireplace Kelly's small box in which he kept his *lapis philosophorum*. Here follows Dee's list of the journals to be eliminated:

I sundered the books, or rather those folio-volumes which were either bound or decently sewn together [. . .] so they were 28 in all (namely four times seven). And they contained (as in a continued narrative) all the things which, from the first hour of our (namely EK's and JD's) conjunctions until the present hour, had been revealed and shown to us by God's faithful angels and by God Himself. And in one of those 28 volumes there were 48 individual books, most mystical and more valuable than the value of all things in the whole world might be accounted. For in them the admirable divine wisdom and power were contained which, at a time determined by God, we must use to His honour and glory. There was another volume which was ancillary to those 48 individual books; its title was '48 Claves Angelicae' and it was written entirely in the angelic language. [. . .] Another volume contained that wisdom and science, with which Enoch (by

God's will) was imbued; where there was also something agreeing with the testimony of the Apostle Judas. In that book there were contained all sacred books, full and perfect, all those books, I say, which, after and before the incarnation of Christ, had been written by the Spirit of Truth. (Dee 1965, 249–50)

Most of the books mentioned by Dee are in fact identifiable among the surviving spiritual diaries.³⁴ They contained either the rules, grammar, and vocabulary of the angelic language, or the magic invocations to contact the angels, or specific pieces of information provided by the angels, some of them already translated into English, some still to be deciphered. It is obvious that the Doctor had not the slightest doubt about their authenticity. More surprising is that the Englishmen were willing to obey the spiritual command and indeed burned these most valuable texts. The session was witnessed by Francesco Pucci, too, who could see how Dee cited the sacrifice of Abraham and, taking spiritual consolation from the Biblical story, threw the folios into the fire (Dee 1965, 251). The climax of the situation was Kelly's obligation to annihilate his magic powder and Dee gave a very dramatic account of the sufferings of his companion. The session was brought to an end by the following promise of "The Voice":

Later on make a prayer before Me, invoking the name of the Father in the name of Jesus, his Son. And be aware that, as these things were put in the fire, in the same way you will receive them again. (254)

This magic episode and the promise thereof may have reminded Dee of the wondrous rebirth of Guillaume Postel, because he noted on the margin: "A *restitution* of the things burned and committed to the fire is promised" (ibid.).

This is where the journal fragment found by Josten ends and we cannot help but agree with the editor that from a twentieth-century viewpoint it is very difficult to judge either Dee's seeming credulity, or Kelly's possible motivations in interpreting the strict commands. On the other hand, the fragment enlightens a hitherto obscure part of the Casaubon edition, from which we learn that on April 29, Dee and Kelly became aware of a gardener-like figure in the yard of their house in Prague. The small gardener lit a fire resembling a strange pillar. They both hurried into the garden, but the mysterious character by that time was gone. The fire was also extinguished but under an almond tree they found three of the previously consumed books. The person then returned

again and brought back all the perished books (Dee 1659, 418–19). The journal does not mention the restitution of Kelly's powder, but during the séance of April 18, 1587, he held it in his hand, so the black bag must have been returned, too (Dee 1659, *9).³⁵

The miracle of the books, performed by God and the Spirit of Wisdom, appears to be the climax of Dee's religious experience. Next to this his explorations of the *lingua adamica* and the prophetic visions communicated by the angels should be mentioned. The most important layer of the angelic conversations consists of those pieces of information that were meant as direct instructions for learning the primordial language. These messages communicated names of angels as well as ritualistic expressions in the Enochian language, all being of cabalistic nature, each letter having numeric equivalents, too. Dee's *idée fixée* was that the comprehension of these numerical relations would lead to the ultimate enlightenment. Interestingly, the mathematician did not entirely disappear from the obsessed enthusiast as seen when he caught the angels in an arithmetic miscalculation. Kelly was certainly a far less able mathematician than his master, but his (or the angel's) wit was more than a match for Dee's suspicion:

NALVAGE ANGEL: . . . Pray. . .

Δ. We prayed. There is an error in the last, not in the Number, but in the Letter. I will first go through the Letters, and after come to the Numbers. How many words have you received this day?

Δ. Thirteen, where of Iaida was said to be the last of the call.

NALVAGE: . . . They be more worth than the Kingdom of Poland. Be patient, for these things are wonderful.

N (The number must needs go to) the sixth, descending 309.

A The 7th ascending 360.

O The 9th ascending 1000.

O The 13th ascending 1050.

V The 17th ascending 2004. It is Vooan. It may be sounded Vaoan.

Adde those last Numbers.

Δ. Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of their sounds.

Δ. They make 4723.

NALVAGE . . . *It is called the Mystical roote in the highest ascendent of transmutation.*

Δ. These phrases are dark; when it shall please God they may be made plain.

NALVAGE . . . *It is the square of the Philosophers work.*

Δ. You said it was a roote.

NALVAGE . . . *So it is a roote square. (Dee 1659, 80)*

After this somewhat humorous quotation it is worth returning to a passage that sums up more theoretical information about the strength of numbers and the cabalistical ur-language. At the session held in Cracow on April 21, 1584, it was Archangel Gabriel himself who joined Nalvage to deliver the teachings to Dee and his scribe:

GABRIEL: . . . Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore, are by numbers gathered together [. . .].

E.K. Whether is this Language known in any part of the World or no? if it be, where and to whom? (Dee 1659, 92).

This introduction is followed by what I have already quoted about Adam's privilege in his innocence as being able to speak a common language with God. The angelic diction here really reaches the poetical elevation of Pico's *De hominis dignitate*. Then we learn about the corruption of the wicked demon, Coronzon, who caused man to lose his honorific status. Being expelled from Paradise, man had to reinvent a new language that still contained fragments of the original angelic tongue: "he began to learn of necessity the Language in which he uttered and delivered to his posterity, the nearest knowledge he had of God his Creatures" (ibid.). The following linguistic explications are really amazing:

GABRIEL: And from his own self divided his speech into three parts, twelve, three, and seven: the number whereof remaineth, but the true forms and pronounciations want; and therefore is not of that force that it was in his own dignity, much lesse to be compared with this that we deliver which Adam verily spake in innocency, and was never uttered nor disclosed to man since till now. (Dee 1659, 92)

Step by step, a complex myth unfolds concerning the history of the angelic language. After the Fall Adam spoke a degenerated form of it, which became

ur-Hebrew. One of Adam's descendants, Enoch, however, was selected by the Lord to become a seer, who was given the knowledge of the old Adamic language. As Dee noted, "Let us show unto Enoch the use of the earth. And lo, Enoch was wise and full of the spirit of wisdom" (1659, 174).

The angels then told Dee about Enoch's prayer to God in which the Renaissance philosopher could recognize the archetype of his own desire for exaltation up to God:

Oh Lord, is there any who is mortal that can measure the heavens?
How, therefore can the heavens enter into man's Imagination? [. . .]
Behold, Lord, how shall I ascend into the heavens? The air will not
carry me, but resisteth my folly. I fall down, for I am of the earth.
(1659, 196–97)

This difficulty could be overcome by the help of angel magic, which was to be performed through the holy tables, donated by God. The operation was expected to achieve even quasi-immortality:

Behold, I offer these Tables unto thee. I require nothing but thee,
through thee, and for thy honour and glory. *Yet I hope that I shall be
satisfied and shall not die* (as thou hast promised) until thou gather the
clouds together, and judge all things. When in a moment I shall be
changed and dwell with thee for ever. (1659, 197; emphasis mine)

According to the Enochian mythology in Dee's interpretation, after fifty days of enragement "the Lord appeared unto Enoch and was mercifull unto him, opened his eyes, that he might see and judge the earth" (Dee 1659, 174). And Enoch then decided to put down his experiences in a sacred book that he titled: LET THOSE THAT FEAR GOD AND ARE WORTHY—READ.

Unfortunately Enoch's teachings became corrupted as the holy language was distorted and forged by the devil. The memory of Enoch washed away and the mystical figures and their use—the gift of God delivered unto Enoch and unto the faithful—became replaced by the signs and tokens of the devil. "These signs they call Characters [and] as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God" (ibid.). As a result of Satan's machinations and the unfaithfulness of mankind, this Enochian magic was entirely forgotten and replaced by black magic. But the archangel Raphael, sent by God, now assured Dee and Kelly that they had been selected to be the recipients of this restitute knowledge:

And so Raphael descended, and he was full of the power and spirit of God. And he delivered a Doctrine, but simple, plain, full of strength and the power of the holy Ghost. [. . .] It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfill his promise with thee for the Books of Enoch. (Dee 1659, 77)

No wonder that taking Enoch's mythology seriously as a supernatural parallel of all human sciences, Dee became obsessed by the wish to learn and practice the Enochian language, that "tounge of power." The fruits that were bestowed upon Enoch were now offered to him. At least this is what he must have understood from the promises of the Lord, transmitted to him through the angels and interpreted by his scriber, Edward Kelly. What he hoped to achieve was access to the mysteries of creation; as the angel promised, "I give you the understanding of many thousand secrets, wherein you are yet but children" and the ultimate guarantee conjured up the possibility of true *exaltatio*: "therefore you may do anything" (Dee 1994, 11).

I firmly believe that a plausible interpretation of Dee's angel magic must approach this curious phenomenon from the direction of the *lingua admica*, the search for the perfect language. Furthermore, when placing Dee's "scientific" program in a wider context, we see how Dee's visions conjure up a symbolic "world empire," consisting of knowledge (embodied by his library), wisdom (as communicated to him by the angels), and faith (represented by a reformed Christianity, a universalist and inter-confessionalist religion).

The majority of visions included in the diaries appear to be verbalized versions of large scale images related to the divine cosmic order and the world of angels sustaining it. The following quotation is of particular importance because it contains a conceptual explanation about the nature of visions:

There are two kind of visions, the one by infusion of will and descending, the other by infusion by permission and ascending. The first is of the image of the Will of God descending into the body, and adjoynd to the soul of man, whose nature is to distinguish things of his own likenesse, but shut up in prison in the body, wanteth that power; and therefore being illuminated by spiritual presence, inwardly, seeth now in part, as he shall hereafter do in the whole. But note, that every vision is according to the soul of man in power: and so is received of him that seeth. (Dee 1659, 88)

The above description also connects the idea of visions to the idea of exaltation, the ultimate end of every form of magic. As I have already quoted, on June 20, 1584, they received perhaps the most elaborate vision in Cracow, the one that became the basis for the Golden Talisman. Next to this visual semiotic compound, one also finds in the diaries a verbal interpretation of this revelation where Dee offers angelological explanations:

I expound the Vision. The 4 houses are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-Towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. [. . .] In each of these houses the Chief Watchman is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes. [. . .] Ensignes, upon the Image whereof, is death: whereon the Redemption of mankind is established, and with the which he shall come to judge the Earth. (1659, 170)

In fact most of their sessions contained elements of visions, since the angels usually contacted them in the form of visual apparitions. On April 15, 1587, during their stay in Trebona, Arthur became the communicator of a notable set of visions:

My first begotten son (namely Arthur) was assigned to the Ministry of seeing and hearing. [. . .] Whereupon, Wednesday morning I brought the Childe to the holy Table, and set before him the Stone in the frame (my first sanctified Stone) and caused him on his knees, to say the foresaid Prayer. [. . .] There appeared to him (as he judged) divers little square figures, with pricks, and divers other figures and lines, which caused him with his own hand to imitate upon a paper with pen and ink.

ARTHUR: "Two old men with black beards, and with golden crowns upon their heads, do appear. One is now gone: this holdeth his hand before him like a Maid. Now in the place of those square marks I see two lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the lions' feet be waxing greater and greater. . . . (Dee 1659, *4–5)

From the diaries it also becomes clear that Dee embedded the visions in a perfectly balanced rhetorical framework. He was aware that the images communicated by the spirits were to be taken as parables and enigmas and he repeatedly asked the spirits for their interpretation. For example, on April 17, 1584, in Cracow they received a very complicated vision featuring a great whale, a naked man, a cave of lions, and cedar trees. The Doctor's inquiry concerning the meanings of the vision resulted in the following allegorical explanation:

GABRIEL: The naked man is Dee, the Childe is Kelly, the Prince is the Devil, the Hill is the World, the waters are the bosom of God, the 4 beasts are the 4 Elements, the 12 Trees are the 12 parts of the Heavens, &c. The rest are not to be spoken. . . . (Dee 1659, 104)

A considerable portion of the angelic communications offers obscure historical prognostications in the Enochian style of prophecy. The predictions foretell the coming of a new age in which Dee and Kelly would have an important role since they had been chosen by God to perform certain rituals in connection with the shift to the new epoch. Dee could hardly have been more explicit than when terrifying Emperor Rudolph with God's message about the Turks: "If you will hear me and believe me, you shall triumph. If you will not hear me, the Lord, the God that made Heaven and Earth putteth his foot against your breast, and will throw you headlong down from your seat" (1659, 231). Other strange prophecies related to the fate of England as well as to the future of Christianity in Europe:

After dinner, as E.K. was alone, there appeared unto him little creatures of a cubit high: and they came to the Still where he had the spirit of Wine distilling over out of a *Retorto*: And one of them (whose name they expressed Ben) said that it was in vain so to hope for the best spirit of the Wine. [. . .] He told of England, and said, That about July or November her Majesty should from heaven be destroyed; and that about the same time the King of Spain should dye. And that this present Pope at his Mass should be deprived of life before two years come to an end. And that another Pope, who should be *Decimus quintus* of his name; And that he would begin to reform things, but that shortly he should of the Cardinals be stoned to death. . . . (April 18, 1587; 1659, *12)

Prophecies were usually combined with visions, since the information derived from angels or spirits who appeared in the stone under special circumstances. The following excerpt shows general historical prophecies mixed with personal promises directed this time to Prince Łaski:

May 22, 1585, Niepolonice.

E.K.: "I see a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I see the aire under it, and I see the Sun shine on it. The Mountain fire flameth not. Now the little boy that appeared last day, standeth on the top of this Mountain."

PUER: "God hath spoken unto you, and hath gathered you together, and lo, you are become a strong sword, with the which the Nations shall be cut down, and the God of Hosts shall stretch forth his hands; And behold, you are come, and now is the time you Satan shall reap. But Satan striveth fore against you; Behold Lasky thou art become rich; But have faith: for it overcometh riches, and shall beautifie and strengthen thee. [. . .] I have brought thee unto Steven [Bathory, the Polish king] and I will give him thee into thy hands. . . . (1659, 402)

A particularly complex set of visions can be found in the *Praefatio Latina* (Dee 1965), Dee's Latin translations of some of their actions in Prague during which the Holy Spirit in sessions divided into four acts revealed a variety of forecasts as well as commandments.³⁶ Dee introduced the revelations with the following words: "When the three of us were seated (I ready to write, Edward Kelly sitting opposite at the same table; Francesco Pucci sitting on a bench along the wall of the oratory), there descended from on high, with some sort of spiritual sound, a voice, near to the face of E.K. [. . .] Let us now lend then our ear to the words of the Holy Spirit which are very full of the highest consolation" (Dee 1965, 241). The voice then proceeded with consolation and warnings:

Lo and behold, raise yourselves and consider: Thus speaks He who is the Comforter, Whose candle is always there to delight His people, Who has covered the sons of Sion and their garments with joy. [. . .] Behold, I am the garment of Nature and that Mother who produces the fruits of heaven and earth. And behold, Sion is shattered to pieces by the hands of disobedient sons. Yet lo and behold, o you nations and people of the earth, o you sons of sin and defenders of darkness, I am now a widow. . . . (ibid.)

Some of the advice seemed to contain astrological overtones:

Direct your eyes upwards to the stars and tell the people: Look, I understand, His letter is the end of the word which means prescience of God, in the obedience of creatures, in the fullness of time. (Dee 1965, 242)

Subsequently the attentive and the sons of peace were offered an elevated summary of the struggle between the light and darkness and how mankind recurrently had broken the covenant with God and how finally the act of salvation had been fulfilled through Christ's sacrifice. In this nar-

rative there can be felt an interesting, populist tone that might have urged Casaubon to accuse Dee of anabaptism:

Yet, you faithful ones and sons of peace, o you who serve your Sempiternal Father, you shall today learn from me:

At the beginning of the Faith, a promise of God was made *from out of Heaven* as from the place and from the foundations of Him who sends out the rays, and the abundance of His truth. [. . .] When angels brought the glad tidings of peace and consolation to the face of the earth, they did not take it to Jerusalem, nor to the Temple, nor the Holy of Holies, but they took it to the fields and amongst poor shepherds. [. . .] The Saviour of the world Himself (in whom you are saved and exalted by the honour of election) was immediately subjected to tyranny of the world and to the perversity of the powers of darkness. (Dee 1965, 243)

This account is amplified into an almost revolutionary apocalypticism in the following acts of the session, when the holy spirit seems to encourage a rather individual and radical understanding of church membership, too:

Therefore the God of heaven and earth appears to you; to you who are shepherds, placed outside the polluted city; to you who desire to find the star and seek the visitation of Him Who will be coming to you. You will return to the Temple, armed with the scourge and the power of God, and you will eject those who justify themselves. [. . .] Submit yourselves to the Church to the extent you are of the Church. 1965, 244)

The prophecy propagates such an approval of universalist toleration that the Papal Nuncio may have justly abhorred it and one can only fear what might have happened to the Englishmen had they listened to Pucci's invitations to go to Rome and test their views in front of the Holy See:

I shall therefore not stand trial in your courts, nor shall I acknowledge that you are judges. But I shall preach penitence to you. Whosoever wishes to be wise may look neither to the right nor to the left; neither towards this man who is called catholic, nor towards that one who is called a heretic; but may he look up to the God of heaven and earth and to his Son, Jesus Christ. . . . (1965, 245)

Visions and prophecies of this kind lead historians and interpreters (especially Frances Yates) to see Dee as the propagator of a new, universalist Christian church, which aimed at a position above and beyond the rivalling denominations.

Humanism, Religion, and Denomination

If Dee's theology was stable, his denominational sympathies—as the previously quoted visions showed—had much less permanence. His ambivalence seems to be connected with his self-fashioning and his secular ambitions, too.³⁷ His early career was characterized by a deeply religious, but denominationally neutral, interconfessionalist attitude, a hallmark of many humanists. To understand better Dee's "scholarly religiousness," one needs to address some general questions of Renaissance heterodoxy.

If one examines the particular doctrinal beliefs of the humanists, one can see neither uniformity nor a consequent attachment to one set of religious dogmas. One reason for this flexibility may be found in their scholarly self-assuredness, according to which they were inclined to think that narrowly defined rules and beliefs were for the general populace but not for the select few of intellectuals. One should not forget, however, about the special social standing of the humanists, namely that their ideological experimentations were in close connection with their self-fashioning, secular ambitions, as they maneuvered among the unpredictable circumstances of the patronage system.

Another motivation behind their syncretism could be an effort to merge pagan philosophy with Christian theology. These two aspects resulted in a general, nondenominational religiousness, which has been called interconfessionalism by modern historians. The use of the term goes back as far as Jakob Burckhardt. He observed how Renaissance individualism led to a total aesthetization of morals and even life itself:

These intellectual giants, these representatives of the Renaissance, show, in respect to religion, a quality which is common in youthful natures. Distinguishing keenly between good and evil, yet they are conscious of no sin. Every disturbance of their inward harmony they feel themselves able to make good out of the plastic resources of their own nature, and therefore they feel no repentance. The need of salvation thus becomes felt more and more dimly, while the ambitions and the intellectual activity of the present either shut out altogether every thought of a world to come, or else caused it to assume a poetic instead of a dogmatic form.³⁸

Burckhardt's uncompromising classification—either a pagan sceptic or a Platonist poet—was refined by Paul Oskar Kristeller's pioneering examinations of humanism. As he wrote:

The view that the humanist movement was essentially pagan or anti-Christian cannot be sustained. [...] The opposite view, namely that Renaissance humanism was in its origin a religious movement, or even a religious reaction against certain antireligious tendencies in the Middle Ages, seems to me equally wrong and exaggerated. I am convinced that humanism was in its core neither religious nor anti-religious, but a literary and scholarly orientation, that could be and, in many cases, was pursued without any explicit discourse on religious topics by individuals who otherwise might be fervent or nominal members of one of the Christian churches. (Kristeller 1961, 74–75)

In this context it becomes understandable that the keen and witty humanists preferred the philological authenticity of an ancient text to its conformity to the dogmas of one or another denomination. This is why it becomes difficult to determine the denominational affiliations of many sixteenth-century scholars; even if we know that, their writings often reflect a more general, supra- or interconfessional character. It cannot be by chance that in the time of the early Reformation it was the humanists who pioneered manufacturing bold and often fantastic plans to reunite the split Christian world; they also proposed plans for universal, and unified religions that would reconcile Christians, Jews, and Muslims. Some of these plans were fabricated on the basis of intellectual rationalism, such as Thomas More's *Utopia*; others thought of religion as a pragmatically necessary ingredient of a well-working society—like Machiavelli in the *Discorsi*; and others were dreaming of a magical religion bringing about the universal harmony of the world.

Among these enthusiasts one can mention Francesco Giorgi, a Minorite Franciscan monk (1460–1540), who wrote the *De harmonia mundi totius* in 1525 and proposed the ultimate final concordance of the various “true dogmas.” In this work he brought together the biblical prophets, Hermes Trismegistus, Plato, Aristotle, Saint John, Saint Paul, and the Church Fathers in order to assemble a mystical and pantheistic world picture. His last work, *In Sacram Scripturam problemata* (1536), employed cabalistic methods in Christian exegesis.³⁹

Another such enthusiast was the already discussed Guillaume Postel who in 1547 met Mother Johanna in the Venetian *Ospedaletto di Santo Giovanni e Paolo* and he identified her as the Venetian Virgin and the Angelic Pope “in whose body the spirit of God had descended and the living Christ lived within her person.” From his communion with Mother Johanna, whose “little son” he became, Postel developed the doctrine of

the "Restitution of All Things," supposing that "God willed that all Reasonable Creatures be united into one sheepfold; that there be a General Pardon for all with no exceptions."⁴⁰ These religious ideas became interestingly mixed with magical concepts in Postel's thought, especially those derived from Jewish cabala and Judaism.

It seems that at least in the second half of his life, Dee also became such a universalist enthusiast, a conviction which pulled him very far from the Henrician Protestantism of his early years. Interestingly, although his career as a tutor at the court of Edward VI cannot be imagined without a clear reformed standpoint, his denomination cannot be determined from the existing historical sources (Clulee 1988, 34). Nevertheless, it is improbable that in 1553 he would have received the rectory at Upton without being a faithful Protestant (Roberts and Watson 1990, 75). In spite of all this, and the fact that his patron, the Earl of Northumberland, was sent to the scaffold, he survived the shift to Catholicism under Bloody Mary. Even in 1555 when he was arrested under the charge of witchcraft, the Privy Council released him and entrusted him to the care of Bishop Bonner. Soon he addressed the bishop as his "singularis amicus," and was in the position to turn to the queen with a proposition to collect the stock of the dissolved monastic libraries and set up a new royal collection (*Supplication to Queen Mary*, 1556⁴¹). As Roberts and Watson suggested, his own ambition to establish a large private library may have been rooted in the fact that his plea to Mary was not appreciated.

The accession of Elizabeth in 1558 facilitated Dee's return to his original denomination and this began the period when he seemed to have been emotionally drawn to Protestantism. This attachment, however, had more of a patriotic character than a theological one. Frances Yates gave a detailed analysis of the protestant imperial ideology that characterized the rising empire of Elizabeth (cf. Yates's *Astrea*, 1975) in whose creation Dee enthusiastically cooperated. This imperial ideology was motivated not only by the drive for territorial expansion, but was also fuelled by a religious ambition to counterbalance the European Catholic powers by a Protestant league gathered under the Tudor banner. The Virgin Queen thus became a quasi-religious symbol, signifying imperial reform and a purified religion, in fact embodying a new national mythology that reached back to the legendary King Arthur.⁴² The literary creators of this mythology were (among others) Philip Sidney and Edmund Spenser, while its historical documentation was fabricated by William Camden, but John Dee also contributed to the geographical and historical expansionist projects (Yates 1979, 95–109; Sherman 1995, 148–201). His outstand-

ing work in this field was the *General and Rare Memorials Pertayning to the Perfect Art of Navigation* (1577), in which he delineated those territories which Elizabeth could claim because of her descentance from Arthur. The monumental title page of the book, designed by Dee, showed the Queen sailing on a ship called “Europa,” suggesting that she could be the ideal navigator of international Protestantism (Figure 7.9; cf. Yates 1979, 85). A Greek phrase in the middle of the page—Βριτανικον Ιερογλυφικον—intertextually referred to Dee’s magical opus, the *Monas hieroglyphica*, too, suggesting that his political message in this work would not be entirely different from his general, scientific-religious vision. The links between the two works are emphasized by other iconographical elements: the alchemical symbols of Sun and Moon on the *General and Rare Memorials*, as well as the inclusion of the tetragrammaton, JHWH.

While in the 1570s Dee seems to have been under the influence of Protestant ideology and nationalistic politics, at the same time, his imagination was more and more taken by a contrary intellectual trend:

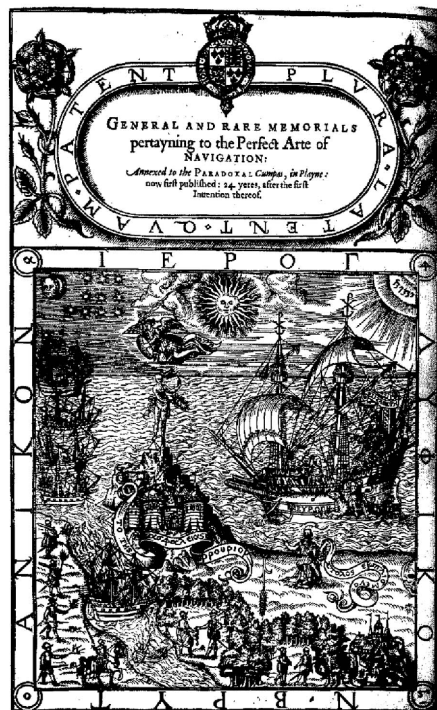


FIGURE 7.9 Frontispiece of Dee’s *General and Rare Memorials* . . . (London, 1577). see <<http://www.johndee.org/charlotte/images/title.gif>>.

nondenominational interconfessionalism. As I have suggested, the rise of this permissive religious attitude can be associated with those philological investigations of the humanists which recognized the (proto)types of Christianity in some of the pagan religions. Thus they concluded that—as opposed to the denominational differences—the really important thing among the religions was their common roots, the general intuitions. Concerning the fifteenth and sixteenth centuries, of course, we cannot yet speak of tolerance in the modern sense nor an abstract Deism that would freely take off from Christianity. Nevertheless, from the time of the Florentine neoplatonists onward it became customary to mix different religious ideas in a syncretic manner. Humanist syncretism was fostered by the scholarly attitude, and its methods of using historical and literary investigations. In the following I shall look at some specific features of this humanist interconfessionalism in relation to magic, as described by Charles Zika and Paola Zambelli.⁴³

In his essay “Reuchlin and Erasmus: Humanism and Occult Philosophy” (1976–1977) Zika has developed a model of intellectual evolution that helps us to understand the above demonstrated “mystical mutations” of humanist thought.⁴⁴ In order to show the different intellectual avenues along which the humanists could proceed, Zika analyzed Erasmus’ ambiguous attitude toward Johannes Reuchlin.

As is well known, Reuchlin employed humanist methods to enlighten certain Old Testament loci by also studying Judaic theology. This method can be compared to Ficino’s strategy of explaining Christian theology using Plato and other pagan Platonici. Neither of these methods was entirely safe: Ficino had to face the accusations of practicing pagan magic; Reuchlin was charged with practicing Judaism. From this general situation developed the notorious Reuchlin affair that lasted from 1507 almost until Reuchlin’s death in 1522, concluding with a papal condemnation of Reuchlin in Rome, 1520.

In 1507, Johannes Pfefferkorn, a convert, aided by the Dominicans of Cologne, initiated a confiscation and burning of all Jewish books because they were false, written to oppose Christians, and were offensive to Jesus, Maria, and the Apostles. He also claimed that these books kept the Jews ignorant of the truth, hindering their conversion to Christianity. Prompted by complaints from influential Jewish circles, Emperor Maximilian I halted the confiscations and ordered his high chancellor, the Archbishop of Mainz, to appoint a committee to make recommendations. The two persons appointed were Jakob Hoogstraeten, grand inquisitor of Cologne, and Johannes Reuchlin, humanist, renowned

Hebraist and professor of law. Hoogstraeten reaffirmed Pfefferkorn's opinion, while Ruchlin opposed it, expressing his position in a legally and theologically brilliant essay *Recommendation whether to Confiscate, Destroy and Burn all Jewish Books*. Since Hoogstraeten's expert opinion was so different from his own,⁴⁵ Reuchlin decided to seek the support of the humanist community through publicity and developed his report into a sarcastic pamphlet.⁴⁶

In this, now called *Augenspiegel*, Reuchlin firmly defended the valuable achievements of Hebrew culture, and as a learned humanist and jurist he pointed out the legal background that granted Jews a free practice of their religion and the use of their sacred books. He classified Jewish books in four categories out of which he condemned to fire only one, those abusing the figure of Christ. The Talmud as well as the books of the cabala were among the ones to be preserved. He suggested that cabalistic books should be translated into Latin and Hebrew exegesis should be studied by Christian theologians.⁴⁷

Reuchlin's answer did not pacify those who sought the downfall of Jewish culture, and the debate continued after 1510. This "Kulturkampf" culminated in the 1517 *Epistolarum virorum obscurorum*, which is remembered by scholars as a battle between modern humanists and conservative, retrograde Dominicans.⁴⁸ Careful research, however, shows that the frontlines were not entirely between humanists and monks. It was not a unified group of humanists who sided with Reuchlin, but rather a marginalized trend of heterodox theologian-philosophers, who were following Pico della Mirandola in his enthusiasm for the Jewish cabala. Defenders of Reuchlin included Pietro Galatino, a Franciscan theologian and Hebraist, and Giorgio Bensigno, a monk from Florence, student of Ficino then Savonarola. As J. Overfield suggested, this debate was not so much about humanism as it was about anti-Semitism. This conclusion, however, is also problematic. By today, historians feel compelled to speak about anti-Judaism, the ground of which was religious-theological discrimination, not racism, as in the case of anti-Semitism.⁴⁹

If we return to the model of Zika, we also see a more complex and complicated set of likes and dislikes.⁵⁰ Let us take Erasmus, whose opinion suffered certain alterations during the long years of the "causa Reuchlini."

It was Reuchlin who first contacted Erasmus, sending him a copy of the *Augenspiegel*, and asking for solidarity.⁵¹ Erasmus enthusiastically answered and indeed made repeated efforts to promote the case of Reuchlin.⁵² When they finally met in person, Erasmus sent the following

report to Jakob Wimpfeling: "I had the chance of an affectionate meeting with Reuchlin, a man whom I not only respect as a scholar of distinction but like quite particularly for a rare kind of courtesy and personal charm."⁵³

In the meantime Reuchlin became more and more absorbed in Hebrew studies and finally he published his major work on the Jewish (and Christianized) cabala. In 1517 he sent a few copies of his *De arte cabalistica* to Erasmus, authorizing him to distribute them among his English friends. While it is not clear what Erasmus personally thought of this study of the cabala, from his correspondence we can learn about an enthusiastic reception in England. It turns out that Erasmus left a copy—meant for John Fisher, Bishop of Rochester—with Thomas More, asking him to forward it. But More became so interested that first he wanted to read it. Then he passed it to John Colet, the famous humanist, who summarized his opinion in a letter to Erasmus as follows:

My dear Erasmus, of books and knowledge there is no end. Nothing can be better, in view of this brief life of ours, than we should live a holy and pure life and use our best endeavours every day to become pure and enlightened and perfect. Those things are promised us by Reuchlin's Pythagorical and Cabalistic philosophy.⁵⁴

Two months later Erasmus wrote an enthusiastic letter to Reuchlin, in which—although not mentioning *De arte cabalistica*—he addressed his friend with great reverence and on the other hand used rather vulgar expressions about Pfefferkorn, who still had not stopped his crusade against the Hebraist scholar.⁵⁵

And then things suddenly started changing. Pfefferkorn continued with his attacks, fully aided by Hoogstraeten and the Dominicans. Reuchlin's case was proceeded to Rome for further inquisitorial investigation. Worst of all, the case seemed to have been contaminated with that of Luther who was just about to upset the whole Christian world. Erasmus found himself implied in both cases, especially because some letters he had written to Reuchlin (including the one mentioned above, in which he had called Pfefferkorn a ghetto criminal and an ape Christian) were printed in a pirate edition and the Rotterdam humanist had to apologize. From that time on, he started dissociating himself from Reuchlin. First he wrote to Prince Albert of Brandenburg:

The first point I must make is this: that I have never had any connection either with Reuchlin's business or with the case of Luther. Cabbala

and Talmud, whatever they may be, have never appealed to me. The venomous conflicts between Reuchlin and the supporters of Jakob Hoogstraten I have always found extremely offensive.⁵⁶

Then he added some wry remarks about Reuchlin in the foreword to the authorized collection of his correspondence:

I am no 'Reuchlinist.' I belong to no man's party, and detest these factious labels. I am a Christian, and I know what 'Christian' means. I will not tolerate 'Erasmists,' and 'Reuchlinists' is not a word I know. Between me and Reuchlin nothing has passed but the civilities of ordinary friendship, and to become his champion is a thing I have never undertaken, nor does he feel the need of it.⁵⁷

Zika argues that Erasmus showed no anti-Semitism by this opinion, rather that he saw in the cabala and the other secret sciences dangerous Judaizing tendencies that would contradict and subvert the clear, rationalist standpoint of his own humanism. He promoted a reform of Christianity that would see the religious rituals purified, freed of obscure gestures and speculations, and he saw in the hermeticist-cabalist fashion just such a muddled, murky practice and thought.⁵⁸

The ceremoniality increasingly present in his religious attitude brought him into the company of other magical hermetists of the early 1500s, such as Lodovico Lazzarelli, Trithemius, and Agrippa. It was not only spiritual kinship, since these people also had various personal relations, forming almost a coherent group of intellectuals. Agrippa even lectured on Reuchlin's *De verbo mirifico* at the University of Dole in 1509.⁵⁹

Zika's conclusion is that hermetic magic, although it started its career using a methodology borrowed from humanism, soon diverted from it, already in the works of Ficino. The magical renaissance of the early sixteenth century proved to be undigestable for a philologist-humanists of northern Christianity, such as Erasmus. Paola Zambelli's thorough article on early sixteenth-century humanism, theology, and magic (1970) unintentionally corroborates this view. Although Zambelli has meticulously proved the parallels and interconnectedness between the works of Erasmus and Agrippa, not mentioning here the fact that their intellectual circle of friends largely overlapped, it remains that while Agrippa openly admired Erasmus and his achievement, this admiration was not reciprocal: the name of the younger magus-hermetist does not feature in the works or correspondence of the old humanist.

Reuchlin attached a preface to his famous book on the cabala (*De arte cabalistica*, 1517), addressing Pope Leo X who was the son of Lorenzo de' Medici, il Magnifico. He praised in it the importance of the Florentine Academy and pointed out the differences between the philosophy represented by the academicians as opposed to other trends of classical humanism, represented, for example, by Petrarch:

[Lorenzo de' Medici's] birth seems heaven-sent. Petrarch, Phileph, and Aretino brought the arts of oratory and fine speech to the "youth of Florence," so that there could be no disputing that her people wrote more lucidly and more accurately than any other nation. But it was your father who added to Florence's store of learning—wisdom that probes into the past, wisdom that lay hidden until his day in books and memorials of past times. (Reuchlin 1983, 37)

These mysteries, according to Reuchlin, had been hidden in the works of Apollonius of Tyana, Plato, Plotinus, Iamblichus, Orpheus, and, above all, Pythagoras and the Jewish cabala. Reuchlin also acknowledged the formative influence of the Florentine neoplatonist circle on his own intellectual development:

So I set out for Italy with the first Duke of Swabia, whose private secretary I was. I spoke enthusiastically to my Duke about the Medicis . . . Your father sowed the seeds of ancient philosophy in his children. With his son they will grow to reach the roof tops; in your reign we shall reap the harvest in every language—Greek, Latin, Hebrew, Arabic, Chaldaic, and Chaldean. (ibid., 39)

This inventory makes it clear that the more he came under the influence of these works and Eastern languages, the more he defined himself less as a humanist and more as a hermetist. As Zika said, "the rhetorician-scholar gave way to a mystical philosopher, the eloquent humanist to the traditionalist representative of preclassical religion and magic" (1976–1977, 245).



A similar tendency can clearly be seen in the intellectual evolution of John Dee, too. But this pattern has to be completed by one more aspect, namely the comparison between the early modern mystical enthusiasts and the representatives of the Reformation. The common ground was

that both groups grew from the humanists with the intention of reforming and revitalizing Christianity. But while the reformers from Luther and Calvin to the radical anti-Trinitarians were attached by very strong ties to their own communities and they always acted as their spokesmen opposing other well-defined groups, the enthusiasts awaited the elimination of all doctrinal differences and sought a universal syncretic religion. This project also involved plans for mystical societies but their creators were true heirs of the humanists in that they never seriously thought of turning their fantastic plans into practice. We may find the germs of secret societies—such as the infamous Rosicrucians—in their works, but we never find a mass movement nor highly organized groups associated with them as we do with the more established trends of the Reformation.

It is interesting to notice, however, that these individualistic enthusiasts were always irritating those who were in possession of the power technologies. This is why they could not find peace either in their own community or among their rivals. Each large denomination produced its own enthusiasts. Postel and Bruno among the Catholics, Weigel and Khunrath among the Lutherans, Servet among the Unitarians—many of them converted and reconverted several times like Francesco Pucci, and almost as many of them finished on the stake like Servet or Bruno.

Why did they provoke so much hostility? More than one argument can be given in explanation. The individualism radiating from the enthusiastic magical-esoteric thoughts, and especially their universalism, violated the particular interests of various groups and communities. Furthermore, the secrecy and their discourse veiled in dark allegories and mysteries evoked a danger of secret conspiracy. These people could not find temporary shelter anywhere but in the secluded courts of aristocratic patrons, in the circles of extravagant intellectuals or hopeful sponsors who could be convinced of the benefits of such plans and who eventually could finance the publication of the fantastic projects.⁶⁰

Dee, being totally engaged in his angel magic, became one of those enthusiasts who wandered in various parts of the Continent and preached their mystical-occult message, never becoming exhausted in seeking the patronage of attentive and sensitive benefactors. It should be stressed, though, that their camp can hardly be defined as having a homogeneous and shared ideological platform.

Interestingly, while Dee had personal contacts with many of those contemporary enthusiasts—Postel, Bruno, Pucci, Khunrath—and in his library accumulated heterodox works, in his own writings one finds very few references to these intellectual challenges. A possible explanation is

that all enthusiasts thought of themselves as elect, thus they did not need either sources or proofs for illumination. The truth was revealed to them in a direct way. Dee seemingly developed such a conviction, since his spiritual diaries contain significantly fewer citations, references, and glosses than do his earlier, scholarly works. He wanted to become a prophet, an important herald of the great and general reformation in the context of which denominational differences appeared petty and insignificant. Dee's angels seemed very tolerant in this respect. A characteristic episode occurred when one of the spirits burst out against the Jesuit friars who in Prague were not willing to absolve the Protestant Kelly:

Whosoever wishes to be wise may look neither to the right nor to the left; neither towards this man who is called a catholic, nor towards that one who is called a heretic; but may he look up to the God of heaven and earth and to his Son, Jesus Christ. Behold, the courtesan will be justified! But the hypocrite will be cast off and trodden under foot. (Dee 1965, 245)

After this apocalyptic treat (the iconography of which abounds in Enochian images such as "being trodden under foot"), the session concludes with an explicit elaboration of *exaltatio* which is drawn in a dramatic choreography by Kelly, Dee, Pucci, and The Voice:

K[elly]: The seer may then foretell when the time is to come that will be after the harvest and the harvesters. [Dee's gloss in the margin: 'Apocalypse, chapter 14D']

Δ: 'He who writes down and records the words of the Highest, may he in the fulness of time, show forth their strength, through the strength and support of Him Who has exalted him.'

Fr[ancesco] P[ucci]: 'May he who has been called as a speaker abound in good works, so that he may be distinguished before his hearers and exalted in Him Who sent him.'

[The Voice]: 'So then, whoever neglects his vocation may be ejected, and his place may be occupied by another. But to him who does the will of Him Who is teaching (which is the will of the Creator of all things) abundant grace will be granted.' (1965, 247)

A possible motivation behind interconfessionalism was the influence of the pagan-hellenistic Platonist philosophy, which the enthusiasts tried to amalgamate with the doctrines of Christianity. These neoplatonists and crypto-hermetists were often condemned by the radical reformers,

such as we can see in the writings of the anti-Trinitarian Johann Sommer, who condemned Platonists as follows:

For them the views of Plato seemed similar to that of Christians; so it is no wonder that deceived by the likeness of notions they did so many horrible things, although originally they did not want more than to grasp everything in rational categories and to describe the way of incarnation, the birth of Christ, his genealogy from the Father, etc. (*Refutatio scripti Petri Carolii*, 18, quoted by Szczucki 1980, 101)

This quotation clearly shows how far a professional theologian—even if belonging to the most radical branch of the Reformation—and a universalist enthusiast for whom the denominationally codified dogmas were of little importance could be from each other. But even this ideological division was not clear and stable in the Renaissance. Let us think of John Dee, who, when returning to England, sent Sommer's work to the Archbishop of Canterbury for refutation, because he found its anti-Trinitarianism a wicked and harmful doctrine:

I exhibited to the Archbishop of Canterb. two books of blasphemy against Christ and the Holy Ghost &c., desiring him to cause them to be confuted. One was Christian Franken, printed anno 1585, in Poland. The other was of one Somerus against one Carolius printed in Ingolstadt anno 1582 in octavo. (October 13, 1592; cf. Dee 1998, 257)⁶¹

From this we can conclude that the tolerance of the humanists and the radical reformers were manifest in rather divergent areas and the patience for each other could be seen only in exceptional cases among the early modern intellectuals (such as Servet, Sebastian Franck, or Valentin Weigel).

The role of interconfessionalism and its relation to humanism on the one hand and to the Reformation on the other was an interesting chapter in the history of early modern culture, but one should also remember that by the seventeenth century this situation had changed. The revolutionarized information exchange through the general use of inexpensively printed books, changes in the university curricula, and such projects as Alsted's monumental *Encyclopaedia* made possible at least a temporary coexistence of nonaristocratic, middle-class, patrician communities or even church officials on the one hand and universalist enthusiasts on the other. Some of them could well coordinate their esoteric interests with sober activities such as church administration or regular

teaching. Good examples are the Protestant Johann Valentin Andreae, occult adviser of the Princes of Wolfenbüttel and respected leader of the local Lutheran community, or the Catholic Athanasius Kircher, who was a Jesuit, taught all over Europe, and organized schools and museums, while living in his own fantastic transcendental dreamworld.

It is a fascinating story through which alternative humanism unfolds from the time of Ficino to the late seventeenth century, the world of van Helmonts, Kirchers, Jerome Drexels, Thomas Vaughans. And somewhere in the middle of this process we find Dee, emerging in the camp of Renaissance enthusiasts, wholly occupied with his angelic conversations. It seems that his chiliasm and his Enochian prophecy and magic tied him to those visionaries who, growing out from the humanist tradition, did not join the official camps of the Reformation but rather started preaching a more mystical, alternative reform. The eastern fringes of Central Europe—Poland, Silesia, Hungary, and Transylvania—played an important role in these projects. Many of the enthusiasts found temporary shelter in the courts far away from the centers of the European great powers. At the same time, these states—in a constant political and ideological flux—seemed to be stimulating missionary targets. Robert Evans has called attention to the missionary character of Dee's Central European journeys and he has pointed out the similarities between Elizabeth and Rudolf II, which—in Dee's eyes—predestined both of them to be the recipients of his mystical message:

An important item on the agenda was provided by the mystical and occult aspects of sovereignty. The apotheosis of the ruling families was accomplished in verse and image, ceremonial masque and heroic portrait. [. . .] The seriousness of the preoccupation can be seen not only in Rudolfine Prague, but in Elizabethan England, where the queen was surrounded by a similar mass of allegorical apostrophizing from scholars like Dee and poets like Spenser. Both the unmarried Emperor and the Virgin Queen were widely regarded as figures prophetic of significant change in their own day, as symbols of a lost equilibrium when they were dead. (1973, 275)

It is this lure of East-Central Europe that leads us to the question of the social context of Dee's intellectual activities, that is, the examination of the interpretive community of his messages. In my last chapter I shall investigate this aspect through the filter of Dee's Central European experience, then through the editorial strategy Meric Casaubon exercised when sixty years later he decided to publish the Doctor's spiritual diaries conceived mostly in those faraway parts of the Continent.

Dee and the Interpretive Community

The previous chapter approached Dee's intellectual output as an individual effort seeking the unattainable, as a lifelong series of recurrent attempts to reach out from the mundane and material world and penetrate the sphere of the mysterious Other. As we have seen, his last initiative was to the world of angels.

This whole enterprise, however, has a hitherto largely unexplored social aspect. Namely, that those who strived for intimacy with the Other were not confining their activity to individual philosophical-theological-scientific speculations and experiments; on the contrary, they inevitably fell into the focus of public attention. Partly because they themselves had missionary messages that they wanted to share with their community and this public role became a corner stone of their self-fashioning strategy, and partly because they became increasingly alien and irritating to those who were less able to reach out for bridges between this and the transcendental world. Thus the seeker of the Other *became* the threatening Other for the community whose members and especially whose ideological leaders felt compelled to handle the problem by working out power technologies to contain the alien elements in their social microcosms.

While I will examine these power technologies in the second subchapter, in the first subchapter I shall look at Dee's career in Central Europe, which became for him a region of inspiration as well as a possible testing ground in which to pour out the mystical lesson gained through his intimation with angels.

“EASTWARD HO!” DEE, PATRONAGE,
AND CENTRAL EUROPE

The Lure of East-Central Europe

As we have seen, among Dee's readings one of his first strongly decisive mystical inspirations, Trithemius' *Steganographia*, is associated with Central Europe. A young Hungarian nobleman helped the penniless Doctor copy the work, and what is more, he even invited Dee to Hungary to instruct him in the occult arts: “Now I stand at the curtesye of a noble man of Hungarie who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science, as at my handes he requireth.”¹ Who this Hungarian nobleman was, extending the first invitation for Dee to visit East-Central Europe, we do not know for sure. But it is interesting to speculate on a plausible identity, especially since although the Doctor apparently did not accept his offer, it would become a longstanding inspiration. It might have propelled him to visit Maximilian's coronation in Pozsony (Pressburg, today's Bratislava in Slovakia) in the fall of 1563, and he may have remembered this encounter twenty years later when he decided to follow the Count Albert Laski to his Polish estates, thus choosing East-Central Europe as the principal setting of his angelic conversations.

One of the possible candidates would be Johannes Sambucus (János Zsámboky), the famous Hungarian humanist, bibliophile, and emblemist who had an impressive international network of acquaintances and—just like Dee—possessed an outstandingly large and valuable private library.² In 1563 he visited his publisher, Plantin, in Antwerp and there or somewhere else coinciding with Dee's continental journey in 1562 and 1563 they could have met. He was also present at the coronation in Pozsony, which occasion may have offered a chance for reunion. In spite of the possibilities, we have no evidence that the two scholars ever met, although Dee possessed some of Sambucus' books in his collection (R&W 720, 793, 964, 1170). Sambucus' candidacy for Dee's “Hungarian nobleman” is nevertheless weak for the following obvious reason: Sambucus was a renowned scholar but not a nobleman. Dee, sensitive to social hierarchy, would probably not have made such a mistake in his correspondence to Cecil; furthermore, it is unlikely that Sambucus would have wanted to study the occult arts from anyone.

Another more likely candidate might be Boldizsár Batthyány (Balthasar Batthyany), whom Robert Evans rediscovered for English readers (1973, 120; 1975, 35–37). A brief introduction to his career provides an interesting Central European parallel to the activities of Dee or that of some noblemen of alternative thinking such as the “Wizard” Earl of Northumberland in England.

Batthyány (1530–1590) developed one of the most brilliant noble courts in the vicinity of the Hungarian capital, Pozsony, in West Hungary. His career started in the Habsburg court of Vienna, then, in the 1560s, he spent a few years in Italy and France, finally becoming a page to King Francis and Mary Stuart. From a letter written to his parents we know that in 1560 he witnessed the outbreak of the first Huguenot war in Amboise.³ According to historical sources he spent over two years in France and he seems to have made acquaintances among local Protestant families as well as refugees from the Low Countries. Among those one can mention the printer-publisher family, the Wechels, and the famous botanist Carolus Clusius (Charles de l’Ecluse) who escaped from Flanders in 1561. Wechel’s son-in-law, Jean Aubri, became Batthyány’s bookseller for many subsequent years and Clusius spent an important period of his career at Batthyány’s Hungarian court working on his opus on the flora of Hungary.⁴

Although there is no historical proof, it is not impossible that in 1562 and 1563 the Hungarian magnate made a journey from Paris to the Netherlands and in the circle of Willem Silvius he could have easily come across the English Doctor. His later patronage of Clusius makes it plausible that he would also have invited Dee to Hungary. This possibility is even more plausible if we think of Batthyány’s notable interest in alchemy and the occult arts.

Batthyány’s humanist circle at his court in Németújvár (today’s Güssing in Eastern Austria) developed in the 1570s and was centered around his significant library. Unfortunately this collection has dispersed, and unlike Dee’s library, we do not have even its catalogue. The only documentation concerning Batthyány’s books are the valuable set of receipts issued by the magnate’s bookseller, Jean Aubri, which also contain detailed lists of the purchased items. From these it becomes clear that Batthyány’s interest was not of the usual humanist-theological sort but, similar to Dee’s, was more centered on natural philosophy, the esoteric lore, history, and literature. Next to Hermes Trismegistus, Raymundus Lullus, and Paracelsus we find contemporary editions of Rabelais, Machiavelli, Castiglione, and Jean Bodin.⁵

Batthyány also patronized a number of humanists, Hungarians and foreigners alike. One of his main advisors was Elias Corvinus, a humanist from Pozsony and Vienna whose sixty-one letters to his patron survive from the years between 1557 and 1587. It is obvious that Corvinus acted as a go-between connecting the court of Németújvár with the humanists of Pozsony, as well as the Imperial Court in Vienna. From this correspondence the following names attract the attention of the Dee scholar: Hugo Blotius, the chief librarian of the Habsburgs; Paul Fabritius, royal astronomer in Vienna; Crato von Kraftheim, imperial physician; and a number of local and wandering alchemists. From Corvinus' letters we learn that in the 1570s Batthyány ordered more and more books on alchemy and occult philosophy. Representative titles include "Theatrum diabolorum," "Coelum philosophorum," "Dialogi de alchimia," and Gerhard Dorn's *Lapis metaphysicae, Chemicum artificiae*. The most expensive book commissioned by the Hungarian was Paracelsus' *Disputatio de medicina nova*. In 1574 Batthyány entrusted Corvinus with finding some more Paracelsica. In 1577 he bought the hermetic *Pimander* and Tomás Jordán's book on the plague. Interestingly, Jordán of Transylvania, a Hungarian wandering humanist and medical doctor, had met Conrad Gessner, the Swiss polymath, just a few months before Dee visited the professor in Zurich. Their inscriptions in Gessner's *album amicorum* almost follow each other.⁶ Other occult items in Batthyány's book orders are Martin Ruland's alchemical lexicon, Porta's *Magia naturalis*, and Chasseneux's *Catalogus gloriae mundi*, the same work that Albert Laski exchanged with Dee for a Bible in Poland (R&W 226).

We also learn from the correspondence that from 1572 there was an alchemical laboratory in Németújvár. While at that time Corvinus lived in Vienna, the magnate was experimenting by himself and regularly reported his progress to his advisor (Barlay 1986, 209–11). This happened at the same time as another Englishman, and what is more, Dee's own disciple, turned up in Pozsony. The famous visitor was young Philip Sidney who, together with Edward Dyer, had studied chemistry with Dee around 1570.⁷

The promising nineteen-year-old aristocrat and poet came to Hungary in 1573 as part of a three-year-long grand tour sponsored by his patron, Sir Francis Walsingham. Since Walsingham was the father of the British secret service, he also entrusted Sidney to write reports to him on what he experienced in the various European countries. As historians have verified, Sidney indeed was to observe the Turkish wars and the state of the Hungarian fortifications.⁸ However, we should not forget the poet's memorable remark about Hungarian heroic poetry in his *Defence of Poesy*:

In Hungary I have seen in the manner at all feasts, and other such meetings, to have songs of their ancestors' valour, which that right soldierlike nation think one of the chiefest kindlers of brave courage. (quoted from Abrams 1986, 516)

This is yet another mysterious reference to Hungary and the Hungarians, but again there is no exact proof as to where Sidney might have seen such feasts and meetings embellished with the performance of heroic songs. One strong possibility is Batthyány's court in Németújvár, which was just a short ride from either Vienna or from Pozsony. Sidney's host in Pozsony was the town physician, Georg Purkircher, a prominent member of Batthyány's humanist circle.⁹ In Vienna a number of humanists could call the Englishman's attention to Batthyány, but we should not forget that earlier in Frankfurt Sidney had lodged in the house of Andreas Wechel, a close acquaintance of the Hungarian nobleman. And, finally, we cannot exclude the possibility that Batthyány's name turned up in the conversations between Sidney and Dee when the young traveler was being prepared by his older tutor for the continental grand tour.

It is interesting to follow the story of Sidney's European journeys since several of his meetings and episodes look forward to John Dee's later mission. After having traveled in Italy for almost a year, the poet turned up in Vienna again in August 1574 and stayed in the house of Michael Lingelsheim, imperial councillor. During the fall, from there he took a journey to Cracow, wanting to visit the Valois king, Henry, but by the time he got there, Henry had already resigned and returned to Paris. Sidney left the Polish capital disappointed by the political anarchy. On the other hand, he spent a few pleasant days in Silesian Wrocław (Breslau) where he visited Andreas Dudith, the Hungarian-born humanist and politician who in a few years time would sceptically comment on Dee's performances at the Polish and imperial courts. In Dudith's house Sidney met another protagonist of Dee's future stay in Prague: Crato von Kraftheim, the imperial physician (Gömöri 1991, 30). On his way back to Vienna Sidney also stopped in Brno where he enjoyed the hospitality of Tomás Jordán, the doctor who had visited Conrad Gessner in Zurich a few months before Dee and who later became imperial physician to Rudolf II.

Three years later Sidney came to Central Europe for the second time. In March 1577, Queen Elizabeth sent him to the Palatinate and to Prague, officially to express her sympathies in regard to the deaths of the Elector Palatine and Emperor Maximilian, but he also had a clandestine assignment: to tap the opinion of Central European princes concerning

a Protestant league.¹⁰ Traveling via Brussels, Heidelberg, and Nurnberg, Sidney and his escort arrived in Prague for Easter Week and during his stay he had two audiences with Rudolf II. Beside political activities he also had time to visit the ancient city and its surroundings: the star-shaped hunting lodge, the Hvezda, even found its way into the *New Arcadia*.¹¹

Perhaps the most interesting episode was Sidney's meeting with the English Catholic exile, Edmund Campion, who at that time had a residence in the Prague convent of the Jesuits. Campion had been Sidney's instructor in rhetoric during his studies at Oxford, but in the meantime had become an arch-enemy in the eyes of Puritan English politicians. Now the Protestant youth decided to visit his old master secretly. Sidney had to be cautious in undertaking such a visit, since several members of his delegation were spying on him. Thus we learn about the meeting only from Campion's correspondence. This suggests that Sidney was seriously tempted to convert to Catholicism. Although the English poet is remembered as an ardent Protestant and a patriot, in the tolerant and cosmopolitan atmosphere of Rudolphine Prague he may have come into the lure of the old religion. His crypto-Catholic attitude becomes the more interesting if we recall John Dee—another Protestant-patriot—and his similar enchantment a decade later, when, in spite of his Protestantism, he attended confession and took the holy communion both in Cracow and Prague.¹²

The last episode of Sidney's East-Central European travels relating to Dee's upcoming mission is his probable meeting with Count Albert Laski. According to Anthony Wood's *Athenae Oxoniensis*, in 1577 while staying in Frankfurt, Sidney received two letters from Poland containing invitations for him to take the Polish throne. Zantuan (1968, 6–7) suggests that the only person in the position to put forward such a fantastic plan was Albert Laski. Whether this story is true or not, it is a fact that in the fall of 1573 Sidney had met Laski in Venice and when the Polish Palatine came to London in May 1583, he was not only well received at the court of Elizabeth, but Sidney was nominated to be his personal escort.

There is no doubt that young Philip Sidney consulted John Dee on the circumstances of Vienna and Pozsony before his first trip to Central-Europe in 1572 and 1573. Later on, it was Sidney who had a lot to tell his old master about his experiences there and it is also most probable that Sidney was the mastermind behind Laski's getting acquainted with Dee. They first met on the thirteenth day of Laski's stay in England, in Leicester's house in Greenwich (May 13, 1583; Dee 1842, 20). Five days later Laski visited Dee's Mortlake home and, as we know, he soon became a participant of the angelic conversations.

In what way was their meeting a congenial affiliation? Each of them represented for the other an aspect of the mysterious Other, an embodiment of their secret desires. For Dee, Laski meant a piece of East-Central Europe, a kind of Promised Land from where Hungarian noblemen popped up to help him learn the arcane teaching of the *Steganographia* and where splendid royal courts, such as that at the coronation of Maximilian II, might have guaranteed secure patronage, fame, high social status, as well as attentive ears to his most sacred angelic messages. For Laski, Dee was the embodiment of the hermetic magus, somebody who could personally experience and testify about the magical *exaltatio*, a scientifically-based *unio mystica* with the deity, the Platonic Other where the souls crave to return from the material world. Nor should one forget that Dee and Kelly were practicing alchemists whose experiments might eventually yield the amount of gold frighteningly absent from Laski's bankrupt treasury.

Who was this extravagant Pole, whom the monographs on Dee describe as a fairy-tale personality rather than a real historical character and whom even Robert Evans' book treats rather passinglly? Laski (sometimes called Alasco but his original Polish name was Olbracht Łaski, 1530–1605) came from a leading aristocratic family; one of his uncles was Cardinal Jan Łaski, an outstanding politician and patron in the time of the Polish Renaissance. His father, Hieronim Łaski, Palatine of Sieradz, visited England in 1527 as a Polish envoy and made a very good impression on Henry VIII and on Cardinal Wolsey (Zins 1974, 55). Yet another Jan Łaski (1499–1560), younger brother of Hieronim, became one of the instrumental supporters of the Reformation in England, previously having started his career as a humanist and a personal acquaintance and follower of Erasmus. This Jan had met several Englishmen during his studies in Italy and followed the invitation of Leonard Coxe to the British Isles, soon claiming that his family's descent was in fact from the English nobility. From 1548 he lived permanently in England and earned the appreciation of the leaders of the English Reformation, such as Archbishop Thomas Cranmer.¹³

Albert Laski recalled the stature of his father, Hieronim, and was one of the most colorful specimens of Polish Renaissance personalities: a magnate, a mercenary, a learned humanist, a patron of writers, and a publisher of books, at the same time a ruthless politician. In many ways he can be compared to Dee's possible "Hungarian nobleman," Boldizsár Baththyány, or to the Doctor's later Czech patron, Vilém Rožmberk.¹⁴ Laski was in fact born in Upper Hungary, in the city of Késmárk, which

at that time was a family dominion. This town is several time mentioned in Dee's Central-European diaries, and this is where Laski was running an alchemical laboratory and where one of his alchemists, the Silesian-German Adam Schröter, translated Paracelsus' *Archidoxae magica*. The work was published in Cracow in 1569 and was dedicated "Illustri ac Magnifico Domino Alberto a Lasko, Palatino Siradiensi etc." The lengthy introductory essay by Schröter not only paid tribute to Laski as patron (also eloquently praising his father, Hieronimus), it further testified to the magnate's genuine interest in the occult arts.

It would be interesting to know if Dee ever received a copy of this Cracow *Archidoxae* edition, but since he lived in Laski's household, one can hardly imagine he did not at least see it. Although the English Doctor had known the text from the editions he had possessed since the 1570s, he must have been pleased to read Schröter's introduction in which Hermes Trismegistus was mentioned as someone who had learned medicine directly from the angels and Enoch was remembered for his particularly long life gifted by God. Schröter called Paracelsus a direct descendant of Trismegistus and Enoch, and finally directly referred to magical *exaltatio*: "The essence of the whole work is to teach in general how it is possible to prepare an appropriate medicine against any kind of illness and finally to reach *exaltatio*; by the help of which the human body miraculously and from all illnesses and future accidents for a long time can be liberated and immunely preserved."¹⁵

The exact nature of Laski's mission is not known. Polish historians suggest that as a notorious "king-maker," he might have had in mind the establishment of an alliance against the Catholic king, Stephen Bathory.¹⁶ As we know, nothing significant came out of this obscure political commission; on the other hand, he witnessed in Oxford the debate of Giordano Bruno with the local professors and had many other interesting cultural encounters. Finally, he returned to Poland with two Englishmen in his retinue, both parties having exalted hopes about the alchemical and magical experiments to come.

The Lure of Dee and Kelly for Eastern Europe

Among intellectuals traveling in the late-Renaissance in East-Central Europe—such as Carolus Clusius, Francesco Pucci, Jacobus Palaeologus, Christian Francken, and others—John Dee and Edward Kelly have always aroused a great deal of interest in the eyes of Eastern European

historians of humanism and science. There is more than one reason for this. First of all, one should think of the high prestige of Dee in English science historical scholarship.¹⁷ Furthermore, one should remember the amazingly voluminous autobiographical documents, especially the intriguing spiritual diaries of Dee, that document his Eastern European sojourns. Until the early 1980s Eastern European scholars interpreted Dee's visits as a major impetus from the West facilitating the development of natural science in the east-central part of the continent¹⁸ and they found confirmation for this in the works of their western colleagues.¹⁹ As I have described earlier, since the 1980s John Dee's image as an Elizabethan intellectual has undergone several phases of metamorphosis. Debates concerning the Yates thesis have also eroded his reputation as an outstanding natural scientist and the previously established link between hermeticism, magic, and the advancement of learning. In this context, when we reevaluate Dee's Eastern European mission, we have to put the following questions for consideration: What brought the English travelers to such remote places of Europe? What message or mission did they convey to their hosts? In what way did this influence Eastern European intellectual life? Did they get anything in return from Eastern Europe?

There are three groups of sources relating to Dee's eventful East-Central European journeys. First, there are external references (hearsay, humanist correspondence, and reports of agents) that are quite scarce. Secondly, we have Dee's "public" private diaries that show a busy humanist with a tight itinerary, traveling constantly and meeting a great number of people; however, little is revealed about the exact nature of his contacts and the contents of his conversations. (No doubt, he was fully occupied with continual efforts to secure patronage for himself and his family.) Third, most exhaustive are his spiritual diaries, the journals of the angelic conferences, which, of course, are the most intimate of all the documents and deal not only with the séances and Dee's prophetic visions but also provide complex insights into the everyday life of the two wandering prophets and their relatives.

Since recent biographical writings²⁰ throw ample light on these domestic aspects, I shall only briefly refer to some characteristic features and episodes which are specifically connected to the questions I have posed above.

I think in the previous subchapter I have given a detailed enough assessment of Dee's possible motivations in accepting Count Laski's invitation and trying his fortunes at the courts of East-Central Europe. He clearly felt dissatisfied in regard to his advancement in England; he clearly had an urge to share his angelic messages with attentive and at the same

time powerful persons; he clearly had idealistic hopes about the status and prestige of the occult arts at the Central European courts; and he must have had enough self-confidence to think that a scholar-prophet like himself would be warmly welcomed in those courts.

In spite of the contrary opinion of some historians, I shall argue that he was not entirely mistaken in his expectations and that his five years spent in Central Europe should not be considered a complete failure. At first sight, though, the diaries seem to prove that the adventures on the far side of the Continent again failed to yield the desired results. On the debit side can be mentioned that Laski's support soon dried up and Dee was no more successful in Prague. Rudolf did not take to him and he was not the least inclined to give Dee the title of "Royal Mathematicien." Back in Cracow, Dee met King Bathory three times, but the ruler remained suspicious of his mission. The worst events followed only after that: as a result of the machinations of the papal nuncio, Dee was temporarily expelled from the Habsburg lands, but fortunately the Czech magnate, Count Rožmberk, provided shelter for him and his kin.

On the credit side one should take into consideration that in spite of all their eccentricity the Englishmen were nowhere kicked out or simply chased away. On the contrary, they enjoyed royal and aristocratic patronage and most of their expenses were covered for half a decade. When Dee returned to England, he traveled like a prince. He had three coaches with twelve Hungarian horses. In the Habsburg territories twenty-four soldiers escorted him with the passport of the Emperor, and in German lands they also had three or four bodyguards. It is true that most of these expenses were covered by loans, but back in England, Dee duly cashed them with his queen. According to the *Compendious Rehearsal* (Dee 1851, 34), the Doctor requested Elizabeth to compensate him for expenses and losses to the value of 2306 pound sterlings!

During their continental sojourn, the Englishmen enjoyed the two quietest years in Trebona (Třeboň), on the Rožmberk estate. However, neither financial success nor an intellectual environment comparable to Dee's former private academy in Mortlake, England, can be documented there. Was the little cultivated Eastern European society too unsophisticated to sympathize with Dee's mission or were the Englishmen simply too eccentric? If we look at the independent documents on the intellectual atmosphere of Rudolfine Prague, or even the local aristocratic center of Trebona, we cannot help feeling that the second explanation is more likely.

It also appears that Dee's strategy to attract his potential patrons misfired. What is more, his apocalyptic and highly idiosyncratic message

was frightening. On introducing himself he promised to reveal, on the basis of the angelic conversations, the greatest secrets of the world but the contents of his séances did not in fact radically differ from the prophecies of widespread contemporary apocalyptic literature. No doubt, he knew well about the Book of Enoch and he had an effective choreography to perform the updated version of the prophecies. However, a pathetic as well as ironic feature of his argument was that while he communicated the angelic messages to king and emperor, he bluntly threatened them in the name of the celestial powers unless they followed his directions. Because of this, each audition involved high dramatic suspense, combined with the atmosphere of tragicomedy. Nevertheless, their detailed descriptions in Dee's spiritual journals reveal important information to the psychoanalyst as well as to the historian of mentalities, revealing not only Dee's excentric personality, but also the characteristics of the interpretive community to whom the messages were directed.

The English Doctor had his first important royal audience in Central Europe at the Prague court of Rudolf II. He appeared before the Emperor on September 3, 1584, after elaborate preparations, and the audition lasted a full hour (Dee 1659, 230–31). At the beginning of the conversation Dee reviewed his major work, the *Monas hieroglyphica*, and pointed out that it had been dedicated to Rudolf's father, Maximilian II. After Dee's introductory remarks the emperor admitted that he had difficulties in following the Doctor's train of thought. Changing the topic, Dee then explained how he had become disappointed in earthly sciences and how he had turned to angelic metaphysics. The openly magical program, already quoted above (Dee 1659, 321), definitely horrified the emperor. On top of this, Dee poured out to him his missionary program:

It pleased God to send me his Light; and his holy Angels, for these two years and a half, have used to inform me: yea, they have brought me a Stone of that value that no earthly Kingdom is of that worthinesse as to be compared to the vertue and dignity thereof, etc.

The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: if you will not hear me, The Lord, the God that made Heaven and Earth, putteth his foot against your breast, and will throw you headlong down from your seat.

Moreover, the Lord hath made his Covenant with me:[. . .] If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner:

Which Devil, I did conjecture, to be the Great Turk. This my Commission, is from God. (Dee 1659, 231)

Hearing these prophecies Rudolf could hardly maintain his quietness. He assured Dee that he would consider his message carefully and dismissed the Doctor. Dee, in spite of all his efforts, could never again obtain an audience with the emperor, which fact contributed to his decision to move to Cracow and try his fortune with King Stephen Bathory.

Albert Laski introduced him to the king on April 17, 1585, Wednesday. The first meeting was short and formal; Bathory postponed the detailed discussion until after Easter (Dee 1659, 397). From this time on, the spirits inserted pronouncements concerning Bathory in their messages. For example on April 24: "Stephen, lift up thy head amongst the stars of Heaven; for the spirit of God is with thee, [. . .] but the Lord will reprehend thee for thy sins" (Dee 1659, 398). Then, on May 20,

I greatly thirst after Steven, for the course of things are at hand,
Behold, I will bless him, that he may leave blessing unto thee,
Behold, I will place thee unto him, as his right leg, and he shall
stand.[. . .]
Therefore and with speed go before Steven. (401)

A curious episode took place on May 22. Kelly was conversing with a spirit called Puer, and the demon asked in what language to scold Bathory. Laski, present at the séance, requested Hungarian. Puer/Kelly, however, skilfully avoided the task:

Hungarian is hateful unto me; For it is full of iniquity; Neither will I speak unto him my self that he shall (yet) hear me. I will open my mouth in Latin for thy sake: and if he become obedient, I will also appear unto him my self and unto you all, [. . .] but to overcome him by Miracles it needeth not, for by him the people are not edified, but by my words he shall understand, that I touch him, although Satan stand by him.

But go thou [Albert Laski] unto him, and speak unto him liberally, when he hath heard me, if he receive me, my blessing is upon him of necessity. (402)²¹

A day later (May 23) Bathory sent for Dee and Laski. He received them in the dining hall; he was sitting next to the southern window opening to the new garden, and addressed them in Latin:

Egit mecum Dominus Palatinus, ut vos audirem de rebus istis magnis
& raris loquente . . . — The Palatine has told me that I should listen
[to] what you have to say about great and rare things. (402)²²

Dee answered with a lengthy theological explication in which he argued that prophecies did not become invalid in the time of the New Testament and quoted the Scriptures to prove the validity of divine revelation. At the end of his speech he repeated to Stephen the offer he had made to Rudolf:

Et paeteritarum nostrorum Actionum libros 24, paratus sum videndos
exhibere—I am ready to exhibit at your Majesty's request the 24 books
of our former actions; some of those have been written in Latin and
Greek, the others in English. (Dee 1659, 404)

The king's answer is not incorporated in the diary; instead, Dee's thanksgiving is included for having been led to the Polish court. A few days later, on May 27, another audience was granted in the king's private chamber. During this the Englishmen set up a session of angelic conference and a spirit through Kelly's mouth spoke to the king as follows:

Listen carefully, Stephen. Who nurtured you from the cradle? Is it not that King of Glory. By whose grace all power is subjected in heaven and earth? Did he not raise you with his powerful arm, from an ordinary soldier to a greater one, and so to the greatest kingdom? Why, then, did you introduce such a dark cloud, full of so much fog and ingratitude, between your God and your soul? (Dee 1659, 405; Dee 1998, 181)

It is interesting to ponder how the king felt at such speeches. As a devout Catholic he probably deeply believed in the existence of spirits and must have appreciated that he was chosen as a recipient of a sacred message. On the other hand, he must have also been perplexed at how little informed the supernatural being was in calling him an ordinary soldier. It is true that he did not inherit the Polish throne but was elected to it; however, prior to that he had been the Prince of Transylvania and had come from one of the most distinguished Hungarian aristocratic families.

A day later, at a private session a "Green Man," called Ilimese, strictly commanded Dee to scold the king severely at their upcoming meeting:

Thus saith the Lord: thou must answer Stephen according to the hardness of his hart: Answer him thus, "Lo, King, the God of Heaven and Earth hath placed me before thee, and hath shewed unto thee his will.

[. . .] Behold (O King), I can make the Philosophers Stone. Bear thou therefore the charge, and give me a name within thy court that I may have access unto thee! and yearly maintainance of thee for us both. (Dee 1659, 407)

Whether the spirits were indeed worrying about Dee's material needs or whether that Kelly just wanted to make sure that patronage would not be forgotten is hard to tell. But it is even more puzzling as to why Dee avoided these formulas referring to their possible settlement in Cracow at their next—and last—audition with King Stephen. That happened on June 4, and the diary-entry relating the meeting is extremely short. We learn only that the king, Laski, and Dee participated in it, there was no spiritual conference, and the Doctor plainly reconfirmed his honesty in delivering the divine message to Bathory:

Ecce (O Rex) Deus Coeli & Terrae, me ante oculos Vestros posuit: the King of Heaven & Earth has led me in front of your eyes and has revealed his will. As for me, [God] has brought me up from my youth in his fear and led me to desire true Wisdom. By the help of which I have arrived at the comprehension of the secrets of Nature, (ecce) in nomine Dei. (Dee 1659, 408)

In fact, Dee repeated nothing of the message of Ilimese, the Green Man. Needless to say, the outcome of the final audience was similar to that of the Prague scenario, and since Bathory offered no position to the Englishmen, Dee and Kelly returned to Prague.

Two more episodes in the spiritual diaries describe Dee's search for patronage. One is an interlude in Prague when Dee learned that at the imperial court he had been exposed to wicked gossips, even plotting, which aimed at driving him out of the capital. The charge at the table of the apostolic Nuncio *inter alia* was that Dee did not hesitate

to offer to the Emperor [. . .] an apparition of blessed spirits (which they, however, call and believe to be evil ones) with the aid of certain magical characters. [. . .] Also [it was said] that the Imperial Majesty had purposely recoiled from that [offer] lest he should burden his conscience with scruples or cause some danger to his soul. [. . .] They believe in fact that the dealings [of Mr. Dee] with the Emperor might rather have originated from another, more important matter. I am indeed of the opinion [comments the secretary who prepared this memo for the Emperor] that they prefer one philosophers' stone to ten visions of angels.²³

This quotation may explain why at other times Dee desperately tried to convince both Rudolf and King Bathory that he was able to produce the philosophers' stone (Dee 1659, 243, and also as quoted from 407). There was evidently a fatal discrepancy between the Doctor's intention and his clients' expectations. In spite of all this, the continental mission cannot be considered altogether a failure.

From this time on Dee and his sayer did not have access to royal circles. On the other hand, they developed a strong association with Francesco Pucci, the heretic and apostate who also took part in many of their séances.²⁴ It is noteworthy that after their first meeting in Cracow, Pucci seems to have followed Dee to Prague; later on they met in Erfurt during Dee's temporary exile, and, finally, the Italian forced himself on them as company in Trebona. His presence is associated with the most mystically significant episode of Dee's years on the Continent: the miracle of the books in Prague (see above, pp. 219–20).

In Dee's opinion Pucci was a mean character whose intrigues contributed to the expulsion of Dee and his associates from the territory of the Habsburg empire in May 1586 (cf. Dee 1569, 428). The Italian nevertheless must have been a very strong character because the Doctor could not easily free himself from his influence. As is well known, Pucci converted several times to and from Catholicism and tried various Reformed denominations, including a brief encounter with anti-Trinitarianism. At the time of his meeting with Dee and Kelly, he was taking one of his swings back to the Popish religion and was seeking protection from the papal nuncios. The new administrator, Bishop Filippo Sega, who arrived in Prague in April 1586, probably through Pucci's information, soon became alarmed by the obscure revelations of the Englishmen and thought that their content should be examined by the Catholic authorities in Rome. Although Pucci recommended the journey to Italy, Dee in time realized that no success and appreciation would be waiting for him at the seat of the Holy Inquisition. His position worsened enough in Prague since he had to leave the Habsburg lands at short notice.

The Doctor then temporarily moved to Germany until his new patron, Count Rožmberk, secured for him permission to return and stay in Trebona. The company spent two years there and the last Eastern European chapters of the spiritual diary contain magical sessions held in the Rožmberk castle. During the Trebona period the angels suggested important corrections to the system of evocations (cf. Dee 1994, Appendices A–C), and it was there that the Englishmen got supernatural instruction to carry out the infamous wife-swapping project (Dee 1659, *19–21 [new numbering]).

After a few years of break, Dee continued writing his private diary. These entries show the Doctor increasingly socializing from 1586 on. Traveling envoys, merchants, and scholars; English, French, and German visitors; and a few local characters are mentioned.

When contrasting the spiritual and the private diaries, we see two sides of Dee emerging. The latter was an active, versatile, prestigious humanist on the move while the former was an isolated monomaniac who had lost contact with reality and turned toward some obscure, inner dreamworld. This double nature, in fact, can be detected in the spiritual diaries themselves. It is surprising to see how few characters are mentioned on the several hundred pages of the angelic records: Dee, Kelly, Laski, and the two rulers; next to them a few royal administrators (like Dr. Jacob Kurtz), Ambassador de San Clemente, and the heretic Pucci are named; in addition, Dee meticulously registered the names of their landlords and pages. This illustrates that even these obscure and emotional journals can be occasionally used as enlightening social documents.

We learn, for example, that their journey from England to Poland lasted several months, beginning on September 21, 1583 and ending only on February 3, 1584, in Lasko Town where they were lodged "in the Provost his fair house by the Church" (Dee 1659, 62).

The description of their quarters in Prague, in the house of Tadeáš Hájek, the famous astronomer and alchemist, is even more dramatic:

August 1–9, 1584. On Wednesday the first day of August, at afternoon (hora 3) we entered on our journey toward Prague, in the Kingdom of Beame [sic!], whither we came on Thursday seven-night after, by 3 of the clock, that is exactly in eight days. We came by coach. I, E.K. and his brother, and Edmond Hilton, so that we came to Prague Augusti 9 by the new calendar.

August 15. Wednesday. We began on the day of the Assumption of the blessed Virgin Mary: in the excellent little stove or study of Dr. Hageck his house lent me, by Bethlehem in old Prague: which study seemed in times past (anno 1518) to have been the study of some student or skilful of the Holy Stone. A name was in divers places of the study, noted in letters of gold and silver, *Simon Baccalaureus Pragensis*. And among other things manifold written very fairly in the study (and very many hieroglyphical notes philosophical, in birds, fishes, fruits, leaves and six vessels, as for the philosopher's works), these verses were over the door:

Immortal honour, and equal glory, are owed to the one
By whose wit this wall is adorned with colour.

And of the philosopher's work (on the south side of the study) in three
lines uppermost was this written:

This art is precious, delicate and rare.
Our learning is a boy's game and the toil of women.
All you sons of this art, understand that none may reap the fruits
of our elixir except by the introduction of the elementall stone,
and if he seeks another path he will never find the way
nor attain the goal.

(Dee 1659, 212; Dee 1998, 134–35)

From many of the entries one can reconstruct the structure of households, even learn the names of some of the servants (cf. Harkness 1997). This is how a certain Emericus, probably a Hungarian, became eternalized, having come from Laski's estate of Késmárk (then Hungary, today in Slovakia) with some errands (Dee 1659, 91). The following lively account reveals the semiotics of the display of power in early modern Poland:

Remember that on Saturday, after noon, the Chancelour came to Cracow, with 60 coaches in his company and train: he bringing in a close Coach (covered with red) the Lord Samuel S. Boroskie Prisoner, whom he took Friday night before, at his sisters house, being separated from his Souldiers and servants, &c. (May 7, 1584; Dee 1659, 118)

We also learn that, in spite of his Protestant denomination, Dee attended Catholic services in Cracow and even took communion at Easter. Preceding this, he was convinced by the angels that "The Bread that was ministered by Christ unto his Disciples, was not a figure of his body, but his true body. So the Minister using the office and person of Christ in office, pronouncing the words, doth also give unto the people not Bread, but the true body" (Dee 1659, 372). It led him to accept, at least temporarily, the Catholic doctrine and he decided on admitting his sins before a confessor who was none other than the famous neoplatonic philosopher and commentator of the hermetic texts Hannibal Rosselli:²⁵

April 19, 1585. I took ghostly counsel of Dr. Hannibal, the great divine, that had now set out some of his commentaries upon Pymander, Hermetis Trismegisti.

April 20, 1585. Saturday. I received the Communion at the Bernardines, where that Doctor is a Professor. (Dee 1659, 397; Dee 1998, 178)

The mention of Doctor Rosselli reminds us that he is practically the only humanist scholar who is named in the spiritual diaries, and the Italian's commentaries on Hermes Trismegistus' *Pymander* is almost the only book that Dee mentions by title beyond his own writings.²⁶ All this is surprising from a man who possessed the largest private library in contemporary England and who was carrying an impressive five-hundred-volume traveling library with him. To this Roberts and Watson ironically remark: "there is little reference to books in the conversations with angels—no doubt because one does not question angels about matters which are already dealt with in print" (1990, 54).

Roberts and Watson (1990, 53–54) have clarified that in the hastily selected but still huge traveling library Dee had unevenly selected works from his comprehensive collection. He preferred his hermetic books and beloved Paracelsica, and works on alchemy (perhaps at Kelly's suggestion), and he also took a sizable part of his Hebrew collection, which might indicate his growing or ongoing interest in the cabala.²⁷

Compared with his previous continental journeys the Doctor indeed seems to have bothered much less with acquiring books and manuscripts. It is still notable, however, that even in the most difficult moments of his life he could never be entirely dispassionate about precious textual pieces. For example, during his travels in Central Europe he often asked his spirits whether to take his books or not on a certain leg of the journey (e.g., Dee 1659, 243).

The bibliophile Dee is shown by his generous present of a fifteenth-century Greek manuscript of Boëtius' *De consolatione philosophiae* in which he inscribed a laborious dedication addressing the rector of the Jagellonian University, Martin of Silesia.²⁸ Sometime in Poland he also presented Kelly with an 1555 Estienne Bible (R&W 1099) and in exchange received from Laski a 1564 Venice folio of "Catalogus gloriae mundi Chassenei" (R&W 226).

Dee also bought two manuscripts. He acquired a medieval library list in Erfurt, during his most desperate weeks of exile—he probably planned to identify his own manuscripts at home by the help of this manual (R&W DM24). On his way back to England, he bought another manuscript in Lübeck. This is a connoisseur's piece: George Ripley's magnificently illustrated alchemical scroll.²⁹

Dee also recorded his most important moves to gain or enhance patronage. He included in the spiritual diaries his letters to Emperor Rudolf as well as his writings to his queen:

May 11, 1586. Sunday. I came to Leipzig, and was at Peter Hans Swartz his house lodged. I found Laurence Overton, an English merchant. [. . .] There I also found a corteous gentleman called Mr. Francis Evers, the Lord Evers his son of the north. [. . .] I cannot omit to pass without memory the copy of one letter which I wrote to the Queen of England, her Secretary, the Right Honourable Sir Francis Walsingham, as followeth: "Right Honourable Sir, I am forced to be brief. That which England suspected was also here, for these two years, almost (secretly) in doubt, in question, in consultation Imperial and Royal, by honourable espies, fawning about me, and by other discoursed upon, pried and peered into. The Apostolic Nuncio, after his year's suit unto me to be acquainted with me [. . .] is gone to Rome with a flea in his ear, that disquieteth him, and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death . . . Sir, I trust I shall have justice for my house, library, goods and revenues, &c. [. . .] No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul. The Almighty bless her Majesty, both in this world and eternally: John Dee." (Dee 1998, 196)

The excited and not too coherent diction of his letter can be explained by his desperation: his trip to Leipzig was during a time of exile when his and his family's fate was most uncertain. Obviously, the Doctor mobilized all his energy to consolidate their state, political and financial alike. But the above letter also indicates that as opposed to Deacon's suspicion (1968), it was not he who was spying, but rather he who became the prey of the spies of Rome.

Two years prior to this letter Dee had given a totally different account of his audience with Rudolf. At that time he had still been optimistic about his future career as "Imperial Mathematicien" and gave a very vivid description of the choreography of auditions in the Emperor's private chamber:

September 3, 1584. Hereupon I went straight up to the Castle: and in the Ritter-Stove or guard-chamber I stayed a little. In the mean space I sent Emericus to see what was of the clock: and the Chamberlain (Octavius Spinola) spied him out of the Emperor's chamber window,

and called him, who came up to me, and by that time was the Chamberlain come out to me; and by Emericus he understood that I was the man the Emperor waited for.

He came to me very courteously, *hora tertia exacte a meridie*, told me of the Emperor's desire to see me and to speak with me. So he returned to the Emperor into the privy chamber, and came out again for me, and led me by the skirt of the gown through the dining-chamber, into the privy-chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, my Monas and letters by him, &c. I came toward him with due reverence of three cursies, who showed me a gracious and cheerful countenance. (Dee 1998, 142)

As we know, the audience brought rather bleak results; however, the lack of imperial grace was not enough to curb the Doctor's ambitions.

These, almost randomly selected examples corroborate my feeling that Dee lived an almost schizophrenic double life in East-Central Europe. The psychotic and visionary loner on the one hand can be contrasted with the vivid and exuberant scholar-magus who maintained his contacts and sought new acquaintances. One must be careful then when trying to answer the previously posed questions: did East-Central Europe gain anything from the Dee mission and did Dee and Kelly get anything in return?

The balance is actually more even than it looks at first sight. While at home Dee collected books, organized a private academy, managed geographical expeditions, and suggested a reform of the calendar, he did little of this sort in Eastern Europe. He did not even practice the occult art in that complex, esoteric-humanist form as he had previously at home. His message for Eastern Europe was a mystical, religious lesson, but without the innovative dogmatics of the radical reformers who temporarily camped in Poland or in Hungary (the Sozzinis, Palaeologus, or Francken). In fact, Dee was abhorred by the vistas of sceptical anti-Trinitarianism.

The Eastern European historian becomes most intrigued by learning about Dee's contacts with Christian Francken, the infamous heretic who, probably for the first time in European intellectual history, reached as far as systematic philosophical atheism.³⁰ In July 1587, probably in Trebona, Dee received two books from Francken. He took them back to England (being probably one of the first intellectuals to import anti-Trinitarianism to Britain), but as we have seen, he sent them to the archbishop of Canterbury to be theologically refuted (see above, p. 239).

One might say that Dee's religious eclecticism converged with the denomination of his patrons: at the Elizabethan court he appeared as a nationalist Anglican, near the Catholic Stephen Bathory he confessed and took the holy communion, in Habsburg Prague he also professed Catholicism, writing that "Luther, Calvin wilfully, obstinately erring; the Pope is not Antichrist; and *Ecclesia nostra Mater*" (Dee 1659, 411–12). On top of this interconfessionalist heterodoxy he developed a strong chiliasm, an inclination for Enochian prophecy with an apocalyptic imagery. While John Dee of England had been a follower of Roger Bacon and Trithemius, the wandering prophet of Eastern Europe is more an intellectual relative of the late Guillaume Postel, the similarly universalist Francesco Pucci, or Bruno and Campanella, the enthusiasts. All this, however, had relatively little effect on the Polish or Hungarian intelligentsia who had more affinity for religious controversies than for philosophical mysticism.

This ambiguous, slightly disappointing picture emerges from the external sources as well. Dee's name is not an important issue either in secret service reports or in the correspondence of the papal nuncios; he is not mentioned in the royal annals of the Polish court after his audiences with King Stephen, and he received only passing mentions in the correspondence of the outstanding scientist-humanists of the Prague imperial court, such as Crato von Kraftheim or Tadeáš Hájek (Hagecius) whose house sheltered the Doctor in the Bohemian capital (Dee 1659, 212).

It seems that Dee received the most extensive treatment in the letters exchanged between Hájek and his Silesian friend in Breslau (Wrocław), the Hungarian-born humanist Andreas Dudith. Unfortunately Hájek's letters are not extant, but we have Dudith's answers whose two mentions are of great interest. Dudith, who had hosted Philip Sidney in his Wrocław home in 1574 and otherwise had various contacts with English politicians and scholars, wrote rather lengthily about the English Doctor on December 20, 1585, not long after he had relocated from Poland to Prague. In this letter Dudith mentioned Dee with great reverence and asked Hájek to inquire from the Doctor if he could recommend to him a resident mathematician to whom he was willing to offer a respectable salary. Dudith also wrote to Pucci, the "Florentine patrician and nobleman" whom he seems also to have esteemed highly, and asked him the same, that is, to suggest a mathematician to satisfy his personal needs.³¹

There is no record whether along their several journeys between Prague and Cracow the Englishmen ever stopped in Wrocław to meet Dudith, whose esteem seems to have waned by 1587 when on January

3 he again mentioned Dee in his letter to Hájek. The reference reflects a great deal of uncertainty and ends with a sarcastic remark: "I have heard a lot about the English all which seem perplexing and little credible to me. Since some people ascertain that he speaks with the angels, I do not know whom to believe."³² Then he mentions that apparently the spirits returned mere coal in lieu of the treasures Dee had collected for them, and even this coal burned into ashes.³³

The above quotations corroborate Shumaker's wry remark: "Few of the persons admitted to the séances were deeply impressed, and some were frankly sceptical" (1982, 48). On the contrary, a more than enthusiastic remark can be found about Dee in the materials deriving from Václav Budovec, noted Lutheran leader in Prague, also an intellectual quite sensitive to certain kinds of mysticism. As we know from Robert Evans, he knew Dee personally and in a later recollection remembered as follows:

A learned and renowned Englishman whose name was Doctor Dee came to Prague to see the Emperor Rudolf II and was at first well received by him; he predicted that a miraculous reformation would presently come about in the Christian world and would prove the ruin not only of the city of Constantinople but of Rome also. These predictions he did not cease to spread among the populace.³⁴

Recently Deborah Harkness commented on this passage, suggesting that "Dee was not only intent merely on contacting angels, nor in keeping detailed diaries of those conversations. He was determined to communicate and discuss his concerns about the natural world and its future with the angels, his associates in the conversations, and, as Budovec reminds us, with a broad popular audience" (1999, 11). There is no reason to have doubts about Dee's ambition to spread his message to the largest possible audience; however, Harkness neglects the fact that Budovec's account dates from 1616, a time when the Rosicrucian excitement and an upsurge of magical interest aggravated the Lutheran community all over Central Europe. His recollection of Dee and the Doctor's impact on Prague twenty years earlier must be seen from this special vantage point.

By 1616 Dee was long dead and his fame as a scholar started transsubstantiating into a legendary lore, the clear signs of which we find in seventeenth and eighteenth-century Central Europe. Let us start from the late 1580s, when Dee was staying in Trebona on the Rožmberk estate. According to his private diary he led a most active social life, regularly meeting with the Count Rožmberk as well as numerous local

and international intellectuals, including an amazingly large number of Englishmen.³⁵

As we know, the Rožmberks, Vilém and Peter Vok, had splendid courts and residences in Southern Bohemia, which were not only centers of significant local power, but also places of learning and pilgrimage destinations for wandering humanists and scientists. In their castle of Krumlov they accumulated a ten-thousand-volume library, one of the largest collections in contemporary Central Europe. In neighboring Trebona an alchemical laboratory was functioning for many years, and Vilém Rožmberk was as interested in Paracelsus and his work as was Laski the Pole and the Hungarian Batthyány. Vilém even employed humanist-chemists to translate Paracelsica into Czech, as several ornate manuscripts still testify in the State Archives of Třeboň Castle and elsewhere (Evans 1973, 212–13).³⁶

The archives in Trebona have preserved a large body of complex correspondence between Vilém Rožmberk, his managers, and many passersby who were seeking patronage and/or refuge on his estates and in his laboratory.³⁷ In this heap of material there is surprisingly little to be found about the activities of Dee and Kelly. Apart from a two-page manuscript, which seems to be a copy of some fragments of Dee's diary from 1583 through 1587,³⁸ there is only one letter (from Doctor Carl Wideman to Vilém Rožmberk) that explicitly refers to Kelly's alchemical experiments,²⁸³ and there is no mention of Dee at all. As it turns out, Vilém—in cooperation with Emperor Rudolf—had large-scale projects for not only laboratory alchemy but also for metallurgy and mining. Hence a great number of experts were busy with various undertakings (Adam of Hradec, Václav Vřesovic, Peter Hlavsa, Daniel Prandtner, the above mentioned Carl Wideman, Melchior Horning, and others—see Evans 1973, 216), but Dee must have had only a marginal share in this work, if any. Although he visited Kaiser Rudolf Stadt (Rudolfovo), the center of the new metallurgical experiments, in December 1588 (Dee 1998, 238), his only purpose there was to oversee the making of his coaches, being prepared for the return journey to England that started on March 11, 1589.

My suggestion is that while Dee and Kelly seem to have had little impact on their Eastern European contemporaries, they left behind an image that soon grew into inflated legends. Evans mentions many households from the Czech lands where manuscripts of their works have been preserved, and there is also one seventeenth-century example from Hungary.⁴⁰ Furthermore, I have already mentioned Budovec's story that depicts Dee as an important prophet-philosopher of the late Renaissance, almost as somebody who was preparing the way for the Rosicrucians.

This Rosicrucian image may have been grounded when Dee stayed in Bremen on his return journey and met the mystical adept of Hamburg, Heinrich Khunrath. Perhaps the English Doctor suggested that his colleague visit Vilém Rožmberk because in 1591 he was Vilém's court physician and by 1598 he received Rudolf's special copyright privileges for his works (Evans 1973, 214; Szulakowska 2000, 79). From Bremen Dee also corresponded with his old patron and friend, Moritz, the Landgrave of Hesse-Kassel, one of the chief patrons of the occult arts in contemporary Germany.

I argue that the transformation of natural philosophy and science during the late Renaissance also produced an epistemological vacuum that temporarily was filled by various magical applications. This explains the great popularity, even prestige, of magic during the sixteenth and the first half of the seventeenth centuries, and also the readiness of patrons to support such experiments. The development of such complex and intellectually ambitious alchemical patronage was most characteristic of the German *kulturkreis* of Central Europe, as seen in Emperor Rudolf's Prague or in some of the German princely courts which all had strong connections with their local universities and always had a supply of learned enthusiasts (Heidelberg, Kassel, Weikersheim, Wolfenbüttel, Helmstedt).⁴¹ Dee evidently wanted to capitalize on this trend and market his own mysticism in such a cultural milieu. Alternatively, his dignified stature, when remembered a decade or so later, could be associated with the aims of the Rosicrucians.

The Dee type of intellectuals with their occult and chiliastic visions were primarily loners; however, their attitude logically culminated in the emergence of secret societies, working for the reformation of the world. Although according to the historical sources Dee never had any direct link with any organized secret society, let alone the Rosicrucians, he has been associated with them both in modern scholarship as well as by writers in the early modern period. Frances Yates argued that his *Monas* and his activities in Central Europe fostered the genesis of the Rosicrucian manifestos published in and around 1616.⁴² As is known, these documents—growing out of a distinctively Lutheran-Pietist ideological foundation—promised the general reformation of the world through the aid of a secret society, the members of which would pursue politics, science, and religion for the purpose of saving mankind.

Some researchers of Rosicrucianism have found the archetype of this program in the *Naometria* of a certain Simon Studion, which was a prophetic-apocalyptic work, propagating the alliance of the Lily (France),

the Lion (England), and the Nymph (the Palatinate of Württemberg) on common religious grounds (Lutheran Evangelicalism).⁴³ According to Yates the tone of the work is similar to that of Dee's prophecies in the East-Central European angelic conferences, and she suggested that Studion and Dee's patrons in this region formed a homogeneous intellectual circle.⁴⁴ The forging of a homogeneous intellectual society was undoubtedly a gross simplification by Yates, and Urszula Szulakowska's recent book offers very good evidence concerning just how divided even the closest Lutheran mystical circles were if one scrutinizes such previously undistinguished Pietists as Andreae, Arndt, Khunrath, or their enthusiast idol, Valentin Weigel (2000, 82–86; 145–52).

It is also true, on the other hand, that Dee indeed had personal contacts with a number of the patrons and scholars associated with the genesis of Rosicrucianism, and the following facts perhaps corroborate what I have just suggested, namely that in the 1610s Dee's image may have been used in a symbolic sense when the intellectual pedigree of Rosicrucianism had to be assembled.

1. It is a fact that Dee indeed dreamed of a general religious and political reform of a unified Europe—which he of course imagined to be united under a British banner just as Postel had earlier propagated a French-coordinated continental integration. It is also noteworthy that Dee in his *Monas hieroglyphica* offered a mystical-scientific method for the enhancement of the human intellect by which the reforms could be accomplished.
2. Undoubtedly, the *Monas* exercised quite a strong impact on certain trends of seventeenth-century intellectual history. It was republished in Lazarus Zetzner's famous compendium, the *Theatrum chemicum* (1602 and subsequent editions), which was used in all corners of the Continent. Even Carlos Gilly, a scholar definitely sceptical about Dee's direct influence on the Rosicrucians, admits that Dee's diagram of the hieroglyphic monad could be one of the archetypes of Adam Haslmayr's "character cabalisticus" included in the German Rosicrucian's *Consideratio Figurae Ergon et Parergon Fratrum RC* (unpublished manuscript of 1626; cf. Gilly 1995, 35). Gilly also sees a possible cross-influence between Dee's monad and Philippus à Gabella's alchemical treatise on vitriol, published in his *Secretoris philosophiae consideratio brevis, nunc primum una cum Confessione Fraternitatis RC in lucem*

edita (Kassel, 1615; cf. Gilly 1995, 73). Finally, Gilly concludes as follows: "Dee, with many others, belonged to that alchemist-hermeticist tradition from which the alchemists and theosophists of the seventeenth century learnt a lot" (1995, 74).

3. According to the above, we should reconsider the fact that—although Rosicrucianism cannot be equated with Christian cabala (as Yates 1972, 89, superficially suggested)—a mystical natural philosophy based on number symbolism, such as that of Dee, strongly featured in the thinking of the Rosicrucians, too. As we know, also from Gilly, in 1619 an eccentric enthusiast Philip Ziegler, turned up in Nurnberg and called himself the king of the Rosicrucians ("Origines Philippus von Gottes Gnaden erwählter und gekrönter König von Jerusalem, Siloh, Joseph und David, der Brüder des Rosenkreutzes Oberster und unüberwindlichster Zepter des Königs in Sion"). This Ziegler in a later, strongly numerological work mentioned Dee and called him—as a member of the Rosicrucians—his spiritual brother ("Joh. Dee Londinensis Anglus de Fratribus RC;" cf. Gilly 1988, 83).

Dee's impact on the seventeenth-century German courts was recently reassessed by Bruce T. Moran (1991, 92–100), who introduced his chapter on "The Rosicrucian Connection" as follows:

There existed a natural language which linked the books of nature, man, and Scripture. Attempts at its reconstruction marked the efforts of Renaissance Neoplatonists like Pico, Ficino, Reuchlin and Agrippa, and defined many parts of Paracelsian literature as well. Among them all, however, it was John Dee's *Monas hieroglyphica* which became the best known exercise in pursuing the real meaning of nature by means of a natural creative language—in this case a language reduced to a universal symbol reflecting the unity of the world. Dee's influence, may, in fact, have been partially responsible for one of the most interesting episodes in the search for a natural language. In this instance, the idea of a language of nature filtered through traditions of Christian cabalism and Paracelsian prophetic mysticism to appear finally in the early seventeenth century in treatises describing the brotherhood of the Rosy Cross. (1991, 92–93)

4. Finally, one should recall how easily Rosicrucianism found its way back to England. In part it was due to the works of another

loner, Robert Fludd, which nevertheless had their influence in Germany as well as on the early scientific societies of England. Fludd's views promoted the English translations of the Rosicrucian manifestos in the mid-seventeenth century by Thomas Vaughan.⁴⁵

The most recent data concerning Dee's "Rosicrucianism" derive from the research of Roberts and Watson and Urszula Szulakowska. According to these, in 1618 "ex bibliopolio Frobenio" in Hamburg Roger Bacon's *Epistolae de secretis operibus et naturae et de nullitate magiae* was published in John Dee's edition. The editorial work had of course been done decades earlier, as I have hinted above (cf. p. 194). The German publisher must have acquired Dee's old manuscript and was careful enough to print the text together with the English Doctor's notes and marginalia. The title page straightforwardly identifies Dee as the editor of the text: "Opera Johannis Dee Londinensis e pluribus castigata [...] cum notis quibusdam partim ipsius Johannis Dee, partim edentis" (Roberts and Watson 1990, 62). The preface is dedicated to the Rosicrucian Brothers and sums up the complicated textual history: the edition is based on the 1594 Oxford edition that they could obtain only by borrowing the private copy of an acquaintance.

But who could be the editor(s) and whose copy were they using? According to Roberts and Watson, the editors must have been the assistants of Dee's last years, John Pontois and Patrick Saunders. The former many times visited Germany and Silesia and had contacts with the Paracelsist Johannes Montanus in Strigau whose name is mentioned in the preface. Saunders, in 1619 wrote an inscription in the *album amicorum* of a Rosicrucian from Lübeck, Joachim Morsius. That year Morsius traveled in England and his album also preserves the inscriptions of Ben Jonson and William Camden, together with Cornelius Drebbel, chief mechanician of James I, and János Bánfihunyadi who under the name of Johannes Banfi Hunyades was a researcher in London's Gresham College.⁴⁶ According to the hypothesis put forward by Roberts and Watson, Morsius visited Saunders while he was in London because he wanted to get acquainted with the disciple of the famous Doctor Dee.⁴⁷

William Sherman continued to trace this line; he observed that in the Hamburg edition (for the title page see Figure 8.1) not only were Dee's marginalia carefully printed, but these were acknowledged by the Doctor's monogram. According to Sherman "the reproduction of his reading notes implies that Dee was also valued as an interpreter" (Sherman 1995, 43). Interestingly, although Frances Yates does not seem to have

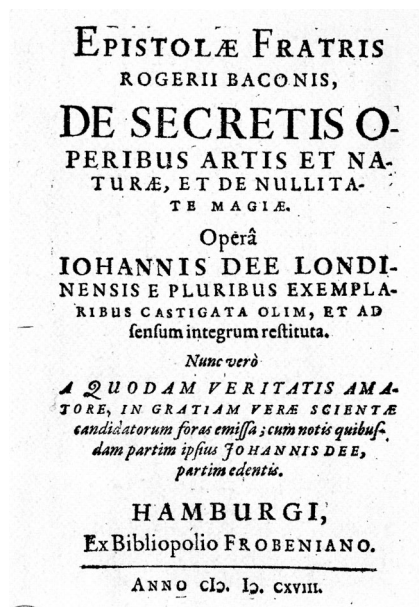


FIGURE 8.1 *Epistolae Fratris Rogerii Baconis, De secretis [...] naturae [...] Ioanni Dee ad sensum integrum restituta* (Hamburg: Frobenius, 1618), title page. Herzog August Bibliothek, Wolfenbüttel [107 Phys. /4/].

noticed this Hamburg edition, she was aware of Gabriel Naudé's reference to Dee's Bacon. According to the French mathematician and Rosicrucian writer,

If we had the book which John Dee, citizen of London and a very learned philosopher and mathematician, says that he composed in defence of Roger Bacon in which he shows that all that is said about his marvellous works should be ascribed to nature and mathematics, rather than to a commerce with demons, which he never had, I protest that I would speak no more about him. . . . (Yates 1972, 110)⁴⁸

Another interesting reference to Dee from the time of rising Rosicrucianism was unearthed by Urszula Szulakowska. While reading Khunrath, that ambiguous and mysterious Pietist-enthusiast, she noticed that the German alchemical theologian considered Dee one of his principal mentors. In the dedication of his *Quaestiones Tres Per-Utiles* (Leipzig, 1607), he referred to Dee as "Londinensem [...] hoc est, Sapientiae Sincerioris Gazophylacem magnum; Angliae Hermetem" (Szulakowska

2000, 79). The same terms are repeated in Khunrath's *Amphitheatrum Aeternae Sapientiae*—an esoteric work that Evans called “the most grandiose even of that magniloquent age” (1973, 214).

Tracing the changing reputation of Dee, Sherman's remark seems to be a good interim conclusion: “Less than twenty years after his death, Dee's textual remains were generating competing portraits—the cabalist magician and the Baconian mathematician—in relation to a group whose own affiliations to occult philosophy and mainstream science were being contested” (1995, 43).

Although Dee's image was greatly damaged in England by Casaubon's 1659 publication of the *True and Faithful Relations . . .*, this book in English had no major effect on the Continent where, especially in Central Europe, Dee's mythical reputation continued to grow (sometimes through curious mutations) well into the eighteenth century. A good example is Hungary, where in 1774 the first systematic chronicler of Hungarian science, István Wesszprémi, remembered a grandiose program related to Dee's visit in 1563. As he wrote,

[In 1584] Laski invited Kelly and Dee to Hungary, who were pleased to accept the offer, especially Dee who had had practised his craft of alchemy in Hungary already earlier in 1563 for a long time and to the great admiration of a number of people. [. . .] The chemical college was opened in Laski's castle in 1584 where the landlord received a thorough instruction in the chemical arts and he tortured the mineral world day and night with fire, however, at the end flunked as it usually happens. . . .⁴⁹

The quality of this unfounded hearsay can be compared to the seventeenth-century English rumors about Dee's raising the dead and other such nonsense;⁵⁰ its contents are somewhat surprisingly different. While it was not uncommon in contemporary Hungary that decent scholars and humanists were accused of sorcery and the black arts,⁵¹ it is surprising that Dee, whose angel magic in fact had some kinship with those charges, did not inspire any Faustian legends in this part of Europe. It seems that here the image associated with the writer of the *Monas hieroglyphica* continued to be more appealing and this may be the reason why in eighteenth-century Vienna a hermetic treatise on *exaltatio* could be published under his name.

In 1794 the following curious work appeared in the Habsburg capital: *Das Büchlein der Venus*, which was included in a larger work offering

old magical literature for the lovers of secret sciences (*Handschriften für Freunde geheimer Wissenschaften*, Wien: Blumauer). The "Book of Venus," a manual of invocations for calling forth various spirits, listed John Dee as author. Its Latin original was relatively widespread in Germany: there are three surviving manuscripts, one in Erlangen, one in Munich, and one in the Warburg Library in London.⁵² The origin of this text is obscure, but there is no likelihood of Dee's authorship. Rather it seems to be a German work, reaching back to the tradition of ceremonial magic described by Kieckheffer (1997). As Jörg Martin (1989) suggests, it may have happened that the text became associated with the name of Dee in the seventeenth century, due to the reputation established during his East-Central European travels.

It is equally interesting to ask why this work was translated into German in the Vienna of the Enlightenment, and why it was important for the editor to emphasize Dee's authorship. Perhaps it was because the antiquarian works of Weszprémi and others revived the interest in the English Doctor, or perhaps because the intellectual atmosphere that produced Mozart's *The Magic Flute* was ripe for such publications. Regardless, it is clear that the interpretive community never ceased to be interested in Dee, partly because his obscure, admirable, and disquieting figure continued to have an attracting, frightening appeal of the Other for the populace, partly because his desire for the unattainable *exaltatio* was all too well-known to most people, even centuries after his death.

These seventeenth- and eighteenth-century examples of Dee's reception provide the missing links that connect the mystical truths behind his hieroglyphic diagram and the burning anxieties of the angelic conferences with the romantic revival of the nineteenth century and with those modern novels, paintings, films, and operas that I mentioned in the introduction.

MERIC CASAUBON AND THE POLITICS OF INTERPRETATION

Magician, Heretic, and Witch

John Dee's intentions in his magical operations and the angelic conversations were entirely pious: he was striving toward a mystical union with God. Looking at Dee's reception, however, we see that neither his contemporaries nor following generations were unanimous in appreciating such piety. On the contrary, in his life and later, he was recurrently

labeled a conjuror, a witch, or an arch-heretic. He wrote several apologies in which he compared himself to such victims, as Socrates, Apuleius of Megara, Giovanni Pico della Mirandola, or Johannes Trithemius.⁵³ In fact these charges crop up paradigmatically in the intellectual and social atmosphere of the early modern period and the representatives of the magical-hermetic tradition received them almost without exception. To understand the nature of these charges and the mechanism of power politics behind them, one has to look at the relationship between pious, white magic as opposed to wicked, diabolical or black sorcery, and their connections to witchcraft and heresy.

It is interesting to note that the actual proofs and documents of black magic are extremely scarce. The philosophers interested in magic always emphasized their devout aspirations, which were primarily to praise the Creator by demonstrating a human dignity that would corroborate the notion of man having been created after the true image of God. The most eminent way to prove this was to accomplish *exaltatio*, the magus elevating himself into the divine spheres, to the side of the Supreme Being.

Significantly, most of the information about black magic, such as harmful operations, devil worship, or pacts with the infernal forces, derives either from—more or rather less well-founded—denunciations, from public or legal accusations, or from literary works. Most notable of the latter type is the Faust legend and the various theatrical and narrative fictions based on it. I have never come across an authentic first-person account (let alone in the most private diary form) from the early modern period admitting the intentional practice of black magical operations. On the other hand, none of the great magi who did their best to manifest their most pious aims with magic could escape charges of sorcery, heresy, even witchcraft.

Cornelius Agrippa, for example, was often accused of black magic—and a famous black magical handbook was even written under his name (“The Fourth Book” of Agrippa’s *De Occulta Philosophia*, which was also attributed to Pietro d’ Abano).⁵⁴ He was not able to waive the suspicions, in spite of his repeated efforts to prove that his magic was totally dependent on religion. For example, in Chapter 3:36, titled “De homine, quomodo creatus ad imaginem Dei,” Agrippa explicated the doctrine of the magic dignity of man in a strictly Christian context: “Notwithstanding the true image of God is his Word. The wisdom, life, light and truth existing by himself, of which image man’s soul is the image . . .” (Agrippa 1997, 579).

Paracelsus, one of Dee’s important models, received similar charges from even such a learned man as Conrad Gessner, the encyclopedist:

"Once a pupil of Theophrastus and his private assistant reported strange tales concerning the latter's intercourse with demons . . ." (quoted by Jung 1983, 119). One wonders what the motivation was for those often extreme charges and if they showed any characteristic pattern at all. My answer to the latter question is "yes," and I suggest that the overall problem can and should be researched with the help of historical anthropology and historical social psychology.

As it may have become clear by now, magic, even in its most pious, Christian form, represented a sort of heterodoxy that posed a challenge, the threat of subversion against the existing ideological system. The defensive nature of orthodoxy is excellently described by J. Neusner: "a convention, well-established in a variety of studies, is that one group's holy man is another group's magician: 'what I do is a miracle, but what you do is magic' " (1989, 4–5).

As I see it, the orthodox defense system included the following steps. First, the threatening challenge had to be clearly and unhesitantly labeled as something very dangerous in order that it could be separated and isolated from the healthy body of the community. The labels had to be reminiscent of a most contagious epidemic so that no one would even think of experimenting with it. As such, the most severely regarded threats were *heresy* on the one hand (usually identified with Arianism or Anabaptism), and *witchcraft* on the other. Since witchcraft was usually treated as a subgenre of black magic, the circle was closed; the feedback to magic provided that the white magician could be labeled as a black sorcerer.

Second, the isolated phenomenon had to be either radically expurgated or radically understood and so familiarized. After this could follow its neutralization and, if necessary, appropriation. During this process the labels and charges were used symbolically rather than literally. This technology was to assure the community that no wicked diabolism could be ultimately effective against God's merciful providence. So if the people were careful and watchful enough, the danger, after all, was not that great.

In the following subchapter I shall trace the social and ideological mechanisms through which the interpretive community—represented by Dee's posthumous publisher, the *Späthumanist* Meric Casaubon—tried to understand (and thus familiarize and neutralize) Dee's encounter with the Other. His strategy led to the identification of the English Doctor as someone who had become possessed. That is, he came to represent the Other as something to be frightened of, something that had to be separated and isolated from the community. This was accomplished by labeling him a "heretic" and a "witch"; however, the follow-

ing step was to demystify his magic by explaining his angelic conferences as delusion and madness.

To understand the procedure I shall refer to the mechanisms of “inventing” madness in order to contain and appropriate transgression—as they have been described by Michel Foucault (*Madness and Civilization*) and Stephen Greenblatt (*Renaissance Self-Fashioning*). Especially pertinent to my argument is the way the latter demonstrates the handling of the Other through self-fashioning within the contexts of early modern societies. His inventory of these “handling mechanisms” offers a good introduction to this topic:

—Self-fashioning involves submission to an absolute power or authority situated at least partially outside the self—God, a sacred book, an institution such as church, court, colonial or military administration.

—Self-fashioning is achieved in relation to something perceived as alien, strange, or hostile. This threatening Other—heretic, savage, witch, adulteress, traitor, Antichrist—must be discovered or invented in order to be attacked and destroyed.

—The alien is perceived by the authority either as that which is unformed or chaotic (the absence of order) or that which is false or negative (the demonic parody of order). Since accounts of the former tend inevitably to organize and thematize it, the chaotic constantly slides into the demonic, and consequently the alien is always constructed as a distorted image of the authority.

—One man’s authority is another man’s alien.

—When one authority or alien is destroyed, another takes its place.

—There is always more than one authority and more than one alien in existence at a given time.

—Self-fashioning is always, though not exclusively, in language.

—The power generated to attack the alien in the name of the authority is produced in excess and threatens the authority it sets out to defend. Hence [this process] always involves some experience of threat, some undermining, some loss of self. (Greenblatt 1980, 9)

Meric Casaubon’s lengthy Preface clearly illustrates the above postulated phases of isolation, familiarization, and neutralization of the danger; represented by Dee.

Casaubon (1599–1671), son of Isaac Casaubon one of Renaissance Europe’s great scholars, was himself an erudite scholar whose criticisms of

the new science inspired Thomas Sprat's *History of the Royal Society*. One of his most famous works is *Of Credulity and Incredulity in Things Natural, Civil, and Divine* (1668), in which he examines arguments for and against a belief in witches and other occult phenomena, sharing the view that Christians must believe in them or else depart with all beliefs in the supernatural. His views must have been formed by his encounter with the diaries of John Dee.

Casaubon's Politics

Casaubon says in the Preface that his patron invited him to publish Doctor Dee's newly recovered magical journals with the intention of saving Christian souls from such delusions and since "it is very possible that every Reader will not at the first be so well able of himself to make that good use of this sad Story as is aimed at, my chieftest aim in this Preface is to help such" (Dee 1659, Preface, *2⁵⁵).

Casaubon, above all, posed two questions in connection with the angelic conversations: 1. if spirits existed at all; and 2. if yes, what sort of spirits were Dee's instructors. After having given a humanist-like survey of classical and contemporary literature on apparitions and spirits, Casaubon concluded that it was undoubtedly demons that appeared before the Doctor and his medium, Kelly. His rhetoric is remarkable: in the initial passages he writes in a sceptical-ironical tone, but later he leads the reader step-by-step in the belief concerning the existence of spirits: "I cannot satisfie my self how any Learned man, sober and rational, can entertain such an opinion that there be no *Divels* nor *Spirits*, &c." (*18). At the same time—citing Luther and William Perkins—he elaborately asserts that the spirits having appeared to Dee could not be but wicked ones, in fact devils. And his judgment is that the person who associated himself with devils of necessity becomes a witch. He describes this act as "pawning his Soul [to Satan], such is the power of this kind of Spiritual delusion" (*34).

From the theme of witchcraft he turns to the question of heresy and identifies Dee's delusion with Anabaptism. In the Preface he several times mentions that Dee's personal characteristics, such as his enthusiasm and philosophical independence, facilitated the swelling of heresy in his mind:

Some men come into the world with *Cabalistical Brains*; their heads are full of mysteries; they see nothing, they read nothing, but their brain

is on work to pick somewhat out of it that is not ordinary. [. . .] Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see into things by another *Light*. They commonly give good respect unto the *Scriptures* (till they come to profest *Anabaptists*) because they believe them the Word of God and not of men; but they reserve unto themselves the Interpretation. . . . (*23–24)

So far goes the identification and isolation of the alien Other. The case, having now been identified with the most dangerous supernatural transgressions, seems frightening enough to discourage imitation. But what is hyperbolically inflated on the one hand has to be familiarized and demystified on the other in order to corroborate the feeling in the community that the threat is controllable. It can be contained. Casaubon reaches this aim by rationalizing and explaining Dee's case on theological as well as on psychological grounds and in this respect his argumentation is no less remarkable.

He definitely rules out that the spiritual diaries could be produced by imposture or fraud:

We intended thereby to justifie what is here printed against any suspicion of forgery. [. . .] By *Truth and Sincerity*, intending not only Dr. Dee's fidelity in relating what he himself believed, but also the *reality* of those things that he speaks of, according to his relation: his only (but great and dreadful) error being, that he mistook false lying Spirits for Angels of Light, the Divil of Hell for the God of Heaven. (*26)

On the contrary, Casaubon attributed the Doctor's enthusiasm to a colossal epistemological misinterpretation, a mistake resulting from the deficiency of his character, but by no means being simple fantasy:

We will easily grant that a distempered brain may see, yea, and hear strange things, and entertain them with all possible confidence, as real things, and yet all but fancy, without any real sound or Apparition. But these sights and Apparitions that Dr. Dee gives here an account, are quite another nature; [. . .] I say, and not without the intervention and operation of Spirits, as will easily appear to any man by the particulars. [. . .] These things could not be the operation of a distempered Fancy, will be a sufficient evidence to any rational man. (*26)

After having confirmed the reality of the spiritual conversations, Casaubon applies a rather flat, demystifying, and certainly firmly orthodox critique

of Dee's attitude toward his apparitions. First, he discredits the reality of the program of Renaissance neoplatonist magi concerning the *exaltatio* of man: "it is against all Reason as well as Religion to believe that a creature so much inferior to God, by nature as man is, should see every thing as He seeth and think as He thinks" (*32). Second, he identifies the desire for *exaltatio* with simple pride, *hybris*: "his own deceitful heart it may be suggested unto him, *that he might glorify God*; but certainly, that himself might become a *glorious man* in the world, and be admired" (*32). Third, he treats this hubris as a very natural thing, not to be surprised at: "if *Pride* and *Curiosity* were enough to undoe our first Parent [. . .] should we wonder if it had the same event in Dr. Dee, though otherwise, as he doth appear to us, innocent, and well qualified" (*32).

This argumentation was perfectly in line with Casaubon's wider philosophical outlook, which represented learned but orthodox conservatism identifying sadducism (the denial of spirits) and atheism as the main threatening drives against the church, traditional values, and "good learning." In his other works, such as the *Treatise Concerning Enthusiasme* (1655) and *Of Credulity and Incredulity* (1670), he always clearly pinpointed the enemies: atheism and scepticism on the one hand and enthusiasm and pride on the other.⁵⁶ Dee obviously fell in the latter category, together with his compatriot, the also "enthusiastic" Robert Fludd, of whom Casaubon wrote as follows:

Robert Fludd, with whom such professions of zeal for the glory of God are very frequent and ordinary: and to that end to set out his glory in its greatest lustre, doth propose unto us the consideration of the Philosophers Stone, applying all or most mysteries of the Scripture to it; so that in very truth, his zeal was more for the Philosophers Stone, then God; or the Philosophers Stone, a God of his own making, for which he was so zealous.⁵⁷

It is characteristic that Casaubon never questioned either Dee's high intellectual abilities or his good intentions; however, he also argued that Dee's mistakes were comparable to the faults of witches, magicians, and heretics, especially the Anabaptist enthusiasts. Through their example, he demonstrates that a strong trust in prayer is "of much more danger and delusion, than many do believe" (*53). Casaubon's motivations in judging Dee became obvious from the Preface: from within an orthodox community—let it be the community of humanists, university scholars, or believers of a set of religious dogmas—nonconformist behavior and

dissenting ways of thinking cannot be classified positively. His argumentation is a fine blend of correct psychological observations, sound philosophical analyses, and a clearly ideologically motivated appropriation of the unorthodox Other. All this becomes crystal clear when he rounds out his Preface by giving the reasons why he decided to publish these documents and explains the moral teaching of John Dee's example:

Several good uses that may be made of this book:

The first is against Atheists, and such as do not believe that there be any Divels or Spirits. [. . .] I do not know what can be more convincing than this sad story. This is a great point and a great ground of Religion: for if there be Spirits indeed, so wicked and malicious, so studious and so industrious, to delude men, and to do mischief, which is their end, all which is so fully represented in this Relation, then certainly must it follow, that there is a great overruling Power, that takes care of the Earth and of the Inhabitants of it. [. . .] England might have been over-run with Anabaptism long before this: God be thanked that it was not then, and God keep it from still. . . . (*50)

In the last place all men may take warning by this example, how they put themselves out of the protection of the Almighty God, either by presumptuous unlawful wishes, or by seeking not unto Divels only, directly (which Dr. Dee certainly never did, but abhorred the thought of it in his heart) but unto them that was next relation unto Divels, as Witches, Wizzardes, Conjurers, Astrologers, Fortune-tellers, and the like, yea, all books of that subject, which I doubt [= fear], were a great occasion of Dr. Dee's delusion. (*54)

Interestingly enough, Casaubon did not deal in depth with the role of Kelly in the angelic conferences and this has long intrigued scholars. The first historian who offered a serious analysis of *The True & Faithful Relations* was Wayne Shumaker and he came to the conclusion that "Kelly was evidently not a man worthy of reliance" (1982, 26). In spite of the refined argumentation of his study, Shumaker treated Kelly all along as a simple fraud and interpreted his relationship with Dee as a ruthless manipulator to his victim.⁵⁸ His analysis overlooked the possibility of that psychological and micro-social situation that Geoffrey James expounded: "Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths.'"⁵⁹ Biographical data, indeed, suggest nothing venerable about the character of Kelly; however, the fraud theory

is weakened by numerous episodes when he seems to have worked against his own interests in cooperation with his master. On several occasions it was he who tried to convince Dee of the wicked and unfaithful nature of the spiritual beings who appeared in the crystal. He also pointed out mistakes the supernatural informants were making. One of the most often quoted episodes is when after a session devoted to some geographical questions, Kelly

came speedily out of his study, and brought in his hand one volume of Cornelius Agrippa his works, and in one chapter of that book he read the names of countries and provinces collected out of Ptolemaeus. Whereupon he inferred that our spiritual instructors were coseners to give us a description of the world, taken out of other books: and therefore he would have no more to do with them. (May 24, 1584; Dee 1998, 127)

Dee's faith in the spirits, just as on other occasions, remained unshakable:

I am very glad that you have a book of your own wherein these geographical names are expressed. Whereby you may perceive how your reason is marvellously confounded by your wilful fantasy: for so much as, wherein you would find fault in our spiritual instructors' doings, therein they have done that which I requested them, as appeareth: and that to the intent of known countries we might understand which angels had the government. [. . .] This is too gross your error. (ibid.)

Again, it is rather difficult to understand Kelly's motivations with the proposal of the infamous matrimonial cross-matching on the basis of dishonest cheating (cf. Dee 1659, *20–21. [new numbering]). Eventually he caused more trouble for himself than whatever he gained from the action.

I believe that the extraordinary and strained psychotic symbiosis in which the two men and their families spent their days invites a complex combination of arguments. We cannot help feeling that Kelly either must have believed, at least to some extent, in the prophecies he was communicating, or, if he pretended and invented, he successfully deceived himself as well. In an atmosphere in which, as Shumaker characterizes, "images and phrases stored up from the Bible, the often overheated pulpit oratory of the period, occultist reading, and dream imagery" (1982, 31) constituted the sources of every day as well as scholarly discourse, Dee's naive logic and Kelly's behavior are equally perplexing, but at the same time understandable.

To comprehend this milieu, it is enough to remember the extraordinary situation when Edward Alleyn, leading actor of the Elizabethan age, once so perfectly identified himself with Doctor Faustus that at the appearance of the stage devils he stopped the performance and together with the whole audience spent the rest of the evening in fervent prayers.⁶⁰



At this point I would like to draw some conclusions from what I have so far said concerning the hermeneutical practices of the interpretive community in relation to Dee's magic. To begin with, it seems that against all the efforts of Renaissance magi and/or modern historians, we still do not possess any guaranteed means to distinguish clearly between high and low/popular magic, or between white and black practices. Because of the theological implications, even the most pious magic can be interpreted as heresy and hubris inspired by Satan. Dee's angel magic is a good example of how complex and ambiguous is this phenomenon of intellectual history.

Dee was often unjustly accused of sorcery and Anabaptist dissent. At the same time, he indeed was an interconfessionalist, and the fact that sometimes even Kelly thought the angels to be malevolent and deceiving shows that certain principles, intentions, and practices are indistinguishable. In the previous chapters, I have repeatedly arrived at the recognition that magic is in itself contradictory and paradoxical in nature—consider the tensions behind Pico's relation to astrology, Agrippa's recognition of Simon Magus, Paracelsus' Faustian rebellion, or Dee's realization of the ambiguity of catoptrics: from "optical science" to scrying.

The greatest merit of Casaubon's Preface is that while he tried to describe in an exact, scholarly way the possible motivations and psychological conditions of Dee, quite intuitively he discovered that mechanism that made occultism one of the important catalyzers of Western culture. His characterization of Dee's "enthusiasm" (quoted above) highlighted the drive for seeking "The Light" and the ambition "to reserve unto themselves the *Interpretation* . . ." (emphasis mine, Preface, *24). Seeking the light and practicing freedom of interpretation are those things that produce the most elevating and at the same time the most dangerous things. Because

that for divers years he had been earnest unto God in prayer for Wisdom; that is as he interprets himself, That he might understand the secrets of Nature that had not been revealed unto men hitherto; to the

end, as he professeth, and his own deceitful heart it may be suggested unto him, That he might glorify God; but certainly, that himself might become a glorious man in the world. . . . (Preface, *32)

Casaubon's words reveal that double perspective through which we cannot help seeing the shadows of some dark forces behind even the purest ambitions of the white magus. On the other hand, as in the case of Marlowe's Faustus, even in the worst manifestations of hubris and fatal decisions, we can behold the charisma of heroic individualism and tragic greatness.

In looking at Dee's thought, works, ideology, and symbolic expression, I argue that those historians who offer their interpretation in relation to other systems of culture and civilization (such as science or religion), no matter how many useful details they discover and explain, still miss the ultimate target. These efforts unavoidably end up with setting up typologies, separating white and black magic, identifying them with period styles, and finally forging grand narratives. And on the way they fail to address the fascinating question: what provides that inner dynamism of magic that it could be invariably compelling, independent of epoch, even after the great Scientific Revolution of the seventeenth century?

I have been trying to approach magic by always concentrating on its paradoxical character, the vehicle of which has been the program of *exaltatio*, which balanced ambition, power politics, and self-fashioning against an openness of mind and yearning for the highest and the infinite. Such an approach to magic leads us to our present age where it has influenced fields from cultural anthropology (parapsychology, modern mysticism, New Age and Enochian magic), through philosophy (Rudolf Steiner, René Guénon, Manly P. Hall), to great modern artists who have sought inspiration from magic in a variety of ways (W. B. Yeats, Marcel Duchamps, Vassily Kandinsky, Leonora Carrington, Derek Jarman, Umberto Eco) and whose works invite ever new interpretations.

9

Conclusion: Dee and Renaissance Symbolism

Until now I have been trying to inquire into the ideology of John Dee through the works that he absorbed (“input”) and through the texts in which he gave a symbolic expression to the “radicall truthes” he was seeking (“output”). I have also looked at his reception by examining the reactions of the interpretive community. In the last passages of the previous chapter I mentioned the long and complex tradition of magic, which is still lively and productive in our own age, inspiring new works as well as interpretations. As I hinted in the introduction, Dee’s works and his symbolically elaborated figure has been present in all cultural epochs since the seventeenth century, and his image continues to be an intellectual inspiration as well as a literary and artistic theme. He may be recognized in such classical theatrical heroes as Shakespeare’s Prospero or Ben Jonson’s Subtle, and he returns in twentieth-century novels (Meyrink’s *The Angel of the West Window*, Eco’s *Foucault’s Pendulum*, and Ackroyd’s *The House of Doctor Dee*), plays, paintings, even operas. To discuss all this would require another book, and I am sure somebody is already working on it.

As an epilogue to this monograph, I would like to look at a single stanza of a sixteenth-century poetical work, the literary symbolism of which shows a crucial parallel to that program Dee tried to express in his mystical-natural philosophy. I am thinking of a microcosmic unit of Edmund Spenser’s *The Faerie Queene*, a particular poetical vision that I see as an image twinned with the hieroglyphic monad. If I interpreted Dee’s cosmogram as a condensed mandalaic symbol of all transcendental

experience, so I could call Spenser's "House of Alma" an artistic experiment attempting to speak the *lingua adamica*.

It is interesting to notice that while in the time of the great Renaissance epistemological paradigm shift the natural scientist still spoke a language heavily mixed with rhetorical elements and allegorical narration, poetry, the natural medium of myths, fables, and allegories in turn developed an ambition to include scientific theses, and cosmic schemes. This is what happens in Spenser's much disputed cryptic stanza describing the House of Alma. As is well known, Spenser's epic poem is an allegorical work, meaning that each and all of its elements have to be translated from picture language to a plane of abstract meanings. Alma herself is the soul, and her house is the body, a place of harmony and temperance. (The episode takes place in Book Two, which is devoted to the virtue of Temperance.) This allegorical castle is described by Spenser as follows:

The frame thereof seemd partly circulare,
And part triangulare, O worke diuine;
The two the first and last proportions are,
The one imperfect, mortall, foeminine;
Th' other immortall, perfect, masculine,
And twixt them both a quadrate was the base,
Proportioned equally by seven and nine;
Nine was the circle set in heauens place,
All which compacted made a goodly diapase.
(FQ II.ix.22; quoted from Spenser 1980, 251)

This stanza is surrounded by a fairly transparent allegorical narration concerning Goddess Alma's harmonious and self-controlled nature. However, the design of the very house has perplexed readers since it was first written. Some suggest that the description refers simply to the basic proportions and dimensions of the human body; others argue that what we have here is a revelatory word-emblem that refers to the dualism of the macro- and microcosms, the correspondences of the Great Chain of Being, and that, similarly to Dee's monad, it contains mystical number symbolism based on the neoplatonic philosophy. In both cases this symbolism can be boiled down to the contrast of One and Two, referring to this existence and the Other, in terms of a threatening abyss that these mystical cosmograms can bridge in a revelatory way.

The mystical, neoplatonic interpretation was established by Sir Kenelm Digby (1603–1665), probably the best of Spenser's early critics. In 1628

he wrote a letter to Sir Edward Stradling (published in 1643) in which he tried to document what he had stated in another of his treatises:

[Spenser] had a solide and deepe insight in Theologie, Philosophy (especially the Platonike) and the Mathematicall sciences, and in what others depend of these three. [. . .] Tis evident that the Authors intention in this Canto is to describe the bodie of a man inform'd with a rationall soul, and in prosecution of that designe he sets down particularly the severall parts of the one and of the other—as they make one perfect compound.¹

In his detailed analysis Digby spoke about the four elements, the three Paracelsian qualities, the nine angelic hierarchies, the seven planets, concluding that of all God's works Man is the noblest and the most perfect—he is a little world, and himself a god ("O worke diuine!"). Thus Spenser can be found as "a constant disciple of Platoes School" as he speaks about the perfect harmony of the created universe (cf. the phrase "diapase" referring to the eight-scale musical system, the *diapaisson*), demonstrating this harmony in the human microcosm, for "in Nature there is not to be found a more compleat and more exact Concordance of all parts, than that which is betweene the compaction and conjunction of the Body and Soul of Man" (Spenser 1971, 157).

If we compare the two hermeneutical traditions, that is, the one which identifies Alma's House simply with the physical dimensions of the human body and the one which associates it with the Platonic universalism, we see that they are not exclusive to each other. The common denominator between the two concepts is the recognition of certain dialectical opposites in this created world (body/soul, man/cosmos, mutability/eternity); however, they still claim the unity of the whole system. This unity is provided by the unifying plan of the Creator and can be comprehended through the overall present analogies, and correspondences of the universe. As Spenser's contemporary Sir Richard Barckley put into words in his *A Discourse of the Felicitie of Man* (1598),

The great God of Nature hath tyed together all his creations with some meane things that agree and participate with the extremities, and hath composed the intelligible, ethereall, and elementarie world, by indissoluble meanes and boundes [. . .] between brute beastes, and those of a spirituall essence and understanding, which are the Angels, he hath placed man, which combineth heauen and this elementarie world. (quoted by Patrides 1973, 435)

The above description as well as Spenser's stanza naturally call to mind the much discussed concept of the premodern world model about the macro- and microcosms which have been often explained by the metaphors "the scale of nature" or "the Great Chain of Being" (see the introduction of this book).

This metaphorical-allegorical world picture was well known in Elizabethan England and could serve various ideological standpoints. The macrocosm-microcosm analogy could function as a didactic allegory trying to explain the structure of the universe in a simplified model. One should read Henry Peachem's emblem in his *Minerva Brittana* (1610) this way:

Heare what's the reason why a man we call
 A little world? and what the wisest ment
 By this new name? two lights Celestiall
 Are in his head, as in the Element:
 Eke as the wearied Sunne at night is spent,
 So seemeth but the life of man a day,
 At morn hee's borne, at night he flits away.
 [. . .]
 Of Earth, Fire, Water, Man thus framed is,
 Of Elements the threefold Qualities.

(Quoted from Hollander and Kermode 1973;
 cf. Figure 2.6)

In a more complicated approach Sir Walter Raleigh in his *The History of the World* (1614) used a fairly conventional biblical framework when discussing the relationship between man and cosmos:

Man, thus compounded and formed by God, was an abstract or model, or brief story of the universal, in whom God concluded the creation and work of the world, and whom he made the last and most excellent of his creatures, being internally endued with a divine understanding. [. . .] And whereas God created three sorts of living natures, to wit, angelical, rational, and brutal; giving to angels an intellectual, and to beasts a sensual nature, he vouchsafed unto man both the intellectual of angels, the sensitive of beasts, and the proper rational belonging unto man, and therefore saith Gregory Nazianzen: 'Man is the bond and chain which tieth together both natures.' And because in the little frame of man's body there is a representation of the universal, and (by allusion) a kind of participation of all the parts thereof, therefore was man called microcosmos, or the little world. (1.2.5; quoted from Hollander and Kermode 1973, 324–25)

Although Raleigh's text is basically orthodox, we can feel in it a touch of mysticism, reminding us of the Platonic doctrine of *exaltatio*, namely the notion that man can leave his place in the Chain of Being and can try to elevate himself to the supernatural spheres. As I have mentioned above, Ernst Cassirer (1963) considered this notion the greatest intellectual innovation of the Renaissance as opposed to the Middle Ages. I have already analyzed Ficino's views and Pico's oration on this theme, but even in such a popular version of neoplatonism like Castiglione's *The Courtier* (1528), the thesis is clear. Sir Thomas Hoby's translation appeared in 1561 and exercised considerable influence on the poetry of Spenser. A quotation from Book Four:

Think now of the shape of man, which may be called a little world, in whom every parcel of his body is seen to be necessarily framed by art and not by hap, and then the form altogether most beautiful. (Abrams 1986, 1011)

[. . .] Man of nature endowed with reason, placed, as it were, in the middle between these two extremities, may, through his choice inclining to sense or reaching to understanding, come nigh to the covering, sometime of the one, sometime of the other part. (1007)

One of the more learned exponents of this view among Spenser's contemporaries was John Dee. As we have seen, he accepted the neoplatonic view of man's special faculties and flexible nature and also incorporated into his system the possibility of magical operations. In the *Mathematical Preface* Dee described "anthropographie," the study of man's microcosm as one of the highest degrees among the "artes mathematicall":

[Anthropographie] is an Art restored, and of my preferment to your Service. I pray you, thinke of it, as of one of the chief pointes, of Human knowledge. Although it be, but now, first confirmed, with this new name: yet the matter, hath from the beginning, ben in consideration of all perfect Philosophers. Anthropographie is the description of the Number, Measure, Waight, Figure, Situation, and colour of euery diuerse thing, containyd in the perfect body of MAN. [. . .] If the description of the heuenly part of the world, had a peculiar Art, called *Astronomie*: if the description of the earthly Globe hath his peculiar arte, called *Geographie*, if the matching of both hath his peculiar Arte, called *Cosmographie*: which is the description of the whole and universall frame of the world: Why should not the description of Him who is the Lesse World: and from the beginning, called *Microcosmus*, [. . .] who also participateth with Spirites, and Angels: and is made to the Image

and similitude of God: haue his peculiar Art and be called the *Arte of Artes*. (Dee 1975, c.iii)

To strengthen his standpoint, Dee referred to Pythagoras, to Durer's *De symmetriae humani corporis*, to Vitruvius's anthropomorphic theory of architecture, and, last but not least, to Agrippa's *De occulta philosophia*. From his argumentation it is quite clear that he understood the macrocosm-microcosm analogy not merely as a metaphor which explains certain correspondences in nature, but rather as a mystical symbol which in itself contains something of the ultimate essence of the world and its creator.

As we have also seen, to grasp this metaphysical essence, Dee himself constructed his magical-mystical emblem, the hieroglyphic monad. By the early seventeenth-century such magical emblems and diagrams became fairly common in hermetic and alchemical literature throughout the process which—due to the development of printing and book publishing—can be termed as the period of the popularization of secret sciences. The large visual dictionaries of late Renaissance magic, such as the works of Robert Fludd and Athanasius Kircher, could rely on Dee's monad as an important forerunner of their hermetic semiotics.

The previously reviewed examples demonstrate three ways of interpretation of the macrocosm-microcosm analogy: the didactic-conventional, the religious-mystical, and the philosophical-metaphysical. Spenser's description of the House of Alma, no doubt, belongs to the last category. The question, however, remains: how deeply philosophical was it, and how essential was this emblematic image in the context of the poet's art and world picture? To answer this question let me digress to what E. H. Gombrich wrote about the complementary classes of symbolic images, with a special reference to the ontological and epistemological questions of Renaissance iconography.

According to his crucial study (Gombrich 1972, 123–99), there are three sources of images, namely: *experience* (representation of an object), *convention* (representation of an idea—allegory), and *expression* (private symbolism—the artist's conscious or unconscious mind). The first case is simple and unambiguous: the representation is imitation, the copy of something already physically existing—it is nothing other than primary reception, or sensation. The second two classes contain images which are the products of the intellect; they are transformed or transmitted representations of physical and/or mental sensations.

According to their function, these mental images can be ascribed to three traditions. As Gombrich says, "Our attitude toward the image is

bound up with our whole idea about the universe" (125). The three traditions are the following: *didactic* (metaphor, the Aristotelian tradition), *revelative* (symbolic-intuitive, the Platonic tradition), *magical* (powerful esoteric signs, the hermetic tradition).

The didactic metaphor is the *expression* of an idea, the product of intellectual activity. Its function is decorative and entertaining, it has to improve the poverty of the language, and it possesses a certain explanatory, illustrative power in order to make discursive speech clearer. The Platonic tradition, however, attributed a different power to the symbolic image. For the neoplatonist the image was a *revelation* of something higher, that is, a metaphysical truth which could not be expressed by discursive speech. Consequently the image was not considered the product of rational thinking, but of a momentary intuition which all of a sudden could enlighten the observer.

This process is not unlike the technique of the gnostic philosopher who tried to capture Divine Wisdom in visual revelations. Of the gnostic's knowledge Plotinus said, "It must be not thought that in the Intelligible World the gods and the blessed see propositions: everything expressed there is a beautiful image" (*Enneads* 5.8, quoted by Gombrich 1972, 158).²

Spenser himself tried to create such a Platonic-revelatory imagery in his *Four Hymnes*, when describing earthly and heavenly beauty and love. His allegory of Wisdom-Sophia runs as follows:

There in his bosome Sapience doth sit,
The soueraine dearling of the Deity,
Clad like a Queene in royall robes, most fit
For so great powre and peerelesse maiesty.
("An Hymne of Heavenly Beavtie";
Fowre Hymnes, IV. 183–86;
quoted from Spenser 1970, 598)

An extreme case of the revelatory image is the esoteric sign which has magic power. It does not only symbolize the intuitively perceptible truth but it is a *representation* of the idea (deity or demon) itself. This is how the medals of zodiacal decans have healing power in Ficino's *De vita coelitus comparanda*, this is how Faustus can compel Mephistophilis to appear in his magic circle, and this is how Dee and Kelly could call angels by the help of their "great seal." Or as the seventeenth-century popular imagination suggested, they could even raise the dead practicing their abominable art in cemeteries (Figures 9.1 and 9.2).³



FIGURE 9.1 Conjuring the Devil. Frontispiece of Marlowe's *Doctor Faustus* (London, 1620); see <<http://www.perseus.tufts.edu/Texts/faustus.html>>.



FIGURE 9.2 Dee and Kelly conjuring the dead (17th-century broadsheet). Reproduced from Seligmann 1971, 204.

Spenser's description of Alma's House is undoubtedly a symbolic image, in fact a word-emblem, as defined by Peter Daly (1998, 83–113), but the question remains whether it is the expression, the revelation, or the representation of its idea. In my opinion this problem cannot be solved by trying to assume the author's perspective, as neither Spenser's actual readings nor his intellectual preoccupations, even less his authorial intention, can be reconstructed in its entire authenticity from our present-day situation. Gombrich classified symbolic images according to the in-

tention of their creators. But we can approach the problem from the other direction, from the reader's viewpoint. And then we shall ask if Alma's Castle *can be interpreted* as a didactic or rather as a revelatory image; to be more precise, we can ask if the wider context of Spenser's art allows this or that type of interpretation.

I am inclined to say that Alma's Castle is a revelatory word-emblem, under the influence of the hermetic way of thinking and, what is more, is inspired perhaps directly by Dee's monad. Before the actual interpretation, I intend to argue that Spenser's artistic world and what we know about the author's intellectual horizon *do not exclude* the possibility of such a reading. And this is the border not to be crossed, the boundary limiting the ambition of the literary critic. Because every great work of art has such a paradoxical nature that it needs commentary, still no commentary can fully exhaust the work's meaning.

It is a commonplace in English literary history to label Spenser as a neoplatonist,⁴ but scholars also have found more specific and more radical occult elements in his works. Fowler (1964) demonstrated the presence of an esoteric number symbolism throughout *The Faerie Queene*, and Røstvig (1969) used Francesco Giorgi's *De harmonia mundi totius* to interpret the eclogues of *The Shepheards Calender*. Spenser's biography also contains elements which hint at the sources through which he could have developed an interest in the occult arts. His acquaintance with Dee is only indirectly corroborated from the correspondence of Gabriel Harvey,⁵ but his friendship with Sidney is well known, as is known Sidney's various contacts with the Doctor. It has also been suggested that behind the philosophy of the *Areopagus*—among others—the ideas of Dee might be detected (French 1972, 135–59).

Hopper (1940, 966) and Fowler (1964, 265–84) suggested that Alma's House should be read in relation to Dee's hieroglyphic monad. I am ready to join this view, adding that although no direct formal correspondences can be found between the monad and Alma's House, the idea of the anthropomorphic castle can easily be seen as a verbally constructed, concise esoterical image.

Fowler's analysis of Spenser's number symbolism is too complicated, requiring such complex mathematical apparatus that the literary critic becomes sceptical about whether even a *poeta doctus* could afford to handle them while in the process of constructing a large, several thousand line poem. I believe that when interpreting poetry, it is more convenient to look for the framework or reminiscences of certain philosophical ideas than the scientific tenets themselves. I agree with Fowler (and Kenelm Digby) who claim that Spenser was a poet interested in and

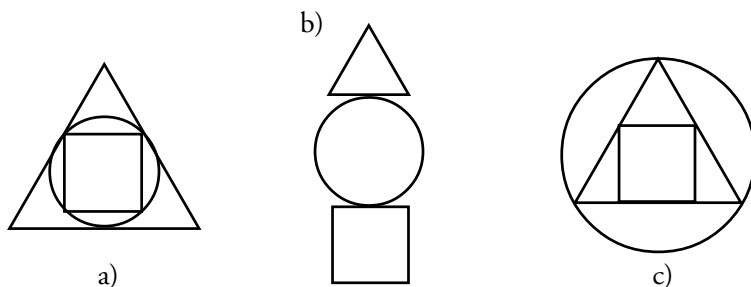
influenced by the hermetic philosophy, but I also think that one should differentiate between the doctrines of a system of thought and the product of artistic creation.

I have found it very instructive that Frances Yates established an intellectual link between the threefold structure of Alma's emblematic house and the threefold world model of Giorgi and Agrippa (1979, 97–98). However, unlike in her usually imaginative cross-interpretations of texts and illustrations, in this case she said: "The actual figure which Spenser is here describing is difficult to determine." Following her path I am going to add to the existing interpretations a few illuminating iconographical parallels (for a more detailed version of this reading, see Szőnyi 1984).

In the 1578 French edition of Giorgi's *Harmonia mundi* one finds an explanatory diagram, showing the three spheres of the world—angelical, celestial, elemental—arranged into three circles. The large circles accommodate smaller circles, of which each further three are separated from each other by altogether four horizontal lines. Thus each world-sphere is associated with the numbers 1, 3 (and 9), and 4—corresponding to the geometric figures of circle, triangle, and square.⁶ One finds similar numerological-geometrical speculations in Charles de Bouelles' already cited work (see, for example, Figure 2.2), an imaginatively illustrated book that was available to English intellectuals and was in Dee's library (R&W 311).

If we try to arrange geometrically Spenser's description—"partly circular, part triangular, twixt them both a quadrat was the base"—the greatest problem is caused by the word *twixt* which, according to *The Oxford Dictionary of English Etymology*, has a double meaning: "between" or "in the midst of two," "in the center of the two." When saying "partly circular, part triangular," Spenser also does not specify which is inside and which is outside. Taking all this into consideration, we can construct at least three different arrangements:

The frame thereof seemed patly circular,
And part triangulare, O worke diuine;
And twixt them both a quadraque was the base . . .



All three figures can be associated with some features of the organic world model (correspondences, analogies, number symbolism) and all three have numerous representations in early modern occult iconography. According to the (a) version the divine mind (triangle = Holy Trinity) embraces the whole of the world which consists of celestial (circle = planets and the Zodiac) and elemental (square = the four elements and qualities) spheres. Their proportions are seven and nine, the former meaning the sum of heavenly and earthly things ($3 + 4$), the latter the multiplication of the Holy Ternary. The House of Temperance thus includes equally the whole universe and the human microcosm because man's body consists of the four elements and the four body liquids (humors). The compound of these constitutes his nature and psychology.

One should also remember the notion that the human organism is neither independent of the workings of nature nor of the cosmos. It depends on the influences of the stars and the planets which transmit the heavenly energies. The human organs are the receptors of those celestial influences and thus can be symbolized by a circle. The triangle may stand for the human intellect, as an image of God. As Augustinus wrote, "Numerus ternarius ad animam pertinet, quaternarius ad corpus." According to Plato there are three souls, the vegetative, the sensitive, and the rational—the same as three persons in the Trinity.

A seventeenth-century engraving from Tobias Schütz's *Harmonia macrocosmi cum microcosmi* enlightens the above. The human figure (microcosm) is standing in a circle of the universe. He is chained to a female figure above him who represents Nature but another chain leads up to the Will of God. The picture is bordered by the portraits of Trismegistus and Paracelsus, associated with the geometrical shapes of quadrat and triangle, also referring to Paracelsus' revolution in changing the four elements for the three essentials.⁷ The four elements and the Paracelsian qualities are represented by a square and a triangle on the title page of a 1582 Basel edition of Paracelsus. These elements are, however encircled by the celestial sphere, thus illustrating arrangement (c) for which we shall see further examples below (see Figure 9.3). The ideology of this diagram is encapsulated in the aphorism: "Omnia ab uno—ad unam omnia."

The (b) reading is a variant of the previous interpretation, except that here the geometrical shapes are not inside each other, rather on top of one another. Thus this arrangement is more analogous to the Great Chain of Being or Giorgi's diagram. Another esoteric visual illustration to this arrangement can be found in a late seventeenth-century edition of Jakob

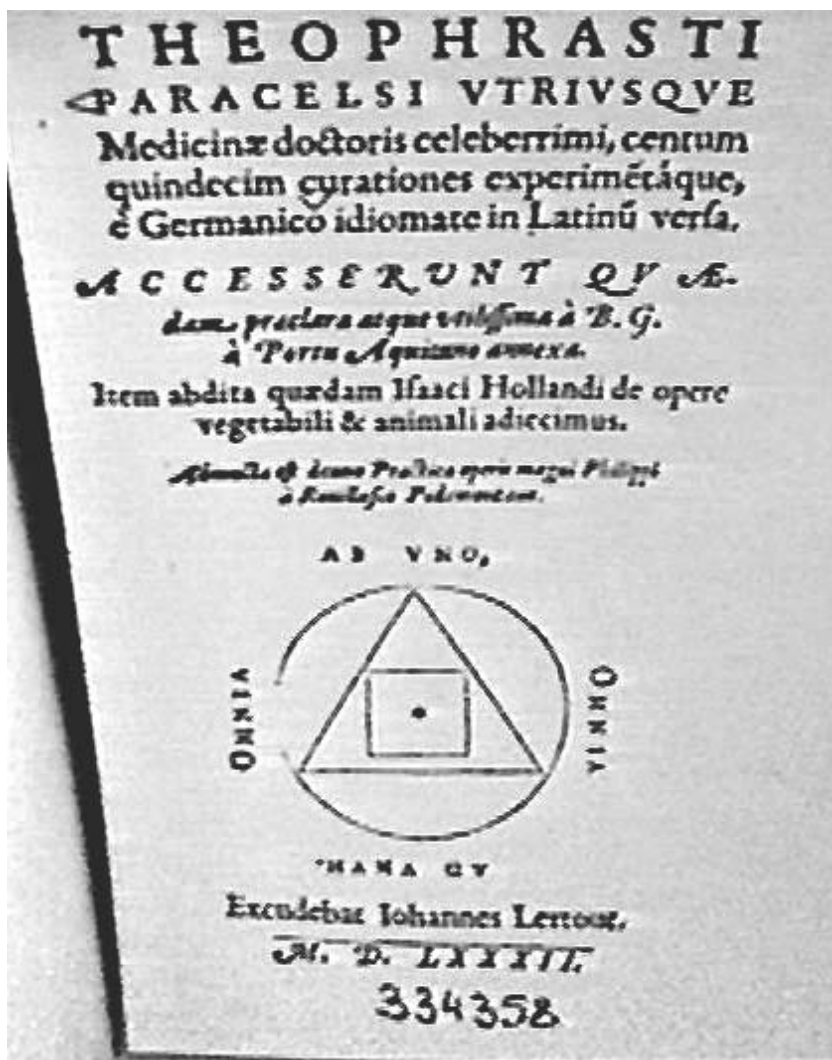


FIGURE 9.3 The four elements and the Paracelsian qualities in a celestial circle. Philippi Aureoli Theophrasti Paracelsi Utriusque Medicinae doctoris celeberrimi, centum quindecim curationes experimentamque... (Basel: Johannes Lertout, 1582). Wrocław University Library, "Na Piasku" [334.358].

Boehme (Figure 9.4). This esoteric emblem is abstract, clear, and compact. Its first level of meaning refers to the alchemical transmutation: Luna and Mercury unite in order to meet in Sol. The basis of the transmutation is the elemental world (quadrat at the bottom of the picture).

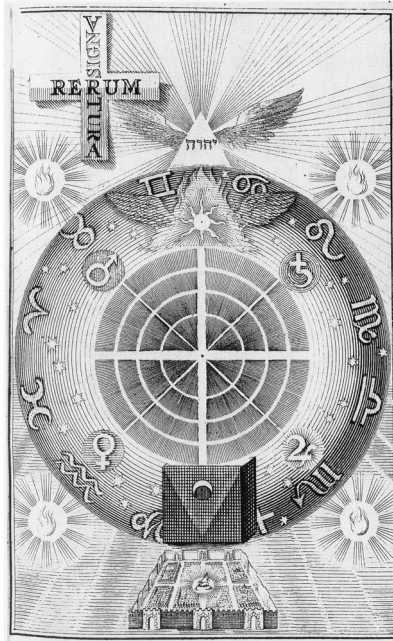


FIGURE 9.4 Jakob Boehme, *Signatura rerum*, title page (Amsterdam, 1682). Herzog August Bibliothek, Wolfenbüttel [K3 Helmst. 8o].

The middle is the sphere of Mercury (a circle divided into eight slices, representing balanced harmony). As Spenser wrote, “all which compacted made a goodly diapase.” The goal of the transmutation is signified by a triangle. Boehme’s diagram at the same time is more than a simple alchemical emblem. The transmutation is taking place in a cosmic framework—instead of the alembic we see the circle of the Zodiac—and there is also a hint of a religious-spiritual layer of meaning. Similar to Dee, Boehme’s illustrator also combined the signs of the cross, of Luna and Sol, deriving “the philosophers’ Mercury” (☿). At the bottom of the picture we see the shape of the heavenly Jerusalem—its shape is a square with twelve gates on its walls, and with the Lamb in the middle. This, and the inscription in the left hand corner—*Signatura rerum*—remind the interpreter that here we deal not only with a natural phenomenon but an occult program in which the purification of nature is identical with the transmutation of the human soul. To put it simply, the goal is the *exaltatio*.⁸

While Boehme’s pictorial vision is fusing naturalistic and abstract elements into a symbolic whole, an interesting diagram of Charles de

Bouelles offers a pure and curious geometric scheme to relate square, circle, and triangle to the human intellect. In his *De intellectu* one finds a small figure in which a square embraces two symmetrical semicircles, while the diagonals of the quadrat also constitute four triangles. The inscriptions in the two halves designated by the semicircles point to “Mundus” and “Intellectus,” suggesting the unity of the two, in harmony with the sense of Spenser’s poem (Figure 9.5).⁹

The (c) interpretation is suggested by Kenelm Digby’s reading. According to him,

Mans soul is a circle, whose circumference is limited by the true center of it, which is onely God. [. . .] By the Triangular Figure he very aptly designs the body: as for the Circle is of all other figures the most perfect and most capatious: so the Triangle is the most imperfect, and includes least space. It is the first and lowest of all figures. [. . .] Mans Body hath all the properties of imperfect matter. And—as the feminine sex is imperfect and receives perfection from the masculine: so doth the Body from the Soul, which to it is in lieu of a male. (quoted in Spenser 1971, 152–55)

Here Digby alludes to the lines “The one imperfect, mortall, foeminine; / Th’ other immortall, perfect, masculine,” and according to his interpretation the perfect soul contains the imperfect body which consists of the four elements. In the occult-esoterical tradition we can easily find iconographical representations of this arrangement, too. While the former two

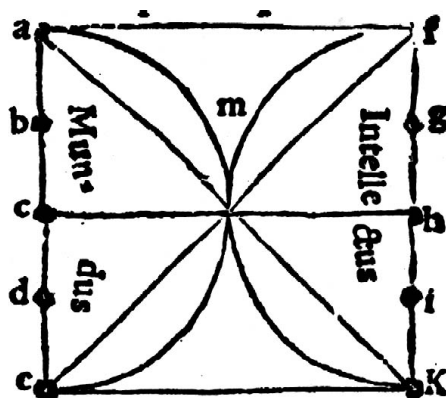


FIGURE 9.5 Mundus and Intellectus in Charles de Bouelles’ symbolic geometry. *Liber de intellectu* (Paris, 1510), 86^v. Herzog August Bibliothek, Wolfenbüttel [E 391 Helmst 2o].

have a kinship primarily with hermetic cosmologies, the last is related to alchemical discourse.

According to this, the geometrical bodies placed in each other represent a development from chaos to perfection (square—triangle—circle). Such a diagram can be found in Samuel Norton's *Mercurius redivivus* (first edition 1630; cf. Figure 9.6). The drawing shows the Tree of Life with a venomous toad among the roots while at the top of the tree, among red and white roses, there is a crown, a symbol of unity. Alongside the circles and triangles we find triples significant for both alchemy and spiritual transmutation: white—black—red, Jupiter—Mars—Venus, water—earth—fire, spirit—soul—body, heaven—sun—male, earth—moon—female. In the square there are Mercury and Anthropos—both of them are seeking purification, and transmutation by the help of Christ.

One of the most interesting variants of arrangement (c) can be found in Michael Maier's *Atalanta fugiens*. This most famous alchemical emblem book was designed by such a German scholar-mystic who at one time had also been Rudolf II's physician and later on became instrumental



FIGURE 9.6 Samuel Norton, *Mercurius redivivus*. In *Dreyfaches Hermetisches Kleeblatt, vigilantem de Monte Cubiti* (Nürnberg, 1667), 354. Herzog August Bibliothek, Wolfenbüttel [Xfilm 1:568].

in the development of Rosicrucian literature (Figure 9.7). On the picture an alchemist is shown in the posture of a *geometer* who is constructing a diagram of transmutation in accordance with the motto:

Make a circle from a man and a woman, out of this a square, out of this a triangle.

Make a circle, and you will have the Philosophers' Stone.

(Emblem 21; translated by H. M. E. de Jong; from de Jong 1969, 166)

As it can be seen, the adept is already completing the final, outer circle. The last line of the attached epigram underlines the significance of the project: "If such a great thing is not immediately clear in your mind / Then know, that you will understand everything, if you understand the theory of Geometry" (de Jong 1969, 167). One cannot help immediately recalling Dee's *Mathematicall Praeface*:

There is (gentle Reader) nothing (the word of God onely set apart) which so much beautifieth and adorneth the soule and minde of man, as doth the knowledge of good artes and sciences: as the knowledge of naturall and moral Philosophie. [. . .] Many other artes also there are

Fac ex mare & fœmina circulum, inde quadrangulum, hinc triangulum, fac circulum & habebis lap. Philosophorum.



EPIGRAMMA XXI.

Fœmina mâsque unus fiant tibi circulus, ex quo
Surgat, habens aequum forma quadrata latas.
Hinc Trigonum ducas, omni qui parte rotundam
In spheram redeat: Tum LAPIS ortus erit.
Sive tanta tua non mox venit obvia menti,
Dogma Geometrae capis, amne scies,

FIGURE 9.7 Alchemy and geometry. Michael Maier, *Atalanta fugiens* (Oppenheim, 1618), 93. Herzog August Bibliothek, Wolfenbüttel [196 Quod (1)].

which beautifie the minde of man: but of all other none do more garnishe & beautifie it, then those artes which are called Mathematicall. Unto the knowledge of which no man can attaine, without the perfecte knowledge and instruction of the principles, groundes, and Elementes of Geometrie. . . . (Dee 1570, ¶.ii)

Maier's emblem has been interpreted by many. Jung primarily analyzed its alchemical contents (1980, 126), while Heninger pointed out its cosmic significance (1977, 189–90). According to the latter the geometric transmutation reflects the harmony as well as the tension between idea and realization. The same dichotomy was expressed by Robert Fludd, too. On his esoteric diagram the two circles and the inserted triangle between them represents on the one hand how God contains the idea of the world and on the other the perfect, harmonious relationship between God and the world (Figure 9.8).

The basis of all these concepts and, furthermore, that of the whole occult world picture, was a Platonic dualism postulating a divide between the perfect, eternal ideas and the changing, mutable material realm. According to the platonists, humans live in a world which is always in the process of becoming something; still it has no absolute existence. In this constant change the program of *exaltatio* could provide some fair prospect. I cannot describe this perspective better than Heninger has already done:

Nevertheless, this constant change can itself be a source of hope. Perhaps it conceals a pattern, a cosmic scheme, a sacred plan, and the constant change is the efficient means whereby the divine will is realized. Perhaps the objects of this world are arranged hierarchically and

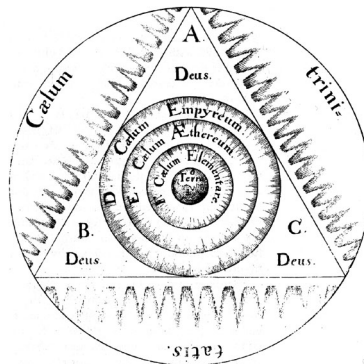


FIGURE 9.8 The idea of the world in God. Robert Fludd, *Utriusque cosmi . . . historia* (Oppenheim, 1617–1619), 1:20. Somogyi Library, Szeged [E.d. 1049].

aspire to the perfection of the ideas from which they receive their forms, so that by change the lower transmute toward the higher. There is even the optimistic hope that man, placed midway on the *scala intellectualis*, will ascend to consort with superior creatures, with saints and angels, rather than descending to grovel with beasts, and he will fulfill the claim of Genesis that he is created in the image of the deity.” (1977, 190–91)

This hope nurtured the idea of the Great Chain of Being and the sacred narrative of the Genesis gave a goal to humankind, which had always been among the thoughts of mystical philosophers and which became openly searched for from the time of the Renaissance. This was the program that inspired Spenser to compose the poetical Alma's House and this urged Doctor Dee to fashion the hieroglyphic monad.

From this perspective it becomes negligible if we read Alma's House according to the (a), (b), or (c) variants. More important will be, however, to realize that the poet was bound neither by the disciplinary rigor of philosophers nor by the logic of rational and discursive thinking. In his artistic freedom he could most efficiently express the paradox nature of dualism, the dichotomy in unity which is most manifest in the nature of man. Let us remember that the Canto describing Alma's House begins with the following lines:

Of all Gods workes, which do this world adorne,
 There is no one more faire and excellent,
 Then mans body both for powre and forme,
 Whiles it is kept in sober gouernment;
 But none then it, more fowle and indecent,
 Distempered through misrule and passions bace:
 It growes a Monster, and incontinent
 Doth loose his dignitie and natiue grace.
 Behold, who list, both one and other in this place.
 (FQ II.ix.1)

This recognition drives the monumental engine of *The Faerie Queene*, from the first lines to the *Mutability Cantos*. I would argue that this poetical strength and insight keeps the poem among the greatly appealing treasures of our culture even today. We still value and *use* this poem in spite of the fact that its ideological basis has been eroded while the pedant or “enthusiastic” exponents of this ideology—the doctors and philosophers—have also been forgotten or, at best, reduced to the subject matter of doctoral dissertations written on “strangely neglected topics.”¹⁰

John Dee seems to be a spectacular exception. Although his works, one by one, have been disproved of being cornerstones of early modern science or intellectual history, his personality, his thought, and his visions continue to invite scholarly interpretations and artistic deliberations. It seems that his meticulous and painstaking self-fashioning has been so successful that it has much outlived the person whose advancement it was to serve.



I hope to have convincingly shown that cultural symbolization inextricably intertwined with the occult philosophy not only until the time of the Scientific Revolution but that it still keeps on to being active. I also hope that John Dee has well served to demonstrate the workings of intellectual syncretism so characteristic for the epistemological techniques of many early modern Europeans. Since these techniques have not disappeared even after the Cartesian turn, we ought to examine the history of esoterism with the best scholarly means at our disposal.

At the conclusion of this book, I remind my reader once again that while until recently, magically-minded intellectuals like John Dee were examined from the perspective of science history, today we should rather be inclined to assess them in their own right, as representatives of an integral and alternative system of thought. Such an approach to Renaissance magic (and also to modern occultism) may hopefully yield an ever more refined understanding.

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Notes

1. PRINCIPLES AND DEMARCATATIONS

1. David Fenton was kind enough to supply me with the following list of contemporary works featuring John Dee the Magus: Simon Rees's *The Devil's Looking Glass* (1985); Ian Sinclair's parapsychological guidebook to London *Lights Out for Territory: Nine Excursions in the Secret History of London* (1997); Stephen Lowe's play *The Alchemical Wedding*; the opera by John Harle and David Pountney *Angel Magick*; Hana Maria Pravda's filmscript and Derek Jarman's films (*Angelic Conversations*, *Jubilee*) as well as many of Jarman's paintings.

2. Cf. the historiographical summary in Malcolm B. Hamilton, *The Sociology of Religion: Theoretical and Comparative Perspectives* (London: Routledge, 1994), chapter 2.

3. Among the various trends of postmodern critique against historicism in cultural and literary theory, I have been influenced by the early Foucault, primarily *The Order of Things: An Archeology of the Human Sciences* (New York: Vintage, 1973); Clifford Geertz's interpretive anthropology in *The Interpretation of Cultures* (New York: Basic Books, 1973) and *Local Knowledge* (New York: Basic Books, 1983); and Hayden White's highly challenging approach to the literary-rhetorical engines of historical discourse in *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (Baltimore: Johns Hopkins University Press, 1973), *Tropics of Discourse: Essays in Cultural Criticism* (Baltimore: Johns Hopkins, 1978), and *The Content of the Form* (Baltimore: Johns Hopkins, 1987). Beyond these works, a few influential contributions in literary criticism should be mentioned, such as Frank Lentricchia's *After the New Criticism* and Stephen Greenblatt's *Renaissance Self-Fashioning* (both by the University of Chicago Press, 1980). These works sharpened my attention to follow the debate about new historicism over the past fifteen years, and what I found problematic in this "subjective materialist" approach (as I call it) to the theory of interpretation, I tried to correct from the works of the new hermeneuticists (Gadamer, Ricoeur, Jauss, Iser). No matter how deeply influenced I have become by post-structuralism, I am still deeply indebted to the great generation of intellectual and art historians who belonged to the Warburg school, such as Gombrich, Kristeller, Panofsky, Walker, Wind, and Frances Yates. Works representing different approaches in the history of science will be referred to at appropriate points of my discussion.

4. Here I cannot resist the temptation—following the footsteps of Clulee (1988) and Sherman (1995)—to summarize the historiography of Dee studies, as I see it. As for

the Doctor's biography, see the concise and accurate "Annals" in Roberts and Watson 1990, 77–78. Recently Edward Fenton (in Dee 1998) has offered an ordered selection of Dee's diaries with comments which also provide a full account of Dee's life, though only from 1577. Less comprehensive but detailed surveys about the various parts of his career can be found in the significant body of scholarly literature dealing with diverse aspects of his work.

5. See the so-called hermeticism debate. Pro Yates: Burke 1974; Copenhaver 1978; Debus 1978; Metaxopulos 1982; Tannier 1984. Against Yates: Garin 1977; McGurie 1977; Rosen 1970; Rossi 1975; Schmitt 1978; Trinkaus 1970; Vickers 1979; Vickers 1984 [Introduction]; Westman 1977. Particularly balanced later views: Clulee 1988, 128–29; Copenhaver 1990; Curry 1985; and, most recently, Hanegraaff 2001.

6. The medieval contexts have recently been explored by Stephen Clucas in his articles mapping Dee's interest in the manuscript literature of the Solomonic art (1998; 200?).

7. A typical example of this sort of argumentation can be found in J. L. Heilbronn's introductory essay to the *Propaedeumata Aphoristica* (Dee 1978, 12). Lynn Thorndike's opinion is exceptional for the period of its composition: "[Dee's] attempted experiments with angels were in accord with his attributing greater operations to soul than body and with his semi-spiritual view of nature" (1924–1958, 6: 392).

8. Cf. the essays in the following recent collections: Bergier 1988; Buck 1992; Lindberg and Westman 1990; Merkel and Debus 1988; Neusner 1989; Porter and Teich 1992.

9. Raman Selden, *A Reader's Guide to Contemporary Literary Theory* (Lexington: The University Press of Kentucky, 1985), 4–5.

10. I must add that many colleagues were in fact sympathetic to my personal dilemmas concerning methodology and doctrines. For example, Richard Helgerson and Michael O'Connell at the Huntington Library greatly helped me to reorientate myself among the changing issues of American cultural and literary theory.

11. Norman Rabkin, *Shakespeare and the Problem of Meaning* (Chicago: University of Chicago Press, 1981), 1.

2. MYSTICISM, OCCULTISM, MAGIC EXALTATION

1. Cf. Hankiss 1998. As is well known, it was Ernst Cassirer who first launched an extensive study of these symbolic systems (*The Philosophy of Symbolic Forms*, 1996 [1953]).

2. An interesting, inspired account of the loss of Eden and man's ambition for self-deification is *Das verlorene Paradies* by Edgar Dacqué (München and Berlin: Oldenbourg, 1940). Among the more scholarly books I have used with profit for understanding this mytho-psychic phenomenon and its cultural sublimation, I should mention here Frick 1973; Trinkaus 1970; and Wind 1968.

3. *Phaedo* 69d. I am quoting Wind's wording here (1968, 4) as opposed to Hugh Tredennick's translation in Plato 1963, 52.

4. Porphyry, *Life of Plotinus*, 10 (quoted in Wind 1968, 5).
5. Cf. Jurii Lotman, *Universe of the Mind: A Semiotic Theory of Culture* (London: Tauris, 1990). A post-structuralist reception of Lotman has been offered by Attila Kiss in *The Semiotics of Revenge. Subjectivity and Abjection in English Renaissance Tragedy* (Szeged: JATEPress, 1995, Papers in English and American Studies 5).
6. *Comment. in Somnium Scipionis*, I, 14, 15. See a detailed analysis in Lovejoy 1960, 63. An English publication of the text is found in Macrobius, *Commentary on the Dream of Scipio*, tr. and intr. William Harris Stahl (New York: Columbia University Press, 1966, 1990, Records of Civilization 48).
7. Cf. *Enneads* 3.2–3, 4.8, 5.2, 6.6, and Aristotle's *Metaphysics*, esp. Books 7 and 12 on matter, essence, and cosmos.
8. Heninger's anthology *The Cosmographical Glass* (1977) is a beautifully illustrated, useful primer to monitor this evolution of visual imagination.
9. References to Roberts and Watson's catalogue (1990) will appear in the following format throughout this volume: R&W 311, 583, 689, 871, 2031, B227, B302. Dee's copy of the 1510 edition of *De intellectu* is R&W 311. On Bouelles see Thorndike 1923–1958, 6:38–43.
10. Ficino, *De christiana religione*, chapter 14 (in Ficino 1576, 19). I am quoting Yates's translation (1964, 119). See also Sears Jayne's commentary on Ficino's sources, pointing out the roots of his argumentation in Aquinas and other medieval authorities (Jayne 1985, 5–7).
11. Vickers (1984) is a useful anthology of essays treating these developments. It should be noted, however, that the editor's own study in this volume—"Analogy Versus Identity: The Rejection of Occult Symbolism, 1580–1680"—argues for an oversimplified typology and has been criticised by post-structuralist intellectual historians.
12. A classical critical edition of the *Tabula smaragdina* is Ruska 1926. I am quoting the text from its sixteenth century English translation: Bacon 1992, 16.
13. *De mundi sphaera, sive cosmographia* (Paris: Vascosanus, 1555), 2r. Dee in fact had three copies of this book: R&W 66, 326, B305a.
14. Detailed analyses of this diagram can be found in Godwin 1979a, 46, and Heninger 1977, 152. For further readings on the micro/macrocosm theory, see Corvin-Krasinski 1960; Garin 1983, 49–56; Hall 1972, 55–69; Müller-Jahncke 1985, 135–44; Schipperges 1962.
15. *Thesaurus linguae latinae. Editus iussu et auctoritate consilii ab academiis societatibusque diversarum nationum electi*. Leipzig: Teubner, 1931–1953 (9 Vols.), 5: col. 1156–57 ("*exaltatio, -onis ab exaltare*").
16. I am citing the following Bible editions: Vulgata 1983 and KJV 1994.
17. As appears in English in British Library MS Sloane 3641, fol. 8. Edited for the web by Adam Maclean, <www.levity.com/alcemy/maryprof.html>. Latin and German versions can be found in the *Auriferae artis* (1572); Arnaldus de Villa Nova's *Opus aureum* (1604); and in the sixth volume of the *Theatrum chemicum* (1661).

18. "Ripley's Treatise of Mercury and the Philosopher's Stone" in *Aurifontina Chymica: or, a collection of fourteen small treatises concerning the first matter of philosophers* . . . (London, 1680), edited by Adam Maclean <www.levity.com/alchemy/ripmerc.html>.

3. THE SOURCES OF RENAISSANCE MAGIC

1. Cambridge, Trinity College, MS 0.4.20; Oxford, Bodleian, MS Ashmole 1142 fols. 1–74. See the List of References for Dee 1583 and 1990.

2. See, for example, Yates 1969, 11: "If the catalogue were published with a good subject index, scholars would be able to know at a glance what Dee had on subjects which interested him." This wish was fulfilled by Roberts and Watson (cf. Dee 1990) with not only a good subject index but also a straightforward numbering of the inventory which makes references to Dee's library plain and easy.

3. One of the most accurate descriptions of this cultural evolution was offered by Paul Oskar Kristeller (1956; 1961). See also, among other works, Gilmore 1952; Vasoli 1968; 1976; 1996; Rabil (ed.) 1988; Klaniczay, Kushner, and Stegmann (eds.) 1988.

4. Arnaldo Della Torre, *Storia dell'Accademia Platonica di Firenze* (Firenze, 1902); P. O. Kristeller, "Lay Religious Traditions and Florentine Neoplatonism," in Kristeller 1956, 99–122; August Buck, "Die humanistischen Akademien in Italien" in Fritz Hartmann and Rudolf Vierhaus (eds.), *Der Akademiegedanke im 17. und 18. Jahrhundert* (Brehmen-Wolfenbüttel: Jacobi Verlag, 1977); Michele Maylender, *Storia delle Accademie d'Italia*, 5 vols., 1926–1930 (Bologna: Arnaldo Forni, 1977); Cesare Vasoli, "Cultura e 'mitologia' nel principato (considerazioni sulla 'Accademia fiorentina')" in Vasoli 1980.

5. Ficino 1576, 1537; quoted among others by Yates 1964, 13.

6. Although the Yates thesis was grounded in the Bruno book, she summarized her views in a condensed and programmatic essay in which she openly established the causal relationship between magic and the Scientific Revolution ("The Hermetic Tradition in Renaissance Science," 1968). She planned to document this relationship in her book on the Rosicrucian Enlightenment (1972), while in her last book she once again restated her concepts in relation to some specific motifs of English Renaissance cultural history (*The Occult Philosophy in the Elizabethan Age*, 1979).

7. Lactantius, *Div. inst.* (I.vi, II.xv, IV.iv, IV.ix); Augustinus, *De civ. Dei* (VIII.xxiii, XVIII.xxix); Yates 1964, who in chapter 1 reviews the various opinions of early Christian writers on the hermetic texts; cf. also Copenhagen 1992 (xliii–xlvi).

8. Cf. James M. Robinson (ed.), *The Nag Hammadi Library in English* (San Francisco: Harper and Row, 1988); Jean-Pierre Mahé, *Hermès en haute-Egypte*, Vol. 1: *Les Textes Hermétiques de Nag Hammadi et leurs parallèles Grecs et Latins*; Vol. 2: *Le Fragment du Discours parfait et les Définitions Hermétiques Arméniennes* (Québec: Presses de l'Université Laval, 1978–1982, Bibliothèque Copte de Nag Hammadi 3, 7). The Hungarian Egyptologist, László Kákósy has also contributed important clues to the relation of hermeticism and Egypt, as testified by the Nag Hammadi lore. See Kákósy, "Gnosis und ägyptische Religion," in *Le origini dell' gnosticismo* (Leiden: Brill, 1967), 238–47, and his monograph: *Fény és kósz. A kopt gnóosztikus kódexek* (Budapest: Gondolat, 1984).

9. Cf. Thorndike 1923–1958, 2:214–29.
10. Cf. Copenhaver 1992, lxvii. See also Thorndike 1923–1958, 219, 221; Emma J. and Ludwig Edelstein, *Asclepius: A Collection and Interpretation of the Testimonies* (Baltimore: Johns Hopkins University Press, 1945); Loris Sturlese, “Saints et magiciens: Albert le Grand en face d’Hermès Trismégiste,” *Archives de philosophie* 43 (1980): 615–34; and various chapters in Peter Dronke, ed., *A History of Twelfth-Century Philosophy* (Cambridge: Cambridge University Press, 1988).
11. Scott 1924–1936, 1:51–81; see also Nock 1945–1954, 2:275–95; Festugière 1950–1954, 2:18–27; Copenhaver 1992, 213–14.
12. On the magic of the *Asclepius*, and especially sections 23–24 and 37–38, see Grese 1988, 48 ff. and Josef Kroll, *Die Lehren des Hermes Trismegistus* (Münster: Universitätsverlag, 1913; 1928).
13. On the Renaissance myths of the Golden Age and their relationship with the culture of early modern England, see Levin 1969 and Mebane 1989.
14. *Isaaci Casauboni . . . Exercitationes XVI. Ad Cardinalis Baronii Prolegomena in Annales*, London, 1614. The sections referring to the *Hermetica* are *Exercit. I.10* (pp. 70 ff.). Of Casaubon’s opinion on Hermes, see Grafton 1983.
15. He had Ficino’s “Anthologia esoterica” in an 1516 Venice edition (R&W, 256) which contained the *Asclepius* and the first fourteen treatises of the *Corpus hermeticum* under the collective title, *Poemander*. He also had a Greek manuscript of the *Corpus hermeticum* (R&W, DM20) which is now in the Landesbibliothek Kassel (2° MS Chem. I.), bearing Dee’s signature from 1567 and his extensive marginalias. Furthermore, he possessed an 1500 Paris edition (B&W, 1282), a hitherto unidentified edition, possibly the 1505 Estienne edition with Lazzarelli’s *Crater hermetis* (see Roberts and Watson 1990, 99) and the 1554 Greco-Latin Turnebus editio (R&W, 388).
16. Cf. Allen 1984, and 1994; Copenhaver 1988, and 1990.
17. One has to begin again with Ficino’s *Anthologia esoterica* which offered a selection of Plotinus, Porphyry, Iamblichus, Proclus, Psellus, and Synesius. Apart from this valuable collection, Dee had Ficino’s edition of Plotinus in a 1540 publication (R&W, 108). He also had Iamblichus (R&W, 410, B177) and many volumes with the works of Porphyry and Proclus (cf. the index in Roberts and Watson 1990, 224).
18. Cf., for example, Plato, *Republic* 365a, 366a, 378a; *Meno* 99c–d; *Timaeus* 71c–72d; and Plotinus, *Enneads*, II.9.14.
19. On Ficino’s self-declared and actual indebtedness to Plotinus in *De vita* see Kaske’s “Introduction” in Ficino 1989, 25 ff. See also Copenhaver 1988, 80–84.
20. On Plotinus’ relation to magic see Armstrong 1995, 207–10; also Dodds 1951, Appendix 2; P. Merlan, “Plotinus and Magic,” *Isis* 44 (1953): 341–38; and A. H. Armstrong, “Was Plotinus a Magician?” *Phronesis* 1.1 (1955): 73–79. On Porphyry’s *Life*, see R. Harder, “Zur Biographie Plotins,” in Harder, *Kleine Schriften* (Munich: Beck, 1960), 275–95.
21. A. C. Lloyd quotes Bidez’s *La vie de l’Emperor Julien* (Paris, 1930), p.2., in Armstrong 1995, 277.

22. Thomas Taylor's translation in Ronan's edition (Iamblichus 1989), 62.
23. Brussels: Maurice Lambertin, 1928, 139–51 [text: 148–51].
24. Copenhaver collated two printed editions (Ficino, *Index eorum* . . . Venice, 1497, and the 1576 Basel *Opera*) and two manuscripts (Laurentianus Plut. 82.15, and Laurentianus Stroz. 97). See Copenhaver 1988, 103.
25. In Iamblichus 1989, 150. The text is based on É. des Places' edition, *Oracles Chaldaïques* (Paris: Les Belles Lettres, 1971), 219.14–220.32.
26. Ficino's attachment to this theme will be discussed later. For the relationship between Ficino and Proclus' locus, see Copenhaver 1988, 95 n. 8–9.
27. One should note that Iamblichus' other English translator, Alexander Wilder, renders the phrase "Hermaic opinions" as "Hermetic doctrines."
28. A recent exhibition in Florence, *Marsilio Ficino e il ritorno di Ermete Trismegisto* has once again reconfirmed the great effect of Hermes Trismegistus on Ficino's thought. See the scholarly publication of the catalogue, Gentile and Gilly (eds.) 2001.
29. Originally published as *Index eorum quae hoc in libro habentur. Iamblichus de mysteriis* . . . (Venice, 1497, and subsequent editions), cf. Kristeller 1937–1945, cxxxiv–v.
30. Chronologically listing some of those authors: Dee possessed Isidore of Seville's *De natura rerum* (R&W M94a) and *Etymologiae* (R&W 1375); Rabanus Maurus' *De natura* and *De mystica* (R&W 231); John of Salisbury (R&W 1269); William of Auvergne, *Opera* (R&W 219); a long list of works by Albertus Magnus, e.g. *De divinatione* (R&W M117e), *Summa naturalium* (R&W 183, B193, M155) and the pseudo-Albertian *Magia naturalis et vera*; many works by Thomas Aquinas (R&W 92, 1272, 1421, B279, M6, etc.) and Roger Bacon (see note 31 below); the *Conciliator controversiarum* by Pietro d'Abano (R&W 81); Robert Holcot's *Questiones* . . . (R&W M78); *De imagine mundi* by Pierre d'Ailly (R&W 272); and, last but not least, Jean Gerson's *De probationes spirituum*, including his famous treatise "De artibus magicis ac magorum maleficiis" (R&W 1553, B162).
31. Since up to the late sixteenth century there were few printed editions of Bacon, Dee mostly possessed manuscripts. Among others were his *Annotationes super Aristotelem de secretis secretorum* (R&W M56), *De commendacione utilitatis astronomiae* (R&W CM36w), *Breve breviarium & De pincipiis naturae* (R&W DM166), *Opus maius* (R&W M149), and *De speculis comburentibus* (R&W BM31), but he had in print Bacon's *De secretis operibus artis et naturae* (Paris, 1542; R&W 616) and the pseudo-Baconian *Speculum alchimiae* (Nurnberg, 1541; R&W 1433).
32. On Joachim and the Reformation, see Reeves 1976 and Williams 1980.
33. I primarily mean Kieckhefer's own books, *Magic in the Middle Ages* (1989) and *Forbidden Rites* (1997). Cf. furthermore the recent collection of essays on medieval divinatory literature (*Conjuring Spirits. Texts and Traditions of Medieval Ritual Magic*, ed. Claire Fanger, 1998) which also features an essay by Kieckhefer. Here I would like to mention some PhD theses by a new generation of young scholars who have devoted themselves to various aspects and classifications of medieval magic and most probably will rewrite its history quite radically: Frank Klaassen has completed an extensive study on English magical manuscripts between 1300 and 1600; Sophie Page has studied magic at St. Augustine's Canterbury in the late Middle Ages and Benedek Láng has surveyed the

diffusion of magical literature in East-Central Europe. A common and notable feature of these investigations is that they turn their attention toward the pragmatics of magic, that is the use and readership of magical texts in the Middle Ages.

34. Clucas 200?, n. 164. The manuscript is Sloane 313, a fourteenth-century copy of the *Liber Juratus*, here attributed to Honorius Magister Thebarum (R&W DM70). Roberts and Watson have identified Dee's handwriting in the manuscript and they have also found an inscription, stating that the text had been in the possession of Ben Jonson, too.

35. There has been a continuous scholarly debate about the use of the term *popular*. By employing the term *underground*, I refer to a mixed register of culture which was practiced by intellectuals, often *déclassée*, expelled clerics, and rebel scholars who were not content with dealing only with canonical materials and often became attracted to ideas and practices of spurious origin. Cf. Kieckheffer's expression, "clerical underworld" (1989, 151ff.), or William Eamon who speaks about an "intellectual proletariat" in his *Science and the Secrets of Nature: Books of Secrets in Medieval and Early Modern Culture* (Princeton: Princeton University Press, 1994), 69.

36. Thorndike 1923–1958, 2:220f. The greatest recent project to trace the survival of Hermes in the Middle Ages is Polo Lucentini and Vittoria Perrone Compagni's *I testi e i codici di Ermete nel Medioevo* (Florence: Polistampa, 2001). See also Lucentini, "L'Ermesismo magico nel sec. XIII," in *Sic itur ad astra: Studien zur mittelalterlichen, insbesondere arabischen, Wissenschaftsgeschichte. Festschrift für Paul Kunitzsch zum 70. Geburtstag* (eds. Menso Folkerts and Richard Lorch, Wiesbaden: Harrassowitz Verlag, 2000), 409–450; and Antonella Sannio, "Ermete, mago e alchimista nelle biblioteche di Guilelmo d'Alvernia e Ruggero Bacone," *Studi medievali* 4.1 (2000): 151–209. On William of Auvergne's distinctions see also Steven P. Marrone, "William of Auvergne on Magic in Natural Philosophy and Theology," in Jan A. Aertsen, Andreas Speer (eds.), *Was ist Philosophie im Mittelalter?* (Berlin, New York: de Gruyter, 1998, *Miscellanea mediaeval* 26), 741–8; and on the *Speculum astronomiae* (attributed to Albertus Magnus) see the critical edition of Paola Zambelli: *The Speculum Astronomiae and Its Enigma: Astrology, Theology, and Science in Albertus Magnus and his Contemporaries* (Boston: Kluwer, 1992). This whole complex intellectual historical development (and its historiography) is usefully summarized in Benedek Láng's Ph.D. dissertation: *Readers of Magic Texts and Handbooks in Central Europe (15th Century)* (Budapest: Central European University, 2003), Chapter One.

37. Sloane 313, late fourteenth century, quoted by Thorndike 1923–1958, 2: 281, 285.

38. See David Pingree's suggestions about the composite nature of magic in the *Picatrix* (1980, 1–15; also 1981 and 1986) and Nicholas Clulee's discussion (1988, 130–32).

39. The most important codices are as follows: CORPUS HERMETICUM: Laurentianus 71, 33 (14th c.); Parisinus Graec. 1220 (mid-14th c.); Vaticanus Graec. 237 (14th c.); Bodley 3388 (15th c.); ASCLEPIUS: Bruxellensis 10054 (early 11th c.); Monacensis 621 (12th c.); Vaticanus 3385 (12th c.). A full list and description can be found in Scott 1924, 1:20–22, 49–50.

40. The original Arabic text with a German translation was published by Ritter and Plessner 1962; the Latin by Compagni 1975, then by Pingree 1986. Surviving manuscripts

are: Paris, Bibliothèque Nationale (MS Par.lat. 10272, 15th c.); Biblioteca Nazionale, Firenze (Magl. XX, 20, dated 1536); British Museum (Sloane 1305, 17th c.). The manuscripts are described by Thorndike 1924–1958, 2:822–24. Some important studies on the *Picatrix*: include Pingree 1980, 1981 and 1986; Clulee 1988, 130–32; Garin 1983, 46–55; Müller-Jahncke 1985, 31, 51; Yates 1964, 49–57, 70–82.

41. Cf. Ritter and Plessner's edition (1962). The cited passage is my translation.

42. Quoted by Yates 1964, 52–53 (from the British Library manuscript [Sloane 1305, 52rff.]).

43. In the Arabic text the name of the city is al-Ašmūnain (Ritter and Plessner 1962, 254–55). For commentaries on this passage, see Garin 1983, 52; Yates 1964, 54.

4. FLORENTINE NEOPLATONISM AND CHRISTIAN MAGIC

1. On Ficino's neoplatonism, cf. the following basic works: Ficino 1985 (introduction by Searse Jayne); Ficino 1989 (introduction by Carol V. Kaske and John R. Clark.); Allen 1984; Copenhaver 1988a, 274–85; Dress 1929; Garin 1961; Kristeller 1943; Kuczyńska 1970; Marcel 1958 and 1964–1970; Saitta 1954; Schmidt-Biggemann 1998, 408–16.

2. Cf. Ficino 1576, 530–73. The best authoritative edition is Ficino 1989. On the history of the publication and reception of *De vita*, see Kristeller 1937, 1:ixiv–ixvi. Discussions of Ficino's astral magic can be found in Bullard 1990; Copenhaver 1988a, 274–85; Kaske 1982; Moore 1982; Tarabochia-Canavero 1977 and 1997; Zambelli 1972; Zanier 1977; and, of course, in the introduction and notes of Ficino 1989.

3. Cf. Ficino 1944, chapter 7.4.

4. Cf. *Asclepius* 24a and 37–38, as well as Plotius, *Enneád* 4.3.11. On Ficino's indebtedness to Hermes Trismegistus, see the catalogue of the recent exhibition in Firenze, Gentile and Gilly (eds.) 2001.

5. *The Individual and the Cosmos* . . . , 1963 (1927).

6. On Ficino's commentary of the Platonic charioteer, see Allen 1981 and 1984.

7. *In convivium Platonis de amore*, 1475. Ficino himself translated it into Italian, too (*Sopra lo Amore di Platone*), but it was published only in an posthumous edition in 1544. Beside Ficino's 1576 *Opera*, I used Sears Jayne's Latin-English critical edition (Ficino 1944), which was republished in a revised edition in 1985.

8. Cf. Copenhaver 1986 and 1988a; Allen 1994; and the documents of the hermeticism debate mentioned in my introduction.

9. For general introductions to magic, see "Magic" in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987), 9: 81–112; "Occultism" in *Encyclopedia Britannica* (Chicago: The University of Chicago Press, 1991), Macropedia, 15th edition, 25: 76–98; "Magie" in *Encyclopaedia Universalis* (Paris: Editeur à Paris, 1992), 14: 255–62. See also Butler 1980; Flint 1991; Seligmann 1971; Spence 1960.

10. In outlining the cabala, I have used the following works: Blau 1944; Goetschel 1985; Halevi 1979; MacGregor Mathers 1991; Scholem 1974 and 1980; Secret 1985.

11. On Christian cabala, see the detailed introductions in Scholem 1974 and Goetschel 1985; also recently Schmidt-Biggemann 1998, 188–205.

12. Scholem 1974, 213–14. The transliteration of Hebrew words greatly varies in English reference books. No matter from where the information is taken, throughout my book I follow Scholem's transliteration conventions.

13. Ricius was a Jewish convert who became professor of Greek and Hebrew at the University of Pavia in 1521. "The Gate of Light" is a shortened translation of Abraham Gikatilia's treatise on the names of God and the sefirah. On his system see Heninger (1977, 88 including a reproduction of the elaborate title page of Ricius' work) and Schmidt-Biggemann 1998, 175–79, 272–85; also his "Christian Kabbala" (in Coudert 1999, 99–102).

14. Cesare d' Evoli, *De divinis attributis, quae sephiroth ab hebraeis nuncupata* (Venice: Franciscus Zilettus, 1573), 8^v. Cf. R&W 489.

15. On the nature of this esoterism and on warnings explaining the dangers of becoming exposed to the secret teachings, see Goetschel 1985, chapter 3.

16. On the magical power of words, see Tambiah 1968; on the language philosophy of the cabala, cf. Idel 1989.

17. As Pico writes, he with great pains acquired the translated Hebrew books and in them he could find not only the testimonies of the Jewish faith but also great Christian truths: "Pope Sixtus the Fourth took the greatest pains and interest in seeing that these books should be translated into the Latin tongue for a public service to our faith. [. . .] When I had purchased these books at no small cost to myself, when I had read them through with the greatest diligence, I saw in them not so much as Mosaic as the Christian religion" (sections 35–36; Pico 1948, 252).

18. On the rise of Christian cabala, cf. Blau 1944; Gundersheimer 1963; Secret 1985; Spitz 1963; and Yates 1979. About Pico's interest in the cabala, see Garin 1961 and Yates 1964. Some further characteristics of Christian cabala, for example, its relation to hermeticism, have been treated in Charles Zika's articles on Reuchlin (1976 and 1976–1977).

19. The critical edition of the *Theses* is Pico 1973. See also Bohdan Kieszkowski's thorough introduction to this publication.

20. Critical edition by Eugenio Garin (Pico 1942). In the following discussion I am quoting the English edition of Cassirer and Kristeller (Pico 1948). On the *Oratio* see the recent evaluation of Schmidt-Biggemann 1998, 269–72.

21. Critical edition by Garin (Pico 1946); commentary in Garin 1983, 83–113.

5. OCCULT PHILOSOPHY, SYMBOLISM, AND SCIENCE

1. London, Public Record Office, SP Domestic XXVII.63. Dated from Antwerp, 16 February 1563. Published by R. W. Grey in Dee 1854, 1–16. While the original publication is indecisive for the year of writing, Clulee mentions 1562 (1988, 303) but Roberts and Watson checked the manuscript and list it under 1563 in their "Annals of Dee's Life" (1990, 76 and 190).

2. Frances Yates (1964, 140–46) and the Warburg scholars (cf. Secret 1985, 157–58) of course emphasized the Neoplatonic influence on his work. Recent Dee scholars, such as Clulee (1988, 123, 127) put the stress on the medieval heritage. A new monograph that aims at balancing the two extremes is Brann 1999. After decades of studying Trithemius, the author offers an analysis of the controversy over occult studies in the monastic culture of early modern Europe.

3. See Shumaker 1982, 91–132; also Baron 1978, 23–39; Brann 1977; Glidden 1987; and Müller-Jahncke 1985, 61 ff.

4. Trithemius to Arnold Bostius, quoted by Brann, 1999, 85. The letter was published in several Renaissance works, such as in Trithemius' own *Poligraphiae Libri VI* (Basel: Furter, 1518), 100 ff.; furthermore in Johann Weyer's *De praestigiis daemonum* (Basel: Oporinus, 1566), 150 ff.; in J. Boissard's *De divinatione et magicis praestigiis* (Paris, 1616); and in Athanasius Kircher's *Polygraphia nova* (Roma: Varesi, 1663), "Appendix apologetica," 1–2. Cited by Thorndike 1923–1958, 4: 524, and Brann 1999, 274.

5. Cf. Brann 1999, 89; Heninger 1977, 84–86, 103–04, 170–71; Thorndike 1923–1958, 5: 535, 837; 6:438–43; and Joseph M. Victor, *Charles de Bouelles, 1479–1533: An Intellectual Biography* (Geneva: Droz, 1978).

6. Bovillus to Ganay, 8 March, 1509 (?), published in Bovillus, *Liber de intellectu . . .* (Paris: de Hallewin, 1510), 172', facsimile (Stuttgart: Friedrich Frommann, 1970). I am summarizing this letter from the quotations of Brann and Thorndike.

7. *De verbo mirifico* (1494) and *De arte cabalistica* (1500, 1517).

8. The great-grandfather of Maximilian II to whom Dee dedicated the *Monas hieroglyphica* in 1564.

9. *De septem secundeis, id est, intelligentiis, sive spiritibus orbes post Deum moventibus libellus sive Chronologia mystica*. The first reliable Latin edition was published in 1567 (Cologne: Birckmann), subsequently in the 1600 edition of Trithemius' *Poligraphia*. Thorndike (6: 441) mentions a 1522 Latin edition from Nurnberg; however Brann does not know about it. On the other hand the latter cites two German adaptations: Nurnberg 1522, and Speyer 1529 (1999, 325).

10. On the intellectual kinship of Trithemius and Agrippa, see Brann 1999, 152–61; Müller-Jahncke 1991, 29–39; and Zambelli 1976, 88–103.

11. I have consulted the following editions of *De occulta philosophia*: Agrippa 1550, 1967, and 1970. For the English quotations I am using the new edition of James Freake's 1651 translation, edited and annotated by Donald Tyson (Agrippa 1997).

12. "The Brahmin" is mentioned by Philostratos and Hieronymus and might have lived in the first century A.D. His activities are otherwise unknown (cf. Magyar 1990, 172).

13. Cf. Boethius, *Consolation of Philosophy*, 3.9; also Plato, *Timaeus*, 31e, as elements of order 53b.

14. Cf. my chapters on the *Corpus hermeticum* and the *Picatrix*, above.

15. According to Donald Tyson this man may have been Abbot Trithemius, whom the young Agrippa visited and consulted on matters of magic (Agrippa 1997, 534).

16. Geber (perhaps the Arab Abu abdullah Jaber ben Hayyam), was supposed to be an eighth- or ninth-century alchemist. His most famous work in Latin translation, *Summa perfectionis magisterii*, was very popular throughout the Middle Ages and the Renaissance (cf. Berthelot 1893; Stillmann 1960, 176–81, 276–86).

17. This “Fourth Book” was published in English in the seventeenth century. Its contents are discussed with extensive quotations in Waite 1961, 77–89, 324–25.

18. Dee in fact possessed several different copies of *De occulta philosophia*: beside the authoritative 1550 Basel edition (R&W 742), he had the very rare *editio princeps* of 1531 (R&W 1271) and the 1559 Marburg edition that also contained the Fourth Book (R&W 743).

19. See, for example, Webster’s fine differentiation between the natural philosophy of Agrippa and Paracelsus in his *From Paracelsus to Newton* (1982).

20. “Henrici Cor. Agrippae censura, sive Retractatio de Magia, ex sua declamatione de Vanitate scientiarum, & excellentia verbi Dei,” see Agrippa 1550, 505.

21. The idea of Mannerism as an independent stylistic period was put forward by the art historian Max Dvorak (“Greco and Mannerism,” 1920). One of the important inspirations for studying Mannerism came from the Hungarian-born cultural historian Arnold Hauser; see his *The Social History of Art* (1951; Book One, Chapters 5–7; in Hauser 1985, 97–172) and his monumental *The Origins of Modern Art and Literature: The Development of Mannerism since the Crisis of the Renaissance* (1964, English edition, Hauser 1986). The critical appraisal of the debate can be found in Klaniczay 1977; see also E. Battisti *L’antirinascimento* (1962, Milano: Garzanti, 1989); Claude-Gilbert Dubois, *Le Manierisme* (Paris: Presses universitaires de France, 1979); Gerard Gillespie, “Renaissance, Mannerism, Baroque,” in G. Hofmeister, ed., *German Baroque Literature, The European Perspective* (New York: Frederick Ungar, 1983), 3–24; Hiram Haydn, *The Counter Renaissance* (New York: Scribner, 1950); James V. Mirollo, *Mannerism and Renaissance Poetry* (New Haven and London: Yale, 1984); Caroline Patey, *Manierismo* (Milano: Editrice Bibliografica, 1996).

22. I have used the 1530 Antwerp edition of *De incertitudine . . .* and its 1575 English translation. As for the comparison between *De occulta philosophia* and *De incertitudine*, my reading has been greatly influenced by Keefer 1988.

23. The modernized quotation is from Keefer 1988, 634. Here Keefer notes on the relationship between Agrippa’s “intellectus passibilis” and Ficino’s terminology when he states that gods are immortal and active, men mortal and passive, while demons are immortal but passive (cf. *In convivium platonis de amore*, 6.3; Ficino 1944, 80, 185).

24. “But blessed are your eyes, for they see: and your ears, for they hear” (Matthew 13:16) and “Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Corinthians 3:16).

25. Cf. Wisdom 7:17–21, as quoted in my introductory chapter.

26. See also Yates 1964, 131. As opposed to this hypothesis, Nauert 1965, 106–11, pointed out that official church authorities and the theologians of the Sorbonne immediately condemned *De incertitudine . . .*, a fact which leads Keefer (1988, 618) to rule out the possibility that Agrippa wrote his work with the intention to provide a safety valve for the tensions around him.

27. For a comparison between Agrippa and Marlowe's Faustus, see Keefer 1991, 182.
28. Cf. *The Praise of Folly*, sections 66–67 and the notes to these passages in Erasmus 1971, 204–08. On Erasmus and Agrippa, see again Yates 1979, 44. Agrippa's satire is analyzed by Bowen 1972 and Korkowski 1976.
29. Nauert 1965, 110. Cf. *Opus epistolarum Erasmi*, ed. P. S. Allen and H. W. Garrod (Oxford, 1906–1911), 10: 203, 209–11. On the personal relationship of Agrippa and Erasmus, see also Zambelli 1969.
30. On Erasmus and magic, see also below, p. 232–36.
31. On Simon Magus and gnosticism, see Beyschlag 1975; Grant 1966; Kákósy 1984, 18–21; Keefer 1988; Thorndike 1923–1958, 1:17. Sources: the apocryphal *Acts of Peter* (*Actus Petri cum Simone* 28–32, in R. A. Lipsius and M. Bonnet, eds., *Acta apostolorum apocrypha* [3 vols.], 1891–1903 [reprint Hildesheim, 1959]), and some Patristic authors (Irenaeus, *Adversus haereses* I. 23.2–4; Pseudo-Clementine, *Recognitiones* II. 6.7.12; Eusebius, *Historia ecclesiastica* II. 1.13–4; Hippolytus, *Refutationes* VI. 20.3). See also Karl Pieper, *Die Simon Magus Perikope (Apg 8, 5–24): Eine Beitrag zur Quellenfrage in der Apostelgeschichte* (Münster: Aschendorff, 1911, Neutestamentliche Abhandlungen 3.5).
32. According to Trithemius, who personally met the historical Faustus, this charlatan wrote the name of Simon on his visiting card (Brann 1999, 64–65). Frank Baron, writing about the historical Faustus, also mentions Melanchton, and how he associated Faustus with Simon Magus (1978, 75, 86).
33. For an extensive treatment of this phenomenon, see Fehér 1995.
34. Examples and interpretations abound in most standard handbooks of science history. The full-value inclusion of magic in the history of science took place in the 1960s and 1970s, and details were discussed in the so-called hermeticism debate referred to above.
35. For the influence of Paracelsus on Western intellectual thought, see Debus 1965 and 1977; Pagel 1958; Webster 1976 and 1982.
36. In order to orientate in the huge and complex literature on Paracelsus, cf. the bibliographies of Sudhoff 1958 [1527–1893]; Weimann 1963 [1932–1960] and Dilg-Frank 1984 [1961–1982], and Peter Dilg and Hartmut Rudolph's recent collection of essays on the new directions of Paracelsus research (1993). The collected works of Paracelsus were first time published by Johannes Huser in ten volumes (Paracelsus 1589–1591); the definitive twenty-volume critical edition was prepared by Karl Sudhoff, Wilhelm Matthiessen, and Kurt Goldammer (Paracelsus 1922–1925; 1923; 1928–1933; 1955–1973). Throughout this chapter, wherever possible, I shall quote the following English translations of Paracelsus: 1894, 1951, and 1975. Among the voluminous literature on Paracelsus I have profited from the fundamental studies of Jung (1942), Walter Pagel (1958; 1985) and Will-Erich Peuckert (1976); also from Ambrose 1992; Boas 1962; Goldammer 1953, 1967, and 1979; Kämmerer 1971; Koyré 1971, Ch. 3; Müller-Jahncke 1985; Webster 1982; and Weeks 1997. See also the recent collections of essays: Dilg and Rudolph (eds.) 1995; and Zimmermann (ed.) 1995.
37. *Die Neun Bücher der Archidoxen*, Paracelsus 1589–1591, 6:1–98; Paracelsus 1894, 2:3–81; Paracelsus 1928–1933, 3:91–200. Dee had the following German editions: R&W 1475, 1494, 2263 (all from 1570); R&W 1474 (from 1572); R&W 1492 (from 1574).

He also had the following Latin versions: R&W 1502 (from 1570) and R&W 2221 (from 1575).

38. *Archidoxis magica*, Paracelsus 1589–1591, 10A: 67–138; Paracelsus 1928–1933, 14: 437–99. Turner's English translation has been republished in a facsimile edition: Paracelsus 1975.

39. German editions are R&W 1463 (from 1571); R&W 1474 and 2267 (from 1572). Latin editions are R&W 2233 (from 1570) and R&W 2221 (from 1575).

40. *Astronomia Magna*, Paracelsus 1589–1591, 10: 1–397; Paracelsus 1928–1933, 12: 1–144. Recent studies on the *Astronomia magna* are John D. North, "Macrocosm and Microcosm in Paracelsus" (in Dilg and Rudolph 1995, 41–58); Ute Gause's "Aspekte der theologischen Anthropologie des Paracelsus" (in Dilg and Rudolph 1995, 59–70); Wolf-Dieter Müller-Jahncke, "Makrokosmos und Mikrokosmos bei Paracelsus" (in Zimmermann 1995, 59–66); and Hartmut Rudolph, "Prädestination und 'seliges Leben.' Ein Beitrag zur Verhältnisbestimmung von Weltbild und Theologie bei Paracelsus" (in Zimmermann 1995, 85–98).

41. It would be profitable to compare Paracelsus' theology to the spiritual wing of the early Reformation. He admittedly was for a while under the influence of the reformed mystic, Sebastian Franck, but the idea of mystical rebirth was not alien from Caspar Schwenckfeld and Valentin Weigel, either. The necessity of further research in this direction has been pointed out to me by Bálint Keserű. To my knowledge the only extensive comparative study among the mentioned mystics is Koyré 1971. See also the recent article of Horst Pfefferl, "Die Rezeption des paracelsischen Schrifttums bei Valentin Weigel" (in Dilg and Rudolph 1995, 151–68).

42. I am employing here the standard notation referring to Paracelsus' *Sämtliche Werke*. The Roman numerals indicate the section (I=*Medizinische, naturwissenschaftliche und philosophische Schriften*; II=*Die theologischen und religionsphilosophischen Schriften*), the Arabic numerals refer to the volume and page number in that section (cf. Paracelsus 1922–1925, 1923, 1928–1933, 1955–1973).

43. In his seventeenth-century portraits, Paracelsus is usually shown holding a sword, on the handle of which the word Azoth is inscribed. According to some broadsheets, Azoth was an *elixir vitae*, a secret medicine Paracelsus had discovered and kept in the handle of his sword. The term appears already in early alchemical literature (Zozimos, Olympiodorus) and is called by the name of Hermes, or *spiritus animatus*, the philosopher's stone. Others think it refers to the beginning and the end: Zeus and Theos (Jacobi in Paracelsus 1951, 248).

44. "Of Characters" (Paracelsus 1975, 43–44).

45. In the terminology of Paracelsus the sidereal body (or ethereal body, *astrum*) is the refined upper layer of the physical body which consists of air and fire and receives the occult influences of the stars. The sidereal body provides man with sidereal knowledge, that is, the knowledge of occult sympathies (cf. Jacobi in Paracelsus 1951, 262; and Müller-Jahncke 1985, 76–77).

46. Cf. Jung [1942] 1983, 130; Walker 1958a, 119, and 1972. On Adam Kadmon see Schmidt-Biggemann 1998, 217–25; on the *prisca theologia*, see Schmidt-Biggemann 1998, 91 ff.

47. *Astronomia magna*, I,12:292; quoted by Müller-Jahncke 1985, 69. In respect of the *prisca theologia* one should think again of the spiritualistic trends of the German Reformation. I have already mentioned Sebastian Franck who had some influence on Paracelsus (Dee also had several works by Franck—R&W 1175, 2180–82), while both of them contributed to the mystical philosophy of Valentin Weigel (1533–88) who interestingly fused Reformation theology and esoteric Neoplatonism. In his *Der gülden Griff* (printed only in 1613) he claimed that for the microcosmic man, the church would be unnecessary because he himself was the temple. “Every man can be a deified Christ if he leaves the old Adam behind,” he added. Cf. Koyré 1971, Ch. 4.1–2; Zeller 1979, 105–24; Szulakowska 2000, 80–101; also Wilhelm Kühlmann, “Paracelsismus und Häresie. Zwei Briefe der Söhne Valentin Weigels aus dem Jahre 1596,” *Wolfenbüttler Barocknachrichten* 18 (1991): 24–33; Horst Pfefferl, “Valentin Weigel und Paracelsus,” in *Paracelsus und sein dämonenglaubiges Jahrhundert* (Wien: Verband der Wissenschaftlichen Gesellschaften Österreichs, 1988, Salzburger Beiträge zur Paracelsusforschung, 26), 77–95.

48. “. . . das gestirn in der eusseren welt und das gestirn in der kleinen welt haben ir constellation oder confluenz mit einander, und ist ein lauf und ein wirkung nach ort irer conjunction” (I:12, 48).

49. These three phases naturally correspond with the main stages of the alchemical transmutation: *solutio* (*prima materia*)—*separatio*—*conjunctio* (*exaltatio*). Cf. Nicholl 1980, 38–40; and the chapter “Paracelsus’ dreifaches Mensch” in Schmidt-Biggemann 1998, 286–96.

50. On his views on women see Ambrose 1992, and Jacobi in Paracelsus 1951, 23–27.

51. Cf. *De fundamento scientiarum sapientiae* (I, 13:287–335).

52. *De religione perpetua*, II, 1:100–01. Quoted in Paracelsus 1951, 134, and in a slightly different translation in Jung 1983, 130.

53. Cited by Jung 1983, 117. I did not find this statement in Agrippa’s preface to *De incertitudine* . . . , but it can be found in the translators’ prefaces of both early modern English editions. The quoted text is from the 1651 English publication of *De occulta* . . . where it concludes the paratext “The Life of Henry Cornelius Agrippa, Knight” (Agrippa 1997, xlix).

54. Biblical scholarship defines the *apocrypha* as sacred books whose belonging to the canon is uncertain or has been finally denied by the authorities; *pseudepigrapha* denotes the body of works which were falsely attributed to ideal figures featured in the Old and New Testaments. Modern scholarship states that by now the terms do not imply anything spurious; the use of the term is simply inherited from earlier scholars, that is, traditional (cf. Charlesworth 1983, xxiv–vi).

55. An English translation of *1 Enoch*, edited by E. Isaac with critical apparatus, has been published in Charlesworth 1983, 5–12. Here one finds full bibliographical details of the surviving manuscripts, too.

56. Agrippa in one of his writings called Hermes Trismegistus the incarnation of Enoch. Cf. Agrippa’s *In praelectione Hermetis Trismegisti*, published in Garin 1955, 122–23.

57. Quoted by Brann 1999, 65. On Mercurio see P. O. Kristeller, “Marsilio Ficino e Lodovico Lazzarelli,” *Annali della R. Scuola Normale Superiore di Pisa* 2.7 (1938): 237–62; also Kristeller 1956, 228, 249.

58. Thorndike 5:438. Lazzarelli’s treatise has been published by E. Garin (cf. Lazzarelli 1955). On Lazzarelli see Kristeller 1956, 221–57; Secret 1985, 74–77; and Walker 1958, 64–72.

59. In Chapter 3.36 Agrippa extensively quoted Lazzarelli’s *Crater hermetis* to prove the possibility of deification: “God gave man reason that like deities / He might bring forth gods with capacity . . .” (Agrippa 1997, 582). As Keefer notes: “Some Renaissance humanists did find a principle of coherence in the *Hermetica*, and that this principle was a religious one, is suggested by Lodovico Lazzarelli: ‘Christianus ego sum [. . .] et hermeticum simul esse non pudet’ ” (1988, 625).

60. Surprisingly, Postel has been discussed in Dee scholarship as little as Paracelsus. Peter French briefly mentioned him; Yates and Heilbronn (1978) neglected him entirely. Clulee did not pay much attention to him either although, as we shall soon observe, he did highlight a few crucial connections. Harkness (1999) often mentions Postel in passing but this is only the beginning of the full recognition of his influence on Dee’s thought.

61. My following summary is based on Nicéron, Johan Peter, *Nachrichten von den Begebenheiten und Schriften berühmter Gelehrten mit einige Zusätzen* (Halle: Chr. Peter Francken, 1753); Bouwsma 1957; Kuntz 1981 and Secret 1985, 151–218.

62. Nicéron, 348.

6. THE IDEOLOGY AND OCCULT SYMBOLISM OF DEE’S NATURAL PHILOSOPHY

1. These trends appeared no earlier than the late sixteenth century, as an offspring of the cross-fertilization of neoaristotelism and some versions of the radical Reformation, for example, anti-Trinitarianism.

2. “Her Majestie very graciously took me to her service, at Whitehall before her Coronation . . .” (Dee 1851, 12). “Before her Majesties coronation I wrote at large [. . .] what in my judgement the ancient astrologers would determine of the election day of such a tyme, as was appointed for her Majestie to be crowned, A. 1558” (21).

3. For the intellectual horizon of these people, see de Smet 1970, 13–29; also Dee’s remarks in the Preface of the *Propaedeumata* and in 1851, 5, 58–59; 1570, biiiijr.

4. The *Propaedeumata* and the *Monas* are series of aphorisms, prefixed by longer prefaces. The *Mathematicall Praeface* is sui generis an introduction, while his last printed work, the *General and Rare Momorials* . . . , is a chapter from a larger unpublished manuscript.

5. The original Latin uses the word *Gamaea* for the stone. This characteristic terminology, meaning “talisman,” refers to Paracelsus.

6. On his Paracelsica see p. 133; on his getting acquainted with Trithemius’ *Steganographia*, see p. 105–06.

7. For the annals of Dee's life, see Roberts and Watson 1990, 75–79.
8. London, BL, Cotton Vitellius C.VII, art. 1. f 7v. Quoted by C. H. Josten in Dee 1964, 89.
9. Dee's work was republished in Lazarus Zetzner's *Theatrum chemicum* (Ursel, 1602, and several subsequent editions), and Carlos Gilly, the well-known historian of the Rosicrucians—otherwise rather sceptical about Dee's influence on the movement—admits that Dee's diagram could have inspired Adam Haslmayr's "character Cabalisticus" in his unpublished *Consideration Figuræ Ergon et Parergon Fratrum RC* (1626) as well as Philippus à Gabella's studies on vitriol (published in his *Secretoris Philosophiæ Consideration Brevis, nunc primum una cum Confessione Fraternitatis RC in lucem edita*, Kassel, 1615). Cf. Gilly 1995, 35, 73. Later, Dee's monad also turned up in Athanasius Kircher's works and in some of the illustrated editions of Boehme.
10. Basel 1556, 102. See also the comments of Harkness on Valeriano and hieroglyphics, 1999, 84–85. On the Renaissance interest in hieroglyphics, see for example Wittkower's "Hieroglyphics in the Renaissance," in Wittkower 1977, 113–28, and other pertinent studies on Horapollo. On the early modern symbolic interpretations of Horapollo and hieroglyphics, see the classic studies of Giehlow 1915 and Volkmann 1962. On the relationship of literary emblematics and hieroglyphics, see Daly 1998, 1727, and Daniel Russel 1988, 227–43.
11. "The Preface," p. 38 [unnumbered] of Dee 1659; quoted by Walton 1976, 116.
12. Clulee 1988, 127. Dee's library catalogue lists (among others) the following books on pythagorean and cabalistical topics: "Hierocles in pythagorica," Basel, 1543 (R&W 1022, B148); "Sphaera pithagorica" (R&W CM36h); "Georgio Veneti harmonia mundi totius," Paris, 1545 (R&W 221); "Archangelus Burgonovetus in cabalistarum dogmata ex Joh. Picus Mirandola collecta expositio," Venice, 1559 (R&W 997); "Johannes Reuchlin De verbo mirifico," Cologne, 1532 (R&W 1043); "Raymundi Lulli opusculum de auditu cabalistico," Venice, 1518 (R&W 2104). On Pythagorean number symbolism, see Heninger 1974 and 1977; and Koenigsberger 1979; on the symbolism of the cabala, see Blau 1944; Halevi 1979; Scholem 1974 and 1980.
13. On Ficino's "Anthologia esoterica" see above, pp. 66–7, 81.
14. This linguistic interpretation of the monad was first suggested by Walton 1975 and Clulee 1988, recently further developed by Eco 1995, 185–90; myself (Szőnyi 1997 and 2001); and Harkness 1999, 82 ff.
15. Håkansson's book was published just when I completed my manuscript. Thus, apart from two pieces of valuable information, I have not been able to use his study in depth. Cf. Håkansson 2001, 213, where he refers to Dee's marginalia in Synesius' *De insomniis*, pointing out the connection between his concept of the adept and the hermetic man: "Mens adepta. Vide Hermetis Pimander cap. 4. de Monade" (*Index eorum*, fol. 45v).
16. Since I had no chance to study the *Index eorum* in the Folger Library, for this information I thank Håkan Håkansson who recently examined the volume (cf. Håkansson 2001, 285).
17. 3.21; Ficino 1989, 355–57 (emphasis mine). See also Allen's analysis of the same topic in Ficino's *De numero fatali* (Allen 1994, 91–97, and 109).

18. Baldassare Castiglione—Sir Thomas Hoby, *The Courtier* (1561), Book IV: Love. Quoted from Abrams 1986, 1: 1006.

19. See also his *Erklärung der Gantzen Astronomey* (Paracelsus 1589–1591, 10:398–434 = 1928–1933, I, 12:447–77; also translated into English by Waite in Paracelsus 1894, 2:282–317). Dee had an 1567 German edition (R&W 1461) in which he could read: “The magus can transfer the powers of a whole celestial field into a small stone, which is called gamaheus” (Paracelsus 1894, 2:300). On Paracelsus’ influence on Dee’s chemical experiments, cf. Szulakowska 1999.

20. Eco 1995, 187. Some important works relating to the early modern quest for the universal language are Alessandro Bausani, *Geheim und Universalsprachen: Entwicklung und Typologie* (Stuttgart: Kohlhammer, 1970); Arno Borst, *Der Turmbau von Babel. Geschichte der Meinungen über Ursprung und Vielfalt der Sprachen und Völker*, 4 vols (Stuttgart: Hiersemann, 1957–1963); Joscelyn Godwin, *Athanasius Kircher. A Renaissance Man and the Quest for Lost Knowledge* (1979b); James Knowlson, *Universal Language Schemes in England and France 1600–1800* (Toronto: University of Toronto Press, 1975); Wilhelm Schmidt-Biggemann, *Topica universalis: Eine Modellgeschichte humanistischer und barocker Wissenschaft* (1983); Gerhard F. Strasser, *Lingua universalis. Kryptographie und Theorie der Universalsprachen im 16. und 17. Jahrhundert* (Wiesbaden: Harrassowitz, 1988, Wolfenbütteler Forschungen 38); Marina Yaguello, *Les Fous du langage: Des langues imaginaires et de leurs inventeurs* (Paris: Éditions du Seuil, 1984). As far as I am informed, the latest publication on the *lingua adamica* is the collection of essays edited by Alison Coudert (*The Language of Adam / Die Sprache Adams*, 1999) which has a useful paper by Wilhelm Schmidt-Biggemann on the “Christian Kabbala: Joseph Gikatilia, Johannes Reuchlin, Paulus Riccius, and Jakob Böhme” (Coudert 1999, 81–122) and one by Marion Leathers Kuntz on Guillaume Postel’s combining the idea of the Original Language with his program of *restitutio omnium* (123–50). It is surprising, though, that there is only one passing mention of John Dee in the whole volume.

21. R&W 868. See the editors note: “Dee’s copy is RCP Library; it is heavily annotated by Dee, throughout” (Roberts and Watson 1990, 94).

22. “Neque spectare solum, sed etiam animo reputare” (3.19; Ficino 1989, 346–477).

23. Quoted by Nicholl 1980, 48, from Roger Bacon [attrib.], *The Mirror of Alchimy*, London, 1597, 16. Dee, not surprisingly, possessed four copies of the Latin version of this tract: R&W 1433, DM2, DM6, DM81.

24. Facsimile edition: Dee 1975 with Allen Debus’ critical introduction. See also Kenneth J. Knoespel’s new historicist approach (1987) and the appropriate chapters in Clulee 1988 (143–77). Shorter interpretations can be found in the cited works of French 1972; Harkness 1999; Heilbron 1987; Rowse 1972; Webster 1982; Yates 1972, 1979.

25. This shift is examined in the essays collected in Vickers 1984, including the editor’s lengthy introduction: “Analogy Versus Identity: The Rejection of Occult Symbolism.” The consequences of this paradigm shift in mathematics have been analyzed in Fehér 1995, 1–26.

26. *Von der französischen Krankheit 3 Bücher* (Paracelsus 1922–1925, 7:202; Paracelsus 1951, 55–56). Dee had this treatise in an 1553 Frankfurt edition (R&W 1473).

7. ILLUMINATION AND ANGEL MAGIC

1. It is a great pity that Whitby's Ph.D. dissertation of 1981 (reprinted by Garland in 1988) is practically unattainable. His article of 1985 laid the foundations for a unified view of early modern science, medieval ceremonial magic, and Renaissance angelology.

2. London, BL, MS Sloane 3188, fol. 5; Dee 1988, 6; Dee 1996, 1.2. Since I had access to Whitby's 1988 publication of the early spiritual diaries (Dee 1988) only for a limited time and I had little time to spend with the original manuscript in London, I am citing these texts from the selections of Geoffrey Jones (Dee 1994) and Edward Fenton (1998), and, wherever I can, from Clay Holden's transliterated internet edition (1996). Here Holden has rendered Dee's text into three PDF files. I am referring to the internet loci by a double number: the first refers to the file corresponding to Dee's *Mysteriorum Liber* Primus, Secundus, and Tertius; the second indicates the screen/page number in Acrobat Reader.

3. Cf. Dee 1851, 53, 69–84; interpretations of Dee's apologies include Pickering 1986; Szőnyi 1991.

4. Cf. Genesis 1:26–27, 2:19.

5. On the medieval and Renaissance reception of Enoch and Dee's awareness of this literature, see above p. 147 ff.

6. Dee 1659, 170; I thank Giulio Gelibter who called my attention to this textual parallel.

7. Cf. studies on medieval optics such as Lindberg 1976; Szulakowska 1995 and 2000; and on Dee's interest in optics, see Clulee 1988, 46–59; Harkness 1999, 63–78; Szulakowska 2000, 29–30, 35–40.

8. On spiritual alchemy see Jung 1980 and 1983; Merkur 1990; Roob 1997; Waite 1888; Zadražník 1997.

9. Secret (1990, 50) quotes the 1546 Paris edition from pages 90–91.

10. Hamburg, 1618, then republished in the fifth volume of Lazarus Zetzner's *Theatrum Chemicum* (Strassburg, 1602–1661). The second volume of this collection also reprinted Dee's *Monas hieroglyphica*. Although this volume was first published in 1602, the Doctor did not seem to have taken notice of the continuation of his fame.

11. Cf. Bacon 1659. This publication was listed in Cooper's *Catalogue of Chymicall Books* (Cooper 1987, 9; No. 18).

12. London: T. Walkey (cf. under "Sources," Cooper 1987, 42; No. 145).

13. See the chapters on them, above, and also on the *Monas*, in relation to Ficino.

14. Exodus 28:15–31; cf. Evans 1976, 29, 36, 72–73; Wallis Budge 1961, 215, 270, 327–28; Whitby 1985, 27; 1988, 1:63–75.

15. For description of catoptronic practices, see Martino Delrio's *Disquisitionum magicarum libri sex* (Lyons, 1608), 283; Jules Boulenger, *Opusculorum systema* (Lyons, 1621), 2:199–200; for comments, see Pierre Janet, *Sur la divination par les miroirs et les hallucinations subconscientes* (Bulletin de l'Université de Lyon, 1987 July).

16. On Dee's various shew-stones and some doubts concerning Dee's obsidian mirror, cf. Harkness 1999, 29–31; Whitby 1988, 1:137–41. The “Walpole-story” unfolds from the correspondence of the eccentric earl (see *The Letters of Horace Walpole*, ed. Paget Toynbee, Oxford: Clarendon, 1904, 8:22–23); see also Hugh Tait, “‘The Devil’s Looking-Glass’; the Magical Speculum of Doctor Dee.” In Warren Hunting Smith (ed.), *Horace Walpole. Writer, Politician and Connoisseur* (New Haven, Ct.: Yale University Press, 1967), 195–212.

17. John of Salisbury in Migne, *Patrologia Latina* CIXC, 408; Reisch, *Margarita philosophica nova* (Strassburg, 1512), 23; cited by Gansiniec 1954, 8. As we have seen, Dee had Reisch’s 1504 Strassbourg edition (R&W 1385).

18. In Cardano, *De rerum varietate*, Lyon, 1663, cited by Gansiniec 1954, 12. For other anecdotes see also Johann Wier, *De praestigiis daemonum* (Cologne, 1566), 139; Joachim Camerarius, *Praefatio super Plutarchi* (Basel, 1566), 323; Thomas Naogeorgius (=Kirchmeyer), *Regnum papisticum* (Basel, 1559), 166.

19. Examples by Gansiniec 1954, 11 ff. In my native city of Szeged, even as late as in 1730, witchcraft prosecutors would ask: “Wie hast du aus Kristall, aus Glas, Spiegeln den Menschen gewahrsagt?” Cf. János Reizner, *Szeged története* (Szeged, 1900), 4:390.

20. Some of the notable manuscript collections of ceremonial magic from Renaissance England are London, BL, MS Bodley 951 (*Ars notoria*, fifteenth century); London, BL, MS Harleian 181 (*Ars notoria*, sixteenth/seventeenth century; Solomon’s *Book of Vertues*); London, BL, MS Royal 17.A.XLII (*Liber Sacer* and *Cephar Raziel*—in English, fifteenth/sixteenth century); London, BL, MS Sloane 313 (Honorius Magister Thebarum’s *Liber juratus*); London, BL, MS Sloane 384 (*Liber Salomonis Raziel*, sixteenth/seventeenth century); and Oxford, Bodleian, MS Ashmole 1515 (*Ars notoria*, Latin and English, sixteenth century).

Collections related to Dee’s contemporaries include London, BL, MS Additional 36674 (“The Book of Dr. Cajus”: scrying experiments of Humphrey Gilbert and John Davies, glossed by Gabriel Harvey—also contains Dee’s *De heptarchia mystica*, Forman’s “An excellent booke of the arte of Magicke,” and some standard texts of magic, for example, Pietro d’Abano and Agrippa’s “Fourth Book”); and London, BL, MS Sloane 3851 (magical tracts collected by Arthur Gauntlet and Anonymous “Invocations to call a spirit into a chrystall Stone”). References to these collections can be found in Clucas 200?; Clulee 1988, Whitby 1985 and 1988; 1:75–94.

21. Clucas 200?; Fanger 1998; Kieckhefer 1989, 1997.

22. Clucas 200?, n. 164 (the MS is Sloane 313).

23. In n. 166 Clucas quotes Dee 1581–1583 [*Lib. Myst.*], fol. 12 verso: “De Sigillo Emeth vide Reuchlini Cabalisticæ Lib 3 et Agrippa[m] Lib. 3 cap.11.” Further glosses of Dee mention Agrippa (1.11); the *Elementis magicis* of Pietro d’Abano (1.25, 2.29); the *Arbatel* (1.26); and again Agrippa (“which was in my oratorie almost under my wyndow,” 1.26).

24. See Abano’s seal in Agrippa 1550, 568, on Dee’s Golden Talisman below, 214–5.

25. Besterman 1965, 19. See also Whitby 1988, 1: 137–41; and Harkness 1999, 29–31.

26. Once again, for Paracelsus on shining coal and beryls, see the *Erklärung der gantzen Astronomie*, I, 12:463–66, 478–79, 506. See also Gerhard Dorn, *Dictionarium Theophrasti Paracelsi* (Frankfurt, 1583), 24 (“Beryllus est speculum ex crystallo superstitione consecratum ab auguristis”) and Martin Ruland’s *Lexicon alchemiae* (Prague, 1612, 101), which followed the above definition: “BERILLUS is a Crystal Mirror superstitiously consecrated to auguries”; “BERILLISTICA is the art of perceiving visions in the Berillus” (Ruland 1984, 70).

27. See Laycock 1994, 28–29. On Pantheus and Dee see Clulee 1988, 97, 127, 235; Håkansson 2001, 227–28; and Harkness 1999, 88–99; 167, 171, 181, 204.

28. Recent works on angelology and angel magic include Bussagli 1995; James 1995; Rosa 1992; and Scazzoso 1967.

29. Cf. Harkness’ analysis of Dee’s use of Pompilius Azalus (*De omnibus rebus naturalibus*). Dee’s annotated copy is the Venice edition of 1544 (R&W 134; Harkness 1999).

30. R&W 678, 969, 1884. The first survives in the Cambridge University Library with his annotations. He seems to have bought it in 1563, at the same time he became acquainted with a manuscript of the *Steganographia* (Roberts and Watson 1990, 92).

31. Cf. Clucas 2003; Kieckhefer 1997; Waite 1961. On Dee’s angels see Harkness 1999, 46–51; Jones 1995, 82–101; Whitby 1988, 1:117–18.

32. See above, p. 200, and also below, p. 274.

33. See Dee 1586, “Praefatio Latina in Actionem Primum ex 7 . . .” (Oxford, Bodleian, MS Ashmole 1790, art. 1. fols. 1–9), published by C. H. Josten in Dee 1965.

34. Cf. Dee 1583a, 1583–1587, 1584, 1585.

35. One should note that the numbering of the volume restarts after p. 448. Page numbers from this section at the end of the volume are marked by an asterisk (*).

36. This is the same journal from which I previously summarized the “miracle of the books.”

37. These aspects have been highlighted in recent monographs on Dee, especially Clulee’s chapter titled “The Vagaries of Patronage,” and Sherman 1995. Dee’s example is by no means unique among sixteenth-century intellectuals. About his spiritual relative, Guillaume Postel, the biographer Bouwsma had to remark more than once: “The relationship between Postel and the [left-wing Protestant] Basel group provides a nice illustration of the complexity of religious alliances in the sixteenth century” (1957, 10 and passim).

38. Burckhardt 1995, 323.

39. Cf. Kraye 1988, 310–6; Secret 1985, 126–40; Vasoli 1976, 131–403; Walker 1958, 112–19; Yates 1979, 29–36, 127–33.

40. Paris, BN, MS fonds franç. 2115, fol 105^v, quoted by Marion Kuntz 1981, 78.

41. The full text was published in Dee 1851, then in Roberts and Watson 1990, 194–95. For information on Dee’s early career, see French 1972, 34–35, 41–42; Clulee 1988, 32–34; Sherman 1995, 36–38.

42. An important analysis of the social-religious context behind the cult of the Virgin Queen was developed by Keith Thomas (1971). See also the recent works of Hackett 1996, especially the chapters “The Meanings of Virginité” (pp. 72–94) and

“Patronage, Prayers and Pilgrimages” (128–63); and Levin 1994, 10–39 (“Elizabeth as a Sacred Monarch”).

43. Zambelli 1970, 1976; Zika 1976–1977.

44. Zika’s much more detailed Ph.D. dissertation (University of Melburn, 1974) has recently been published in German: *Reuchlin und die okkulte Tradition der Renaissance* (Sigmaringen: Thorbecke, 1998, Pforzheimer Reuchlinschriften 6).

45. *Consultatio venerandi ac benedocti Iacobi Hochstraten haereticæ pravitatis magistri contra immundos libros Iudaeorum*. The piece was published only in 1516 in Johannes Pfefferkorn’s *Defensio Joannis Pepericorni contra famosas et criminales Obscurorum virorum epistolas* (Cologne: Quentel); cf. Peterse 1995, 152.

46. *Doctor Johannes Reuchlins Augenspiegel* (Tübingen: Thomas Anshelm, 1511). Cf. the new English edition of his *Recommendations*, Reuchlin 2000.

47. On the Reuchlin affair, see Max Brod, *Johannes Reuchlin und sein Kampf* (1965, Wiesbaden: Fourier, 1989); Frank Geerk, *Die Geburt der Zukunft: Reuchlin, Erasmus und Paracelsus als wegweisende Humanisten* (Karlsruhe: von Loeper Literaturverlag, Ariadne Buchdienst, 1996); Hajo Holborn (ed.), *On the Eve of the Reformation: Letters of Obscure Men* (New York: Harper and Row, 1964); J. Overfield, “A New Look at the Reuchlin Affair,” *Studies in Medieval and Renaissance History* 8 (1971): 167–207; Peterse 1995; and the introduction in Reuchlin 2000.

48. Zika 1976–1977, 223–24. As I am going to show, the case is not so simple. Recently Hans Peterse has also argued and called for a historiographical revaluation (1995, 5–7).

49. Peterse clearly makes this differentiation (1995, 2n. 3) and Elisheva Carlebach—as opposed to earlier historians—also uses the term *anti-Judaism* (in Reuchlin 2000, 20).

50. These were also neglected by another, much quoted article by Gundersheimer 1963. He, too, decided that Erasmus was simply an anti-Semite.

51. Reuchlin to Erasmus, Frankfurt, 1514 April Fair (Ep290, in Erasmus 1974–1994, 2:285–86).

52. For example, in letters to Cardinal Raffaele Riario (London, May 15, 1515, Ep333 in Erasmus 1974–1994, 3:90–91) and to Cardinal Domenico Grimaldi (London, May 1515, Ep335, *op. cit.*, 3:98).

53. Frankfurt, April 1515 (Ep326B, Erasmus 1974–1994, 3:76–77).

54. John Colet to Erasmus (London, June 1517, Ep593, Erasmus 1974–1994, 4:398).

55. Erasmus to Reuchlin (Louvain, November 15, 1517, Ep713, *op. cit.*, 4:203–04).

56. Erasmus to Albert of Brandenburg (Louvain, October 19, 1519, Ep1033, *op. cit.*, 7:110).

57. Erasmus to the Reader (Louvain, October/November 1519, Ep1041, *op. cit.*, 7:129); originally published in Erasmus’ *Familiarum quolloquiorum formulae* (Louvain: Martens, 1519).

58. Cf. my further and more detailed investigation of Erasmus’ attitude to Reuchlin, “Erasmus, Reuchlin, and the Magical Renaissance,” in Marcell Sebök (ed.), *The Republic of Letters* (Budapest: Collegium Budapest publications, forthcoming).

59. Tyson in Agrippa 1997, xviii. The story is told by Henry Morley who wrote a life of Agrippa in the nineteenth century, parts of which were republished in Agrippa 1898. The section concerning Agrippa and Reuchlin is pp. 228–55, especially 252–55. See also Zambelli 1970, 38.

60. For the intellectual atmosphere of these Mannerist courts see Evans 1973; Fučíková 1997; Hauser 1986; Klaniczay 1977; Trevor-Roper 1976; etc.

61. See also Dee 1842, 42; Dee 1998, 257. The books were identified by a Hungarian scholar, Róbert Dán (1979, 225–30): Christian Francken, *Praecipuarum enumeratio causarum* (Cracow: Aleksy Rodecki, 1584) and Johannes Sommer, *Refutatio scripti Petri Carolii editi Wittenbergae* (Cracow: Aleksy Rodecki, 1582). The latter has been found in the Library of Lambeth Palace where, next to the preface dated 1572, Dee remarked: “Quo anno apparuit illa admirabilis stella . . .” Cf. Roberts and Watson 1990, 157 (R&W D20 and D9).

8. DEE AND THE INTERPRETIVE COMMUNITY

1. Dee 1854, 10–11.

2. On Sambucus, cf. Hans Gerstinger, *Aus dem Tagebuch des kaiserlichen Hofhistoriographen Johannes Sambucus 1531–1584 : Cod. Vind. Lat. 9039* (Graz: Böhlau, 1965); Holger Homann, *Studien zur Emblematis des 16. Jahrhunderts Sebastian Brant, Andrea Alciati, Johannes Sambucus, Mathias Holzward, Nicolaus Taurellus* (Utrecht: Haentjens Dekker and Gumbert, 1971); István Monok (ed.), *Die Bibliothek Sambucus: Katalog; nach der Abschrift von Pál Gulyás* (Szeged: Scriptum, 1992).

3. A summary of his career—based on various Hungarian scholarly and archival sources—can be found in my book, Szőnyi 1998, 66–69.

4. Caroli Clusii *Atrebatibus Rariorum aliquot stirpium, per Pannoniam, Austriam, & vicinas quasdam provincias obseruatorum historia: quatuor libris expressa*. Antuerpiae: Ex officina Christophori Plantini, 1583.

5. A full and analytical list of the receipts is given by Béla Iványi, *A magyar könyvkultúra múltjából*. Ed. Bálint Keserű (Szeged: JATE, 1983, Adattár XVI–XVII. századi szellemi mozgalmaink történetéhez 11), 389–437. See also the works of Evans cited above and Barlay 1979 and 1986.

6. Jordán's inscription is dated October 1, 1562, as visitor 163 while Dee's name appears as visitor 175 on April 23, 1563 (see Durling 1965, 139–41). On Jordán see also Evans 1973, 207–08.

7. See Thomas Moffer's contemporary biography of Sidney (1940, 75). Also French 1972, 126–58, and Yewbrey 1981.

8. See Gál 1969; Gömöri 1991; Osborn 1972.

9. On Purkircher, see Birnbaum 1985, 306–07, and Osborn 1972, 103.

10. For the details of Sidney's diplomatic mission, see Duncan-Jones 1991, 120–31.

11. The house in the forest where after the threatening prophecy Basilius and his daughters take refuge is modeled on the Hvezda: it is star-shaped and is painted yellow

while inside is filled with mythological-emblematic paintings. Cf. Katona 1998, 178 ff.; and Martin Stejskal, "The Hvezda Summer residence," in Zadrobílek 1997, 271–74.

12. Cf. Dee 1659, 397; Dee 1965, 237–38.

13. English sources and reference works to John à Lasco are cited by Zins 1974, 118–26.

14. On Laski, cf. Żelewski 1973, 18.2: 246–50; on his contacts with English and European humanists, cf. Evans 1973, 212–29; Szőnyi 1998, 49 ff.; and Zantuan 1968.

15. "ARGUMENTUM autem totius operis est, docere in genere, quomodo quaelibet cuiusque morbi appropriata medicina, debeat et possit praeparari, et ad summum *exaltari*: ita ut corpus humanum per eam quasi miraculosè, certò tamen ab omni morbo, futurisque accidentibus, ad longissimam usque aetatem liberetur, et immune conservetur" (Paracelsus 1569, "Argumentum").

16. Żelewski 1973, 18.2: 248; Zins 1974, 177; on the general English-Polish relations in the later sixteenth century, see also J. Jasnowski, "England and Poland in the XVIth and XVIIth Centuries," *Polish Science and Learning* 48.7 (1948): 15–19.

17. See F. R. Johnson (1937); E. G. R. Taylor (1930); and emphatically Frances Yates (1964, 1969, 1972) and Peter French (1972).

18. Apart from the already mentioned Zantuan 1968 and Zins 1974, from Hungarian scholarship, see Dán 1979; Klaniczay 1973, 254, 268–69; Schultheiss and Tardy 1972; Szőnyi 1980.

19. Particularly Evans 1973; French 1972; and Yates 1972. See, however, the much less enthusiastic opinion of Firpo 1952.

20. Cf. Deborah Harkness (1996, 1997, 1999); Michael Wilding (1999a, 1999b); and Benjamin Woolley 2001.

21. Shumaker ironically comments on Kelly's being alert to avoid the request of Laski (1982, 49).

22. The Latin quotations of Casaubon's edition have been partly given in English translation by Fenton (Dee 1998, 181 ff.)

23. *Prefatio Latina*, Dee 1965, 228–29. Bracketed insertions are both by Josten and me.

24. On Pucci, see Evans 1973, 102–05; Harkness 1999, 58–9. Also Elie Barnavi, *La périple de Francesco Pucci. Utopie, hérésie et vérité religieuse dans la Renaissance tardive* (Paris: Hachette, 1988); Mario Biagioni, "Prospettive di ricerca su Francesco Pucci," *Rivista Storica Italiana* 107.1 (1995): 133–53; Miriam Eliav-Feldon, "Secret Societies, Utopias, and Peace Plans: The Case of Francesco Pucci," *Journal of Medieval and Renaissance Studies* 14 (1984): 139–58; L. Firpo and R. Piattoli (eds.), *Francesco Pucci, Lettere* (Florence, 1955); Lech Szczucki, *W kręgu myślicieli heretyckich* (Warsaw, 1972), 256–65.

25. On Rosselli, see Czerkowski 1967.

26. Except for the discussion on Trithemius which had still happened at one of the early séances back in England (Dee 1659, 13).

27. Harkness 1999, 190–04, pinpoints the close relationship of Dee's chiliastic visions to contemporary Jewish and cabalistic literature.

28. Cracow, Jagiellonian Library, MS 620. Cf. Zins 1974, 274. The Latin dedication is partially quoted by Roberts and Watson 1990, 117. According to them, in this dedication Dee used his most elaborate and self-conscious presentation italic hand (26).

29. R&W DM91. On the Ripley scrolls, see Stanton J. Linden, "Reading the Ripley Scrolls: Iconographic Patterns in Renaissance Alchemy," in György E. Szőnyi (ed.), *Iconography East & West* (Leiden: Brill, 1996, Eymbola & Emblemata 7), 236–50; also Linden 1996, 193–224.

30. In his treatise, entitled *Disputatio inter theologum et philosophum de incertitudine religionis Christianae* (cc. 1591). Cf. Firpo 1952; Szczucki 197; and Bálint Keserű's unpublished Ph.D. thesis.

31. On Dee: "Est ni fallor, adhuc isthic D. Dee, Anglus, Mathematicus insignis; et ut audio, hospes videtur est. Illius consuetudo et familiaria colloquia multum iuvare, et promonere istas veras cognitiones et studia potuerunt. Aiunt eum visiones, nescio quas, h[. . .] observo te; libere et candide (ut tenus est mos) significes mihi quid tu de his rebus sentias; qui sanar[. . .] har[. . .] cognitione, prudentia, iudicio, et rerum usu magno praeditus, unus olim optime de his rebus iudicare potes. Est in eorum contubernio; aut certo ipsis notus Anglis, qui cum Dee versam[. . .]; Franciscus Puccius nobilis et patricius Florentinus: ad eum scribo. Rogo, ut ei inclusas hic litteras certo reddi cures, et responsum expectas. Iam a multis annis, ne[. . .] meminisse credo, diligenter, per amicos, aliquem Mathematicum quaeso; non elementarium, sed qui maiores progressus servi[. . .]; nec tamen adhuc reperire quenq[. . .] potui. [. . .] Quoniam frustra id spero; observo te, ne evitato cum ipso Dee consilio, aliquem mihi reperiatis, qui mecum vivere velit. Tractabo eum humaniter, et salarium annuum de vera voluntate illi constituam." Prague /Ostrejov Astronomical Library, MS Akc. 1949/594, fol. 130. The Prague manuscript is the photocopy of the Wrocław University Library MS R 247, an eighteenth-century copy by Samuel Benjamin Klose, which was annihilated during World War II. The original Dudith manuscript had been taken to Germany where it was lost. I thank this information to the librarians of the "Na Piasku" Library in Wrocław, and to Michał Pober for obtaining me a photocopy of the Dudith-Hájek correspondence from Prague.

32. "De Anglis multa audiivi; illud unum mihi et stupendum videtur et parum credibile: quod aliqui certo affirmant eos colloquia cum angelis nescio quibus miscere" (MS cit., fol. 136). Through other channels, Stephen Clucas (in 200?, n. 258) also quotes this passage, which was first referred to by the Polish Renaissance historian Henryk Barycz. See his "W poszukiwaniu kamienia filozo-ficznego, czyli traktat o Michale Sędziwoju," in Barycz, *Z epoki renesansu, reformacji i baroku* (Warsaw: PIW, 1971), 600 ff.

33. "Sed si chrysopoenam adamantem ut scribis, puto atros esse, illos genios, qui pro thesauris carbones illis dabunt: quin etiam carbones ipsos absument, et cineres relinquent" (MS cit., fol. 136).

34. Evans' translation (1973, 224) from Budovec's *Circulus horologi Lunaris et Solaris* (Hanau, 1616), 245.

35. Only from 1588 alone the *Private Diary* mentions the following British visitors in Trebona: Edmond Cooper, Edward Dyer, Francis Garland, John Hammond, Edward Rowles, Thomas Southwell, Mr. Swift and Mr. Stale, and Mr. Yong (Dee 1998, 232–38).

36. Apart from Evans' groundbreaking study, see also the recent Czech literature on the subject, for example, the following articles in Fučíková 1997: Paula Findlen, "Cabinets, Collecting and Natural Philosophy," 209–20; György E. Szónyi, "Scientific and Magical Humanism at the Court of Rudolf II," 223–31; the English summaries in Zadrobílek 1997: Vladimír Kuncitř, "Alchemy in the Czech Lands," 276–79; Luboš Antonín, "Magia Naturalis and the Aristocratic Society of Bohemia and Moravia in the Seventeenth and Eighteenth Centuries," 310–13; and the papers in Konečný 1998: Václav Bužek, "Zwischen dem rudolfinischen Prag und den Höfen der Magnaten mit dem Wappen der fünfblättrigen Rose," 75–81; Jürgen Müller, "Arcana Imperii," 184–92. See also Jan Sviták's 1980–89 trilogy; Petr Vágner, *Theatrum Chemicum: Kapitoly z dějin alchymie* (Prague: Paseka, 1995); Václav Bužek (ed.), *Dvory velmožů s erbem ruže* (Prague: Mladá Fronta); etc.

37. The correspondence is collected in State Archive Třeboň, MS Rosenberka 25.I–II.

38. Třeboň, MS Rosenberka 25.I.38; cf. Cotton, Appendix LXVI, which was Casaubon's source for Dee 1659.

39. Třeboň, MS Rosenberka 25.I.28.

40. See Evans 1979, 354–58; the Hungarian manuscript can be found in Budapest, Széchenyi Library (OSZK), 239 quart. Germ., 48 (cf. Evans 1973, 226).

41. On the magical contexts of some German courts, cf. Yates 1972; Evans 1973; and recently Moran 1991; Jost Weyer, *Graf Wolfgang II von Hohenlohe und die Alchemie. Alchemistische Studien in Sloss Weikersheim, 1587–1610* (Sigmaringen: Jan Thorbecke, 1992); and Debra L. Stoudt, "'Proba tum est per me': The Heidelberg Electors as Practicioners and Patrons of the Medical and Magical Arts," *Cauda Pavonis* 14.1 (1995): 12–18.

42. Yates 1972, 46–7 argued for textual interrelatedness between the *Monas hieroglyphica* and the *Confessio fraternitatis*. On the Rosicrucian literature, see Arnold 1955; Bugaj 1991; Frick 1973; Gilly 1988 and 1995; Gorceix 1970; Hocke 1959; Janssen 1988; Montgomery 1973; Peuckert 1956; Schick 1980.

43. The manuscript of *Naometria* can be found in Stuttgart, Württemberg Landesbibliothek, Cod. theol. 4.23.34. It is reviewed by Yates 1972, 33–34; its relation to the Rosicrucians had been asserted by A. E. Waite, *Brotherhood of the Rosy Cross* (London, 1924), 639 ff. The idea goes back to an eighteenth-century theologian of Württemberg, Ludwig Melchior Fischlin (cf. Gilly 1995, 21). Gilly himself considers Studion's *Naometria* not a direct source of the Rosicrucian manifestos, rather as a typologically related work belonging to the literature of late sixteenth-century chiliasmus (Gilly 1988, 70 ff.).

44. Yates mentioned the following persons who, in some way, could indeed be associated with each other: Christian of Anhalt, the mastermind of the Elector Palatine Frederick; the elector himself; Moritz, Landgrave of Hesse-Kassel; Vilém Rožmberk; and a number of humanists-scholars already mentioned: Andreae, Bruno, Croll, Dee, and Khunrath (1972, 30–40). Since the publication of *The Rosicrucian Enlightenment*, most of Dame Frances' propositions have been rejected by historians as artificially forged links; however, my analysis will suggest that the supposition of certain intellectual influences perhaps is not so fantastic and unfounded.

45. Cf. F. N. Pryce's facsimile edition (1923) and Yates modern edition of the text (1972, 235–60). On the impact of the manifestos in England, see also Maclean 1988.

46. The Dutch-born inventor Drebbel was James I's alchemist before he took employment with Rudolf II in Prague in 1610; cf. Evans 1973, 189–90; Szőnyi 1995, 116; Robert Grudin, "Rudolf II of Prague and Cornelius Drebbel: Shakespearean Archetype?" *The Huntington Library Quarterly* 54 (1991): 181–205; and Roy Strong, *Henry, Prince of Wales, and England's Lost Renaissance* (London: Thames and Hudson, 1986), 216. On Banfi Hunyades, see George Gömöri, "New Information on János Bánfihunyadi's Life," *Ambix* 24 (1977): 170–74; and John H. Appleby, "Arthur Dee and Johannes Banfi Hunyades: Further Information on their Alchemical and Professional Activities," *Ambix* 24 (1977): 96–109.

47. They cite a German book on Morsius where this traveller is called "an Idealbild eines Rosenkreutzers" (Heinrich Schneider, *Joachim Morsius und sein Kreis*, Lübeck, 1929, 101—cf. Roberts and Watson 1990, 63).

48. Naudé obviously refers to Dee's lost work *Speculum unitatis, sive Apologia pro Fratre Rogerio Bacchone Anglo* (cf. the preface to the *Propaedeumata Aphoristica*, Dee 1978, 116).

49. Johannes Dee potissimum, qui ante iam anno 1563 in Hungaria artem transmutandi metalla, non sine multorum admiratione diu multumque agitavit, immo Maximiliano quoque Imp. et Reg. Hungariae Monadem suam, hieroglyphice, mathematice, magice, cabbalistiche, anagogice explicatam, Antverpia anno 1564 impressam, inscripsit et Posonii obtulit. Anno 1584 in Castello Laszkyano Collegium alchemisticum asperitur in aurea hac arte Laszkyus fidelissime insituitur, regnum minerale vario igne diu satis torquetur, et tandem miser novissime omnium turpiter, ut fieri adsolet, delutidur (Weszprémi 1960, 186–87).

50. Cf. Johnson's the *Alchemist* (2.6.20 and 4.1.85–91); Samuel Butler's *Hudibras* (2.3.235–38); and John Weever's *Ancient Funerall Monuments*, which has a horrifying story about Kelly's violating sepulchres (London: Thomas Harper, 1631, 45–46). Comments on these are in Szőnyi 1991.

51. Among others, subject to such accusations were Albert Molnár Szenci, famous humanist, dictionary writer, translator of the Psalmody, and Bible aditor; also Johann Heinrich Bisterfeld, German humanist and diplomat, who for some time taught and served in Transylvania (cf. Szőnyi 1991, n. 21–23).

52. London, Warburg MS FBH 510; Erlangen MS 854; Munich, Bayerische Staatsbibliothek, Cod. Lat. 27005. See Jörg Martin, *Johannes Dee: 'De tuba Veneris.' Eine magische Handschrift des 16. Jahrhunderts. Edition, Übersetzung und Kommentar*, M.A. thesis, University of Bonn, 1989 (copy in the Bodleian Library, Oxford). French 1972, 84, also mentions the Warburg manuscript; however, he does not seem to be aware of the fact that Dee could not be its author.

53. Cf. his apologies in the *Mathematicall Praeface* (Dee 1975, A2^v); in his *A Letter Containing a Most Briefe Discourse Apologeticall* (1592); or the *A Letter Nine yeeres Since; To the Kings most excellent maiestie* which he even published as a broadside in 1604. His posthumous editor, Meric Casaubon, also felt compelled to reproduce some parts of these apologies (Dee 1659, *56–64). Evaluation of the charges against Dee can be found in Pickering 1986 and Szőnyi 1991.

54. Cf. Dee 1998, 35n. 9; and Waite 1961, 77–89.

55. The Preface has no printed page numbers. Following it, with the table of contents, the numbering starts with p. 1. Page references to the Preface, marked by asterisks, are my calculations.

56. A detailed analysis of the *Treatise Concerning Enthusiasme* is offered by Heyd, “*Be Sober and Reasonable*” (1995), in the chapter “Meric Casaubon and Henry Moore” (72–92). It is surprising, though, that Heyd makes no mention of Casaubon’s programmatic Preface to Dee’s diary.

57. Casaubon 1669, 21, reprinted in Casaubon 1976. On his philosophical views and cultural policy, see Paul J. Korshin’s introduction in Casaubon 1970, and David G. Lougee’s introduction in Casaubon 1976.

58. It may be noted that Clucas 200? severely criticizes Shumaker’s study, primarily condemning its patronizing tone: “he allows his impatience with the ‘unreliable prophecies’ to interfere with his historical account of Dee’s thought” (text corresponding to n. 37).

59. Dee 1994, xxv; see also Bassnett 1990 for a corroboration of this view.

60. Several versions of this anecdote survive, for example, in William Prynne’s *Histriomastix* (1633) and in a book published by Vautrollier, an Huguenot bookseller of Blackfriars. Cf. Philip Henderson, *Christopher Marlowe* (New York: Harper and Row, 1974), 135; and Anthony Burgess, *Shakespeare* (Hammondsworth: Penguin, 1970), 103.

9. CONCLUSION: DEE AND RENAISSANCE SYMBOLISM

1. *A Discourse Concerning Edmund Spenser*, MS about 1628, quoted from Spenser 1971, 150–52.

2. I have further developed Gombrich’s typology in order to turn it into a semiotics of occult symbolism in my following studies: “Semiotics and Hermeneutics of Iconographical Systems,” in Jeff Bernard, Gloria Withalm, and Karl Müller (eds.), *Bildsprache, Visualisierung, Diagrammatik* (Akten zweier internationaler Symposien 1) *Semiotische Berichte* 19.1–4 (1995 [1996]): 283–313; and “The Powerful Image: Towards a Typology of Occult Symbolism,” in Gy. E. Szőnyi (ed.), *Iconography East & West* (Leiden: J. Brill, 1996, *Symbola & Emblemata* 7), 250–63. See also Szulakowska 2000, 1–12.

3. For the background of the necromantic legend spread about Kelly (and Dee) by John Weever, see my article, Szőnyi 1991 (and Casaubon’s Preface, in Dee 1659, *55).

4. Cf. Robert Ellrodt, *Neoplatonism in the Poetry of Spenser* (Geneva, 1960); A. Fowler, “Emanations of Glory: Neoplatonic Order in Spenser’s *The Faerie Queene*,” in Kennedy and Reither (eds.), *A Theatre for Spenserians* (Toronto, 1973); E. Bieman, “Neoplatonism: The Ghost of Spenser’s Fiction,” in David A. Richardson (ed.), *Spenser: Classical, Medieval, Renaissance, and Modern* (Cleveland, 1977); and D. Burchmore, “Neoplatonic Cosmology in Spenser’s Legend of Friendship,” in *Spenser at Kalamazoo* (Cleveland, 1981). See also the article “Neoplatonism” in *The Spenser Encyclopedia* (Toronto, 1990).

5. “Would to God in Heaven I had awhile [. . .] the mystical and supermetaphysical philosophy of Doctor Dee”—Harvey to Spenser, in Harvey, *Letter Book 1573–1580*,

(London, 1884), 71. See my article on Dee and hermeticism in *The Spenser Encyclopedia* (1990, 211, 358–59), and for a detailed analysis, see Szőnyi 1984, 369–84.

6. Francesco Giorgi, *L' Harmonie du monde* (Paris, 1578). The diagram is reproduced in Yates 1979, Fig. 4.

7. Tobias Schütz's illustration is reproduced and commented in Debus 1978, 28.

8. On the historiography and development of the seventeenth-century illustrations to Boehme's works, see Christoph Greissmar, *Das Auge Gottes: Bilder zu Jakob Böhme* (Wiesbaden: Harrassowitz, 1993, Wolfenbütteler Arbeiten zur Barockforschung 23).

9. The corresponding text reads: "Humanus anunus & mundus: unum & orbem complet & quadratum. Huius quadrati centrum & punctum intersectionis dyametrorum est intellectus. Unde sit ut iterum intellectus: deprehendat esse utriusque nature oppositio" (Bouelles 1510, 86v).

10. It cannot be by chance that Wayne Shumaker entitled his work dealing with Dee's angelic conferences and similar early modern topics *Renaissance Curiosa* (1982).

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Including abbreviations.

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THE ENOCHIAN EVOCATION OF DR. JOHN DEE



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HEPTANGLE BOOKS & GILLETTE
MCMLXXXVIIJ



Dr. JOHN DEE

OF THE ENOCHIAN
EVOCAATION OF^F
D^R JOHN DEE

EDITED & TRANSLATED BY
GEOFFREY JAMES

HEPTANGLE BOOKS
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M C M L X X X V I I J

PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & work-books of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane Ms. 3188.

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

*Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ*. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...§*

* Sloane MS. 3188; Passages marked March 10, 1582.

† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimile republished by Askin, London: 1974.)

* *Ibidem*, pgs. 20, 91, 153, 169 & 171.

§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

*The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the field:
Confownd her understanding with darkness.
For why?
It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

*Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.† Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

† Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of :

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.†

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

*Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.**

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.‡

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

† Casaubon, *op. cit.*, p. 328.

* *Ibidem*, p. 230.

‡ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds. . . I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):

—*That Jesus was not God.*

—*That no prayer ought to be made to Jesus.*

—*That there is no sin.*

—*That man's soul doth go from one body to another childes quickening*

—*That as many men and women as are now, have always been.*

—*That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.**

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israël Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe*.†; that view-point is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonian grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron** are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,§ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* *loc. cit.*

† Israël Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basilæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.

* Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accesserunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

§ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.

** *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

Conjurors carrie about at this daie, bookes intituled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters.*

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed‡.* Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAI* is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOth,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem*.

* G. R. S. Mead, *Fragments of a Faith Forgotten*, New York: University Books, 1960, p. 462.

§ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought§. The Gnostics attributed works of magic to Enoch, such as *the two great Books of IEOU, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam**. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.†

Compare the above passage with the following from Kelly's scrying:

Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine,** while the apoc-

§ Vide: *The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

* Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers*.^{*} These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...†

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.^{*} However, the 'spirits' predicted other events that never took place.

^{*} *Ibidem*, pgs. 516 & 523.

[†] Casaubon, *op. cit.*, p. 77.

^{*} Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatopœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopœiæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random†, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme*.

§ Casaubon, *op. cit.*, p. 27.

* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

† Laycock, *op. cit.*, p. 40.

* *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NISO CRIP IP NIDALI is glossed as *Come away, but not your noises*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is fahn* [fallen], but is actually a contraction of TELOCH (death) and VOVIM (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.

* Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handful high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it ...E. K. was in a great fear and trembling and had tremorem cordis for a while. But I was very glad and well pleased.*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

*I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shewes made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times...sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'†. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.*

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

† *Ibidem*, Second page 13.

* *Ibidem*, Second page 21.

§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158

§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.

† Laycock, *op. cit.*, p. 53.

BOOK ONE

THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. *The Garden of Eden.*



MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

¶ Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER IJ.
THE WISDOM OF ENOCH.



§1. *The Lord & Enoch.*



WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

¶ Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

¶ Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

¶ Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

¶ Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

¶ Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things: but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

¶ Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

¶ Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

¶ And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ¶ And Enoch said unto the Lord: *Let there be remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY
—READ.

CHAPTER III
THE FALL OF ENOCH'S MAGICK.



§1. *The Unworthy Read Enoch's Book.*



UT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is eternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

¶ Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.



§1. *The Lord is Displeased With Man.*



THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphaël to Dee & Kelly.*

And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphaël (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.
THE NATURE OF THIS WISDOM.



§1. *To whom this Wisdom is to be Spoken.*



HIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

WE instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

¶ These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

¶ In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

¶ Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

§ Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded: neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

§ The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

§ Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOW-
 ing: ¶ 1. All human knowledge. ¶ 2. Out of it springeth Physic.
 ¶ 3. The knowledge of all elemental Creatures amongst you, how
 many kinds there are, and for what use they were created, those
 that live in the air, those that live in the waters, those that dwell
 in the earth, and those of the fire (which is the secret life of all
 things). ¶ 4. The knowledge, finding, and use of metals, the
 virtues of them, the congelations and virtues of stones. ¶ 5. The
 conjoining and knitting together of natures. The destruction of
 all nature and of things that may perish. ¶ 6. Moving from place
 to place, as, in this country or that country at your pleasure.
 ¶ 7. The knowledge of all mechanical crafts. ¶ 8. The transmu-
 tation of form, but not essence. ¶ 9. The knowledge of the secrets
 of men.

CHAPTER VI
GENERAL CONSIDERATIONS OF THIS ART.



§1. *Art Thou Worthy to Read ?*



THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM:
Is your worthiness such that you merit such great mercy ? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding ? Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling imperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3. *Concerning the Book, Vestments, & Days.*

¶ The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ¶ Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ¶ On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ¶ For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

¶ Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

¶ Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO

THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

¶ As Michaël and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphael with them; and Michaël concluded the second book of this particular revelation Heptarchical with these words following:

MICHAËL

¶ Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

¶ Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ¶ Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ¶ Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAËL

¶ Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

☩ The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

☩ Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

RING CARMARA

☩ What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

☩ One in Heaven they know.

☩ One & all in Man they know.

☩ One & all in Earth they know.

☩ Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

Bu

URIEL

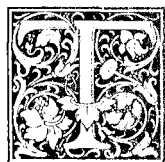
¶ He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ¶ The knowledge of God truly.
- ¶ The number & doings of His Angels perfectly.
- ¶ The beginning & ending of Nature substantially.

CHAPTER II
OF JOHN DEE & HIS INTEREST TO
EXERCISE THE DOCTRINE HEPTARCHICAL



URIEL



HIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFATES

Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be gluried, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—it was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

¶ Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

¶ Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

¶ I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

¶ Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEFOR

✠ Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

✠ Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

✠ By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

✠ Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

☞ BEHOLD: (Holding up the measuring rod.)

☞ HERE: (Pointing to the end of the rod.)

☞ AND HERE: (Pointing to the middle of it.)

✠ I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ✠ One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

¶ Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHIÆL

¶ Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ¶ All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. ¶ One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

¶ The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

¶ Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is refering to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever†.*

¶ An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.

I will be thy Guide.

Thou shalt attain unto thy Searching,

The world begins with thy doings.

Praise God.

*The Angels under my power shall be
at thy commandment.*

Thou shalt see me.

I will be seen of thee.

I will direct thy Living & Conversation.

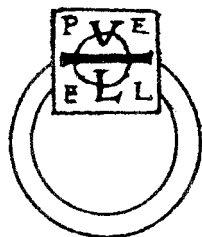
¶ Now Michael thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michael did say the following:

MICHAEL

¶ After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michael and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

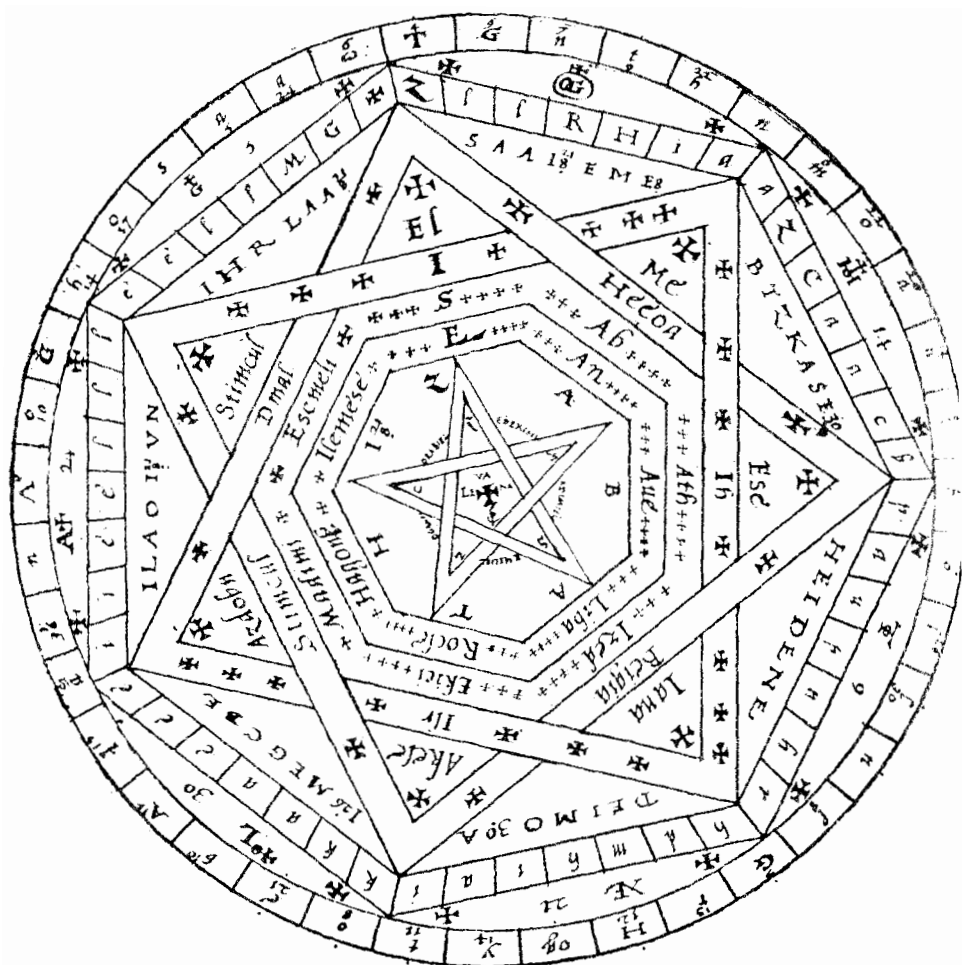
So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read AEMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

This I do open unto thee because thou marvest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ
SOME REMEMBRANCES OF THE FURNITURE
& CIRCUMSTANCES NECESSARY IN THE
EXERCISE HEPTARCHICAL



KING CARMARA



FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. ¶ Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. ¶ Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

¶ Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. ¶ Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

☞ The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

☞ These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ☞ The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ☞ The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

☞ It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of aternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

☞ Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

*Veni Principes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.**

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

Venito veni (inquam) Adepto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.

† Dee's note: This I note for the form of calling.

* Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

¶ *Venite, ubi nulla quies sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

¶ Behold, every one of these princes must have his peculiar table.

URIEL

¶ Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

¶ The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

¶ The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

¶ The form in every corner considereth your name.

DEE

¶ You mean there to be a certain shadow of Delta†?

URIEL

¶ Well.

† Dee used a delta (triangle) to represent his name.

DEE

¶ What is the use of these tables ? From what ground are they framed or divided ?

URIEL

¶ They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶ Have I rightly applied the days to the Kings ?

URIEL

¶ The days are rightly applied to the Kings.

DEE

¶ The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used ?

URIEL

¶ They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

¶ The Sigil of Æmeth is to be set in the middle of the table.
 ¶ Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknot the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why ? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

✠ Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

✠ Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

✠ Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

✠ God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ☿ 1: in respect of dignification; ♀ 2: in respect of conciliation; ☿ 3: in respect to the end & determined operation.

✠ Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

✠ The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

¶ Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.†

DEE

¶ So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHAEL

¶ I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ¶ Now what wilt thou?

DEE

¶ I would full fain proceed according to the matter in hand.

MICHAEL

¶ Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

¶ I did so dividing it first into four parts and then every one of them by ten. ¶ Michael then called out by name *Semi-el*. One came in and knelt down and great fire came out of his mouth.

MICHAEL

¶ To this one named *Semi-el*, are the mysteries of this table known. ¶ Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Buaspel.

DEE

¶ Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables?*

MICHAEL

¶ It is the will of God that thou fetch them hither.

SEMIEL

¶ I am his tables. Behold, these are his tables. Lo, where they are.

DEE

¶ There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest. Oh God, thy Name be blessed forever.*

¶ Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

MICHAEL

¶ Declare the mysteries of the Living God; our God; of One that liveth forever!

SEMIEL

¶ I am ready.

DEE

¶ Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHAEL

¶ Note: Here is a mystery.

DEE

¶ Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a

great 'T' all of gold. And over the 'T' stood the number '4'. The
40 all cried: *It liveth and multiplieth forever; blessed be his Name.*
Then that creature did shut up his bosom and vanished away
like fire.

MICHAEL

Place that in the first place. It is the name of God.

DEE

Then there seemed a great clap of Thunder*. . . The chair was
brought in again and I asked what it meant.

URIEL

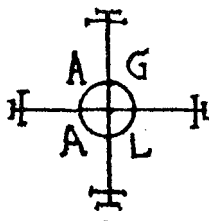
This is a seat of perfection, from which things shall be showed
unto thee, which thou hast long desired.

DEE

Then was a square table brought into the stone and I demanded
what that table betokened.

URIEL

A mystery not yet to be known. These two shall remain in
the same stone to the sight of all undefiled creatures. You must
use a four-square table, two cubits square, whereupon must be
set the Sigil of God. This seal is not to be looked upon without
great reverence and devotion. This seal is to be made of perfect
wax. The seal must be 9 inches in diameter. The roundness must
be 27 inches or somewhat more. The thickness of it must be an
inch and a half to an inch and a quarter. And a figure of a cross
must be on the backside of it made thus:

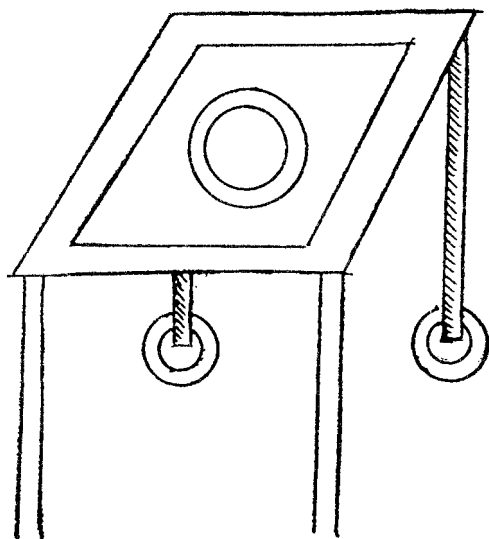


* Dee's note: And so forth. And note that the whole second book is
nothing else but the Mysteries most marvelous of the Sigil of God, sometimes
called the Sigil of Aemeth, wherein here I did leave but a little excerpt. Note
further that almost all the third book was of the seven ensignias of creation
whereof mention was before made.

¶ The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

¶ Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

¶ There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV
SOME NOTICE OF THE PECULIAR FORMS & ATTIRE
WHEREIN THE KINGS, PRINCES
& MINISTERS HEPTARCHICAL APPEARED
& SOME OF THEIR ACTIONS
& GESTURES AT THEIR APPEARANCE



KING CARMARA



HIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

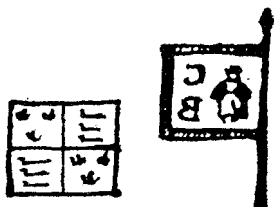
At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

¶ Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others.

¶ All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



¶ All the princes held up together a seven-pointed star that seemed to be of copper:



THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

¶ The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

- | | |
|---------|------------|
| 1. I | 5. HECO A |
| 2. IH | 6. BEIGIA |
| 3. ISR | 7. STIMCUL |
| 4. DMAL | |

The Seven Sons of the Sons:

- | | |
|------------|------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESE |
| 4. LIBA | |

THE SONS OF LIGHT

✠The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metallic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

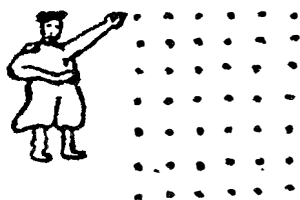
THE SONS OF THE SONS OF LIGHT

✠The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-L'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

✠At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

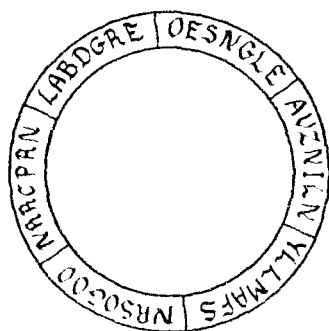
had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



¶ Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

¶ Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

*Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c.
This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AVE*

KING BOBOGEL

§ He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

§ He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*



THE 42 MINISTERS

§ Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

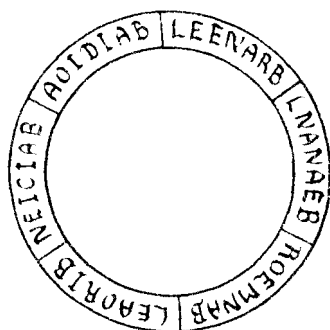
† The above described robes would have been considered extremely rich and elegant in Dee's time.

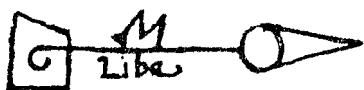
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time, they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B





THE SEAL OF LIBA

KING BABALEL

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

PRINCE BEFAFES

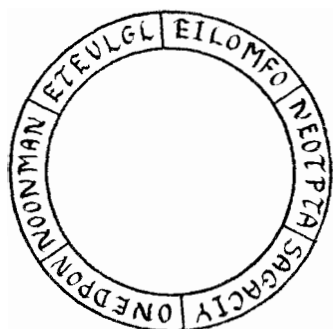
Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

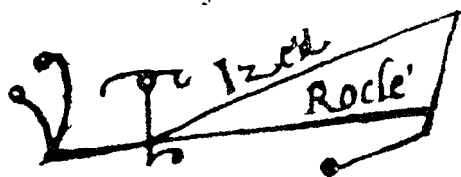


THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feet; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

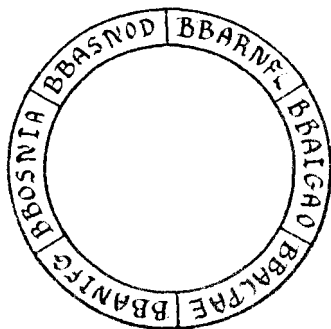
Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:



THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D





THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

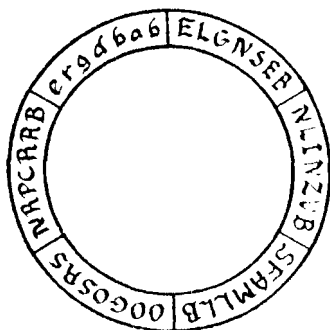
Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



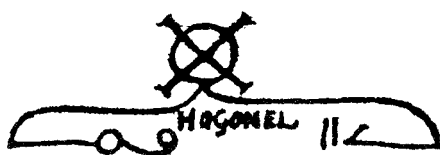
THE 42 MINISTERS

The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b



* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



THE SEAL OF HAGONEL

KING BNAPSSEN

King BNAPSSEN appeared as a king with a crown on his head.

PRINCE BRORGES

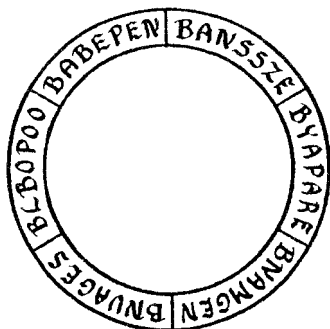
Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:



THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N





THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

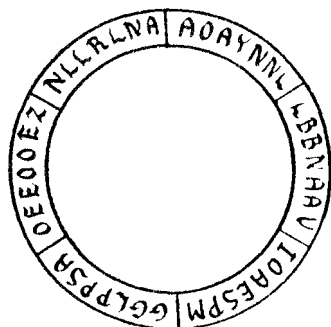
PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A	O	A	Y	N	N	A
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A



† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



THE SEAL OF ILEMESÉ

KING BLUMAZA

§ He appeared not yet by that name.

PRINCE BRALGES

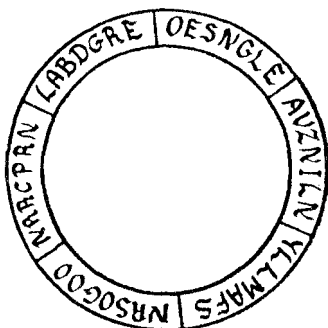
§ Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

§ The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



CHAPTER V

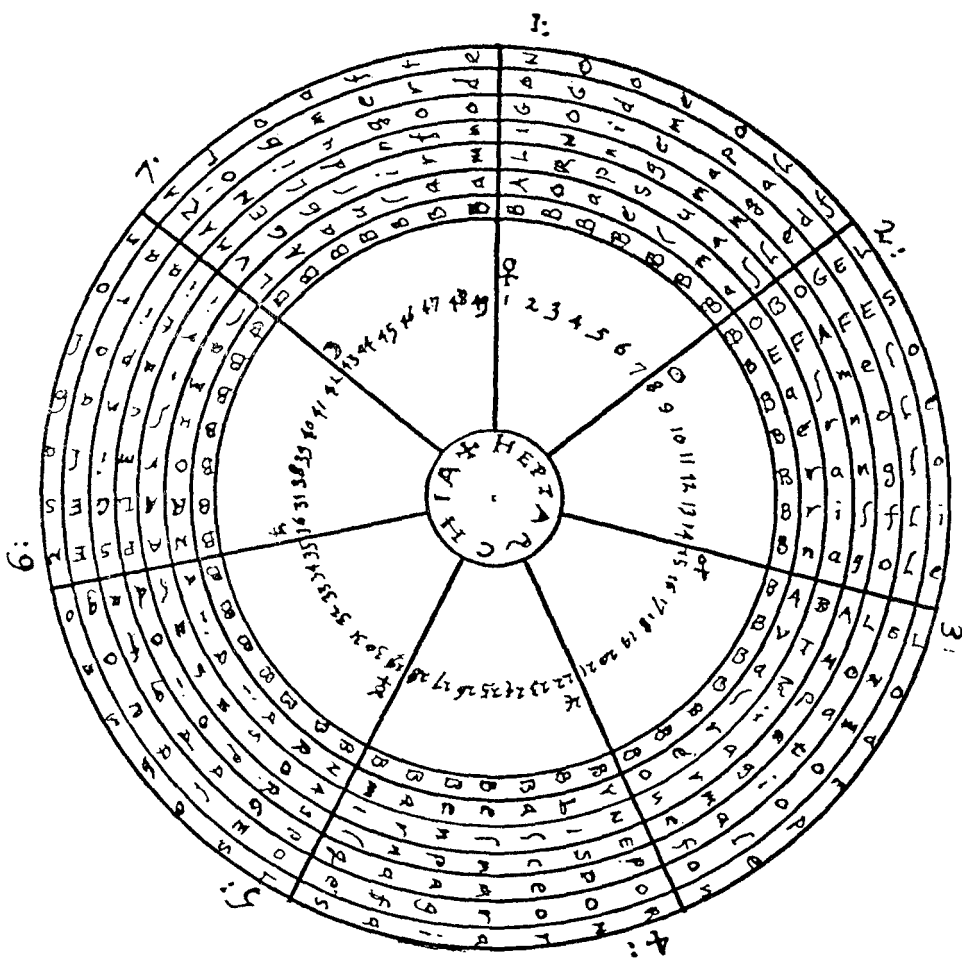
THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY



ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI
THE DEVOUT AND PIOUS INVITATIONS
TO THE GOOD HEPTARCHICAL ANGELS



§I: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*



PUISSANT AND NOBLE KING, N*, AND BY WHAT Name elssoever thou art called, or mayest truly and duly be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . . †

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N*, I say COME. Amen.

✠ Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.

† Insert the office of the King, as given in Chapter Seven.

‡ Insert the name of the King here.

* Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

SO NOBLE PRINCE, N**, AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truly, and dueely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N**, I say COME, Amen.

Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.

†† Insert the office of the Prince as given in Chapter Seven.

††† Insert the name of the Prince here.

** Insert the name of the Prince here.

CHAPTER VIJ
SOME RECITAL & CONTESTATION OF THE
PECULIAR OFFICES, WORDS, & DEEDS OF THE
SEVEN HEPTARCHICAL KINGS & PRINCES
(in their peculiar days to be used).



SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dec, Dec, at length but not too late" . . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . . who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

*I have used the clipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:— *Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

THE OFFICES OF PRINCE HAGONEL

... To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

☞ Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .*

TUESDAYE

THE OFFICES OF KING BABALEL

. . . who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

. . . who are Prince of the seas; thy power is upon the waters; thou drowndest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEAFES, hadst me use the name of God . . .

WEDDENSDAYE

THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

THURSDAYE

THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,

The best life,

The least life is measured in your hands.

§ Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest . . .*

THE OFFICES OF PRINCE BUTMONO

. . . who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoyceth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them . . .

FRYDAYE

THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practises of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thunimim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT ANGELIC KEYS

*Received at Diverse Times from April 13th to July 13th
At Cracow, Poland
out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	<i>Ol</i>	I
I.2	SONF	<i>sonf</i>	raygne
I.3	VORSG	<i>vorsg,</i>	over you
I.4	GOHO	<i>gohó</i>	sayeth
I.5	IAD	<i>Iad</i>	the God
I.6	BALT	<i>balt</i>	of Justice
I.7	LANSH	<i>lansh</i>	in powre exalted
I.8	CALZ	<i>calz</i>	above the firmaments
I.9	VONPHO	<i>vonpho,</i>	of wrath:
I.10	SOBRA	<i>sobra</i>	in Whose
I.11	ZOL	<i>z-ol</i>	hands
I.12	ROR	<i>ror</i>	the Sonne
I.13	I	<i>i</i>	is
I.14	TA	<i>ta</i>	as
I.15	NAZPSAD	<i>nazpsad</i>	a sword,
I.16	OD		and*
I.17	GRAA	<i>Graa</i>	the Moon
I.18	TA	<i>ta</i>	as
I.19	MALPRG	<i>Malprg</i>	a through-thrusting fire
I.20	DS	<i>ds</i>	which
I.21	HOLQ	<i>hol-q</i>	measureth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	<i>Qa-a</i>	your garments
1.23 NOTHOA	<i>nothóa</i>	in the mydst
1.24 ZIMZ	<i>zimz</i>	of my vestures,
1.25 OD	<i>Od</i>	and
1.26 COMMAH	<i>commah</i>	trussed you together
1.27 TA	<i>ta</i>	as
1.28 NOBLOH	<i>nobloh</i>	the palms
1.29 ZIEN	<i>zien:</i>	of my hands:
1.30 SOBA	<i>Soba</i>	Whose
1.31 TIBIL	<i>thil</i>	seats
1.32 GNONP	<i>gnonp</i>	I garnished
1.33 PRGE	<i>prge</i>	with the fire
1.34 ALDI	<i>aldi</i>	of gathering
1.35 DS	<i>Ds</i>	and*
1.36 URBS	<i>urbs</i>	beautified
1.37 OBOLEH	<i>óbóleh</i>	your garments†
1.38 GRSAM	<i>grsam:</i>	with admiration,
1.39 CASARM	<i>Casarm</i>	to whom
1.40 OHORELA	<i>ohoréla</i>	I made a law
1.41 CABA	<i>cabá</i>	to govern
1.42 PIR	<i>pir</i>	the holy ones,
1.43 DS	<i>Ds</i>	and
1.44 ZONRENSG	<i>zonrensg</i>	delivered you
1.45 CAB	<i>cab</i>	a rod
1.46 ERM	<i>erm</i>	with‡
1.47 IADNAH	<i>Jadnah:</i>	the ark of knowledge.
1.48 PILAH	<i>Pilah</i>	Moreover
1.49 FARZM	<i>farzm</i>	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	<i>znrza</i>	sware
1.52 ADNA	<i>adna</i>	obediencce*

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAMAD for 'undefiled knowledge'.

* 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

I.53	OD		and
I.54	GONO	<i>gono</i>	faith
I.55	IADPIL	<i>Iădpil</i>	to him
I.56	DS	<i>Ds</i>	that
I.57	HOM	<i>hom</i>	liveth
I.58	OD		and
I.59	TOH	<i>tôh</i>	triumpheth,
I.60	SOBA	<i>Soba</i>	whose
I.61	IAOD		beginning
I.62	IPAM	<i>Ipam</i>	is not
I.63	OD		nor
I.64	UL	<i>Lu</i>	ende*
I.65	IPAMIS	<i>Ipâmis</i>	can not be,
I.66	DS	<i>Ds</i>	which
I.67	LOHOLO	<i>lôhôlo</i>	shyneth
I.68	VEP	<i>vep</i>	as a flame
I.69	ZOMD	<i>zomd</i>	in the myddst
I.70	POAMAL	<i>Poamal</i>	of your pallace
I.71	OD	<i>od</i>	and
I.72	SONE	<i>begpa</i>	rayngneth
I.73	AÄI	<i>ääl</i>	amongst you
I.74	TA	<i>ta</i>	as
I.75	PIAP	<i>piap</i>	the ballance
I.76	BALTOH	<i>piamos</i>	of righteousness,
I.77	OD	<i>od</i>	and
I.78	VAOAN	<i>vaoan</i>	truth:
I.79	ZACAR	<i>ZACARe</i>	Move
I.80	CA	<i>c-a</i>	therfore,
I.81	OD	<i>od</i>	and
I.82	ZAMRAN	<i>ZAMRAN</i>	shew yourselves:
I.83	ODO	<i>odo</i>	open
I.84	CICLE	<i>cicle</i>	the Mysteries
I.85	QAA	<i>Qaa</i>	of your Creation:

* I.64: Dee made a copying error here. Royal Appendix clearly shows *UL* rather than *LU*. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: *ULS* for 'end'.)

1.86	ZORGE	<i>zorge,</i>	Be friendly unto me:
1.87	LAP	<i>lap</i>	for
1.88	ZIRDO	<i>zirdo</i>	I am*
1.89	NOCO	<i>noco</i>	the servant
1.90	MAD	<i>MAD</i>	of the same your God:
1.91	HOATH	<i>Hoath</i>	the true Worshipper
1.92	IAIDA	<i>Jaida.</i>	of the Highest.

THE SECOND KEY



2.1	ADGT	<i>Adgt</i>	Can
2.2	UPAAH	<i>v-pa-âh</i>	the wings
2.3	ZONG	<i>zongom</i>	of the windes†
2.4	OM		
2.5	FAAIP	<i>fa-â-ip</i>	understand
2.6	SALD	<i>sald</i>	your voyces of wonder
2.7	VIV	<i>vi-iv</i>	O you the second‡
2.8	L	<i>L</i>	of the first,
2.9	SOBAM	<i>sobam</i>	Whome
2.10	IALPRG	<i>Iâl-prg</i>	the burning flames
2.11	IZAZAZ	<i>I-zâ-zaz</i>	have framed
2.12	PIADPH	<i>pi-âdph</i>	within the depths of my Jaws,
2.13	CASARMA	<i>Cas-arma</i>	whome
2.14	ABRAMG	<i>abramg</i>	I have prepared
2.15	TA	<i>ta</i>	as
2.16	TALHO	<i>talho</i>	Cupps
2.17	PARACLEDA	<i>parâclêda</i>	for a wedding
2.18	Q	<i>Q-ta</i>	or
2.19	TA		as
2.20	LORSLQ	<i>lors-l-q</i>	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in vi-iv an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21	TURBS	<i>turbs</i>	in their beawty
2.22	OUGE	<i>öoge</i>	for the Chamber
2.23	BALTOH	<i>Baltoh</i>	of righteousnes
2.24	GIUI	<i>Giui</i>	Stronger
2.25	CHIS	<i>chis</i>	are
2.26	LUSD	<i>Lusd</i>	your fete
2.27	ORRI	<i>orri</i>	then the barren stone:
2.28	OD	<i>Od</i>	And
2.29	MICALP	<i>micalp</i>	myghtier
2.30	CHIS	<i>chís</i>	are
2.31	BIA	<i>bia</i>	your voices
2.32	OZONGON	<i>ózôngon</i>	then the manifold windes.
2.33	LAP	<i>Lap</i>	For
2.34	NOAN	<i>noán</i>	you are become
2.35	TROF	<i>trof</i>	a buylding
2.36	CORS	<i>cors</i>	such
2.37	TA	<i>ta</i>	as
2.38	GE	<i>ge,</i>	is not
2.39	OQ	<i>o-q</i>	but
2.40	MANIN	<i>manin</i>	in the mynde
2.41	IAIDON	<i>Ja-í-don:</i>	of the all powerfull.
2.42	TORZU	<i>Torzu</i>	Arrise
2.43	GOHEL	<i>góhel</i>	sayeth the First
2.44	ZACAR	<i>ZACAR</i>	Move
2.45	CA	<i>ca</i>	therefore
2.46	CNOQOD	<i>c-nó-qod,</i>	unto his Servants:
2.47	ZAMRAN	<i>ZAMRAN</i>	Shew yourselves
2.48	MICALZO	<i>micalzo</i>	in powre:
2.49	OD	<i>od</i>	And
2.50	OZAZM	<i>ozazm</i>	make me
2.51	VRELP	<i>vrelp</i>	a strong Seething:‡
2.52	LAP	<i>Lap</i>	for
2.53	ZIR	<i>zir</i>	I am
2.54	IOIAD	<i>Ioiad.</i>	of him that liveth forever.

* 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY



3.1	MICMA	<i>Micma</i>	Behold
3.2	GOHO	<i>gohó</i>	sayeth
3.3	IAD	<i>Piad</i>	your God,
3.4	ZIR	<i>zir</i>	I am
3.5	COMSELH	<i>cómselh</i>	a Circle
3.6	AZIEN	<i>azien</i>	on Whose hands
3.7	BIAB	<i>biab</i>	stand
3.8	OS	<i>Os</i>	12
3.9	LONDOH	<i>Lón-doh</i>	Kingdoms.
3.10	NORZ	<i>Norz</i>	Six
3.11	CHIS	<i>chis</i>	are
3.12	OTHIL	<i>óthil</i>	the seats
3.13	GIGIPAH	<i>Gigípah</i>	of living breath,
3.14	UNDL	<i>und-l</i>	the rest
3.15	CHIS	<i>chis</i>	are
3.16	TA	<i>tá</i>	as
3.17	PUIM	<i>pû-im</i>	sharp sickles:
3.18	Q	<i>Q</i>	or
3.19	MOSPLEH	<i>mos-pleh</i>	the horns
3.20	TELOCH	<i>teloch</i>	of death
3.21	QUIN	<i>Qui-i-n</i>	wherein
3.22	TOLTORG	<i>tol Morg</i>	the Creatures of the earth
3.23	CHIS	<i>chis</i>	are,
3.24	ICHISGE	<i>i-chis-ge</i>	to are not*,
3.25	M	<i>m</i>	Except
3.26	OZIEN	<i>ozíen</i>	myne own hand,
3.27	DS	<i>dst</i>	which§
3.28	BRGDA	<i>brgda</i>	slepe
3.29	OD	<i>od</i>	and
3.30	TORZUL	<i>torzul</i>	shall ryse.
3.31	ILI	<i>í-lí</i>	In the first

* 3.24: The English is a bit confused here. ICHISGE probably means- 'I am not'.

§ 3.27: 'T' in 'dst' probably accidental, although 'dst' as 'which' appears at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	<i>E-ól</i>	I made you
3.33	BALZARG	<i>balzarg</i>	stuards
3.34	OD	<i>od</i>	and
3.35	AALA	<i>áála</i>	placed you
3.36	THILN	<i>Thiln</i>	in seats
3.37	OS	<i>os</i>	I2
3.38	NETAAB	<i>ne-tâ-ab,</i>	of government,
3.39	DLUGA	<i>dluga</i>	giving
3.40	VOMZARG	<i>vomsarg</i>	unto every one of you
3.41	LONSA	<i>Lonsa</i>	powre
3.42	CAPIMALI	<i>Cap-mi-áli</i>	successively*
3.43	VORS	<i>vors</i>	over
3.44	CLA	<i>cla</i>	456,
3.45	HOMIL	<i>homil</i>	the true ages
3.46	COCASB	<i>cocasb</i>	of tyme,
3.47	FAFEN	<i>fafen</i>	to the intent that,
3.48	IZIZOP	<i>izizop</i>	from your highest vessells
3.49	OD	<i>od</i>	and
3.50	MIINOAG	<i>miinôag</i>	the Corners
3.51	DE	<i>de</i>	of
3.52	GNETAAB	<i>gne-táab</i>	your governments,
3.53	VAUN	<i>vaun</i>	you might work
3.54	NANÆEL	<i>na-ná-ê-el</i>	my powre:
3.55	PANPIR	<i>panpir</i>	powring downe
3.56	MALPIRGI	<i>Malpirgi</i>	the fires of life and encrease,
3.57	PILD	<i>caósg</i>	continually
3.58	CAOSG	<i>Pild</i>	on the earth
3.59	NOAN	<i>noan</i>	Thus you are become
3.60	UNALAH	<i>vnalah</i>	the skirts
3.61	BALT	<i>balt</i>	of Justice
3.62	OD	<i>od</i>	and
3.63	VOOAN	<i>vooán</i>	Truth.
3.64	DOOIAP	<i>do-ó-í-ap</i>	In the name
3.65	MAD	<i>MAD</i>	of the same. your God
3.66	GOHOLOR	<i>Gohólor</i>	Lift up,

* 3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

3.67	GOHUS	<i>gohús</i>	I say,
3.68	AMIRAN	<i>amiran</i>	yourselves.
3.69	MICMA	<i>Micma,</i>	Behold
3.70	IEHUSOZ	<i>Iehúsoz</i>	his mercies
3.71	CACACOM	<i>ca-cá-com</i>	florish
3.72	OD	<i>od</i>	and
3.73	DOOAIN	<i>do-o-â-in</i>	Name
3.74	NOAR	<i>noar</i>	is become
3.75	MICAOLZ	<i>mi-cá-olz</i>	mighty
3.76	AAIOM	<i>a-aí-om</i>	amongst us
3.77	CASARMG	<i>Casáring</i>	In whom
3.78	GOHIA	<i>gohia</i>	we say
3.79	ZACAR	<i>ZACAR</i>	Move*,
3.80	UNIGLAG	<i>vníglag</i>	Descend
3.81	OD	<i>od</i>	and
3.82	IMUAMAR	<i>Im-uâ-mar</i>	apply yourselves unto us
3.83	PUGO	<i>pugo</i>	as unto
3.84	PLAPLI	<i>plapli</i>	partakers
3.85	ANANÆL	<i>anánæł</i>	of the secret wisdom
3.86	QAAN	<i>Qáan.</i>	of your Creation.

THE FOURTH KEY



4.1	OTHIL	<i>Othíl</i>	I have set
4.2	LASDI	<i>lasdi</i>	my fete
4.3	BABAGE	<i>babâge</i>	in the Sowth
4.4	OD	<i>od</i>	and
4.5	DORPHA	<i>dorpha</i>	have looked about me
4.6	GOHOL	<i>Gohól</i>	sayng,
4.7	GCHISGE	<i>G-chisge</i>	are not
4.8	AVAVAGO	<i>avávâgo</i>	the Thunders of encrease
4.9	CORMP	<i>Cormp</i>	numbred
4.10	PD	<i>pd</i>	33,
4.11	DS	<i>dsonf</i>	which
4.12	S●NF		rayne
4.13	VIV	<i>viv-di-v</i>	in the second
4.14	DIU		Angle,

* 3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	<i>Casármí</i>	under whom
4.16	OALI	<i>Oali</i>	I have placed
4.17	MAPM	<i>Mapm</i>	9639
4.18	SORAM	<i>Sobam</i>	Whome
4.19	AG	<i>ag</i>	None
4.20	CORMPO	<i>cormpó</i>	hath yet numbred,
4.21	CRIP	<i>c-rp-l</i>	but*
4.22	L		one,
4.23	CASARMG	<i>Casarmg</i>	in whome
4.24	CROODZI	<i>croódzi</i>	the second beginning of things
4.25	CHIS	<i>chis</i>	are
4.26	OD	<i>od</i>	and
4.27	UGEK	<i>ugeg</i>	wax strong
4.28	DS	<i>dst</i>	which
4.29	T		also
4.30	CAPIMAI I	<i>capimáli</i>	successively
4.31	CHIS	<i>chis</i>	are
4.32	CAPIMAON	<i>Capimaon</i>	the number of time:
4.33	OD	<i>od</i>	and
4.34	LONSHIN	<i>lonshin</i>	their powres
4.35	CHIS	<i>chis</i>	are
4.36	TA	<i>ta</i>	as
4.37	LO	<i>Lo</i>	the first
4.38	CLA	<i>Cla</i>	456:
4.39	TORZU	<i>Torgú</i>	Arise,
4.40	NOR	<i>Nor</i>	you sonns
4.41	QUASAH	<i>quasáhi</i>	of pleasure,
4.42	OD	<i>od</i>	and
4.43	F	<i>F</i>	viset
4.44	CAOSGA	<i>caósga</i>	the earth:
4.45	BAGLE	<i>Bagle</i>	for
4.46	ZIR	<i>Zirenáiad</i>	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am' - 'Lord' - 'God'.

4.49 DS	<i>Dsi</i>	which
4.50 I		is,
4.51 OD	<i>od</i>	and
4.52 APILA	<i>Apila</i>	liveth.
4.53 DOOAIP	<i>Do-ó-â-io</i>	In the name
4.54 QAAL	<i>Q-â-al</i>	of the Creator
4.55 ZACAR	<i>ZACAR</i>	Move,
4.56 OD	<i>od</i>	and
4.57 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
4.58 OBELISONG	<i>Obelisong</i>	as pleasant deliverers
4.59 RESTEL	<i>rest-el</i>	That you may praise him
4.60 AAI	<i>aaf</i>	amongst*
4.61 NOR	<i>Nor-mô-lap</i>	the sonnes†
4.62 MOLAP		of men.

THE FIFTH KEY



5.1 SAPH	<i>Sapáh</i>	The mighty sounds
5.2 ZIMII	<i>zímii</i>	have entered*
5.3 D	<i>du-i-v</i>	into the third
5.4 DIV		angle,
5.5 OD	<i>od</i>	and
5.6 NOAS	<i>noas</i>	are become
5.7 TA	<i>ta</i>	as
5.8 QANIS	<i>qa-a-nis</i>	olives
5.9 ADROCH	<i>adroch</i>	in the olive mount
5.10 DORPHAL	<i>dorphal</i>	looking with gladnes
5.11 CAOSG	<i>ca-ósg</i>	upon the earth
5.12 OD	<i>od</i>	and
5.13 FAONTS	<i>faonts</i>	dwelling
5.14 PERIPSOL	<i>péripsol</i>	in the brightnes of the heavens
5.15 TA	<i>tablior</i>	as
5.16 BLIOR		continuall comfortors,
5.17 CASARM	<i>Casarm</i>	unto whom
5.18 AMIPZI	<i>amipzi</i>	I fastened

* 4.60: Copying error by Dee. AII for 'amongst'; see 1.73; 7.52, 7.6 &c.

† 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.

* 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19 NAZ	<i>nazarth</i>	pillers§
5.20 ARTH		of gladnes
5.21 AF	<i>af</i>	19
5.22 OD	<i>od</i>	and
5.23 DLUGAR	<i>dlugar</i>	gave them
5.24 ZIZOP	<i>zizop</i>	vessels
5.25 ZLIDA	<i>z-lida</i>	to water
5.26 CAOSGI	<i>caósgi</i>	the earth
5.27 TOLTORGI	<i>toltórgi</i>	with her creatures,
5.28 OD	<i>od</i>	and
5.29 ZCHIS	<i>z-chis</i>	they are
5.30 ESIASCH	<i>esíasch</i>	the brothers
5.31 L	<i>L</i>	of the first
5.32 OD	<i>taviu</i>	and*
5.33 VIV		second
5.34 OD	<i>od</i>	and
5.35 IAOD	<i>íáod</i>	the beginning
5.36 THILD	<i>thild</i>	of their own seats
5.37 DS	<i>ds</i>	which
5.38 PERAL		are garnished†
5.39 HUBAR	<i>hubar</i>	with continually burning lamps
5.40 PEOAL	<i>Peóal</i>	69636
5.41 SOBA	<i>soba</i>	whose
5.42 CORMFA	<i>cormfa</i>	numbers
5.43 CHIS	<i>chis</i>	are
5.44 TA	<i>ta</i>	as
5.45 LA	<i>la</i>	the first
5.46 ULS	<i>vls</i>	the endes
5.47 OD	<i>od</i>	and
5.48 QCOCASB	<i>Q-có-casb</i>	the contents of tyme.
5.49 CA	<i>Ca</i>	Therefore
5.50 NIIS	<i>niis</i>	Come you
5.51 OD	<i>od</i>	and

§ 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.

* 5.32: OD for 'and'; *ta* probably a copying error.

† 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dec wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dec evidently neglected to do so when compiling Sl. MS. 3191.

5.52	DARBS	<i>Darbs</i>	obey
5.53	QAAS	<i>Q-á-as</i>	your creation,
5.54	F	<i>Feth-ar-zi</i>	viset us*
5.55	ETHARZI		in peace
5.56	OD	<i>od</i>	and
5.57	BLIOR	<i>blióra</i>	comfort
5.58	IAIAL	<i>ia-ial</i>	Conclude us
5.59	EDNAS	<i>ed-nas</i>	as reccivers
5.60	CICLES	<i>cicles</i>	of your mysteries:
5.61	BAGLE	<i>Bágle</i>	for why?
5.62	IAD	<i>Geiad</i>	Our Lord and Mr.
5.63	I	<i>i-L</i>	is
5.64	L		all one.

THE SIXTH KEY



6.1	GAH	<i>Gah</i>	The spirits
6.2	S	<i>s</i>	of ye 4th
6.3	DIU	<i>díu</i>	Angle
6.4	CHIS	<i>chis</i>	are
6.5	EM	<i>em</i>	Nine,
6.6	MICAOLZ	<i>micálzo</i>	Mighty*
6.7	PILZIN	<i>pilzin</i>	in the firmaments of waters,
6.8	SOBAM	<i>sobam</i>	Whome
6.9	EL	<i>El</i>	the first
6.10	HARG	<i>harg</i>	hath planted
6.11	MIR	<i>mir</i>	a torment
6.12	BABALON	<i>babálon</i>	to the wicked
6.13	OD	<i>od</i>	and
6.14	OBLOC	<i>obloc</i>	a garland
6.15	SAMVELG	<i>samvelg</i>	to the righteous
6.16	DLUGAR	<i>dlugar</i>	giving unto them
6.17	MALPRG	<i>marprg</i>	fyrie darts
6.18	AR	<i>arcaósgi</i>	to vanne
6.19	CAOSGI		the earth
6.20	OD	<i>od</i>	and

* 5.54: F for 'visit'; see 4.43, 6.25.

* 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	<i>Acám</i>	7699
6.22	CANAL	<i>canal</i>	continually Workmen
6.23	SOBA	<i>sobólzar</i>	whose†
6.24	ELZAP		courses
6.25	F	<i>f-bliard</i>	viset
6.26	BLIARD		with comfort
6.27	CAOSG	<i>caosgi</i>	the earth
6.28	OD	<i>od</i>	and
6.29	CHIS	<i>chis</i>	are
6.30	ANETAB	<i>anétab</i>	in government
6.31	OD	<i>od</i>	and
6.32	MAIM	<i>miam</i>	continuance
6.33	TA	<i>ta</i>	as
6.34	VIV	<i>viv</i>	the second
6.35	OD	<i>od</i>	and
6.36	D	<i>d</i>	the third
6.37	DARSAR	<i>Darsar</i>	Wherefore
6.38	SOLPETH	<i>sol-peth</i>	hearken unto
6.39	BIEN	<i>bien</i>	my voice
6.40	BRITA	<i>Brita</i>	I have talked of you
6.41	OD	<i>od</i>	and
6.42	ZACAM	<i>zácám</i>	I move you
6.43	GMICALZO	<i>g-micálzo</i>	in power and presence,
6.44	SOBA	<i>sob-há-atl</i>	whose
6.45	HAATH		works
6.46	TRIAN	<i>trían</i>	shall be
6.47	LUIAHE	<i>Lu-íá-he</i>	a song of honor
6.48	OD	<i>odecrin</i>	and
6.49	ECRIN		the praise
6.50	MAD	<i>MAD</i>	of your God
6.51	QAAON	<i>Q-a-a-on</i>	in your Creation.

THE SEVENTH KEY



7.1	RAAS	<i>Raas</i>	The East
7.2	I	<i>isálman</i>	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	<i>paradiz</i>	of virgins§
7.5	ÆCRIMI	<i>oécrîmi</i>	singing praises
7.6	AAI	<i>aa</i>	amongst*
7.7	IALPIRGAH	<i>ial-pîrgah</i>	the flames of the first glory,†
7.8	QUIIN	<i>qui-in</i>	wherein
7.9	ENAY	<i>enay</i>	the Lord
7.10	BUTMON	<i>butmon</i>	hath opened his mouth
7.11	OD	<i>od</i>	and
7.12	INOAS	<i>inóas</i>	they are become
7.13	NI	<i>ni</i>	28
7.14	PARADIAL	<i>paradial</i>	Living dwellings
7.15	CASARMG	<i>casarmg</i>	in whom
7.16	UGEAR	<i>vgéar</i>	the strength of men
7.17	CHIRLAN	<i>chirlan</i>	rejoyceth
7.18	OD	<i>od</i>	and
7.19	ZONAC	<i>zonac</i>	they are appareled
7.20	LUCIFTIAN	<i>Luciftian</i>	with ornaments of brightnes
7.21	CORS	<i>cors</i>	such
7.22	TA	<i>ta</i>	as
7.23	VAUL	<i>vaul</i>	work
7.24	ZIRN	<i>zirn</i>	wonders
7.25	TOL	<i>tol-hâ-mi</i>	on all
7.26	HAMI		creatures
7.27	SOBA	<i>soba</i>	Whose
7.28	LONDOH	<i>londéh</i>	Kingdoms
7.29	OD	<i>od</i>	and
7.30	MIAM	<i>miam</i>	continuance
7.31	CHIS	<i>chis</i>	are
7.32	TA	<i>tad</i>	as
7.33	D		the third
7.34	OD	<i>o</i>	and
7.35	ES	<i>dés</i>	fourth
7.36	UMADEA	<i>vmádêa</i>	strong towres
7.37	OD	<i>od</i>	and

§ 7.4: Alternate pronunciation 'paradizod'.

* 7.6: Aii for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	<i>piblîar</i>	places of comfort
7.39	OTHIL	<i>Othîlrit</i>	The seats*
7.40	RIT		of mercy
7.41	OD	<i>od</i>	and
7.42	MIAM	<i>miâm</i>	continuance.
7.43	CNOQUOL	<i>Cnoquol</i>	O you Servants
7.44	RIT	<i>Rit</i>	of Mercy,
7.45	ZACAR	<i>ZACAR,</i>	Move,
7.46	ZAMRAN	<i>ZAMRAN</i>	Appeare,
7.47	ÆCRIMI	<i>oëcrimi</i>	sing praises
7.48	QAADAH	<i>q-a-dah</i>	unto the Creator:
7.49	OD	<i>od</i>	And
7.50	OMICAOLZ	<i>omicaolz</i>	be mighty†
7.51	AAIOM	<i>aaîom</i>	amongst us
7.52	BAGLE	<i>Bagle</i>	For
7.53	PAPBOR	<i>papnor</i>	to this remembrance
7.54	IDLUGAM	<i>idlûgam</i>	is given
7.55	LONSHI	<i>lonshi</i>	powre
7.56	OD	<i>od</i>	and
7.57	UMPLIF	<i>vmplif</i>	our strength
7.58	UGEG	<i>ugégi</i>	waxeth strong
7.59	BIGLIAD	<i>Bighîad</i>	in our Comforter.

THE EIGHTH KEY



8.1	BAZME	<i>Bazmêlo</i>	The Midday
8.2	LO		the first‡
8.3	I	<i>i</i>	is
8.4	TA	<i>ta</i>	as
8.5	PIRIPSON	<i>pirîpson</i>	the third heaven
8.6	OLN	<i>oln</i>	made
8.7	NAZ	<i>nazâvâbh</i>	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	<i>ox</i>	26
8.10	CASARMG	<i>casarmg</i>	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: *Omicaolzod*.

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	<i>Vrán</i>	the Elders
8.12	CHIS	<i>chis</i>	are
8.13	UGEG	<i>vgeg</i>	become strong
8.14	DS	<i>dsa-brang</i>	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	<i>baltôha</i>	for my own righteousness
8.17	GOHO	<i>gohó</i>	sayth
8.18	IAD	<i>î-ad</i>	the Lord
8.19	SOBA	<i>soba</i>	whose
8.20	MIAM	<i>miam</i>	long contynuançe*
8.21	TRIAN	<i>trian</i>	shall be
8.22	TA	<i>ta</i>	as
8.23	LOICIS	<i>lól-cis</i>	bucklers
8.24	ABAI	<i>Abaiuônin</i>	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	<i>od</i>	and
8.27	AZIAGIER	<i>azidgier</i>	like unto the harvest
8.28	RIOR	<i>rior</i>	of a wyddow.
8.29	IRGIL	<i>Irgil</i>	How many
8.30	CHIS	<i>chis</i>	are
8.31	DA	<i>da</i>	there
8.32	DS	<i>ds</i>	which
8.33	PAAOX	<i>pá-â-ox</i>	remayn
8.34	BUSD	<i>busd</i>	in the glorie
8.35	CAOSGO	<i>caósgo</i>	of the earth
8.36	DS	<i>ds</i>	which
8.37	CHIS	<i>chis</i>	are
8.38	OD	<i>odípuran</i>	and
8.39	IPURAN		shall not see
8.40	TELOCH	<i>téloah</i>	death‡
8.41	CACARG	<i>cacarg</i>	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAM a '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idiomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	O	this
8.43	SALMAN	<i>isâlman</i>	howse
8.44	LONCHO	<i>loncho</i>	fall
8.45	OD	<i>od</i>	and
8.46	VOVINA	<i>Vouína</i>	the Dragon
8.47	CARBAF	<i>carbaf</i>	synck.
8.48	NIISO	<i>Núiso</i>	Come away,
8.49	BAGLE	<i>Bagle</i>	for
8.50	AVAVAGO	<i>aváuâgo</i>	the Thunders
8.51	GOHON	<i>gohón</i>	have spoken:
8.52	NIISO	<i>Núiso</i>	Come away,
8.53	BAGLE	<i>bagle</i>	for
8.54	MOMAO	<i>mómâo</i>	the Crownes
8.55	SIAION	<i>siáíon</i>	of the Temple
8.56	OD	<i>od</i>	and
8.57	MABZA	<i>mábza</i>	the coat
8.58	IADOIASMOMAR	<i>Jad-oiás-mômar</i>	of him that is, was, and shall be crowned*
8.59	POILP	<i>poilp</i>	are divided
8.60	NIIS	<i>Niis</i>	Come
8.61	ZAMRAN	<i>ZAMARN</i>	Appare
8.62	CIAOFI	<i>ciaofi</i>	to the terror
8.63	CAOSGO	<i>caósgo</i>	of the earth
8.64	OD	<i>od</i>	and
8.65	BLIORS	<i>bliors</i>	to our comfort
8.66	OD	<i>od</i>	and
8.67	CORSI	<i>corsi</i>	of such
8.68	TA	<i>ta</i>	as
8.69	ABRAMIG	<i>a-brâmig</i>	are prepared.

THE NINTH KEY



9.1	MICAOLI	<i>Mi-cá-ôli</i>	A mighty
9.2	BRANSg	<i>bransg</i>	garde

* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-is'-was'-crowned'.
See 8.54 for MOMA- root.

9.3	PURGEL	<i>prgel</i>	of fire
9.4	NAPTA	<i>napta</i>	with two-edged swords
9.5	IALPOR	<i>ialpor</i>	flaming
9.6	DS	<i>ds</i>	(which
9.7	BRIN	<i>brin</i>	have
9.8	EFAFAFE	<i>efáfáfe</i>	viols§
9.9	P	<i>P</i>	:8:
9.10	VONPHO	<i>vonpho</i>	of wrath
9.11	OLANI	<i>oláni</i>	for two tymes
9.12	OD	<i>od</i>	and
9.13	OBZA	<i>obza</i>	a half:
9.14	SOBA	<i>sobca</i>	whose*
9.15	UPAAH	<i>vpâah</i>	wings
9.16	CHIS	<i>chis</i>	are
9.17	TATAN	<i>tatau</i>	of wormwood,
9.18	OD	<i>od</i>	and
9.19	TRANAN	<i>tranan</i>	of the marrow
9.20	BALYE	<i>balye</i>	of salt,)
9.21	ALAR	<i>alar</i>	have settled
9.22	LUSDA	<i>lusda</i>	their feete
9.23	SOBOLN	<i>sobôln</i>	in the West,
9.24	OD	<i>od</i>	and
9.25	CHIS	<i>chís</i>	are
9.26	HOLQ	<i>hólq</i>	measured
9.27	CNOQUODI	<i>Cnoquódi</i>	with their Ministers
9.28	CIAI	<i>cial</i>	9996.
9.29	UNAL	<i>vnál</i>	These
9.30	ALDON	<i>aldon</i>	gather up
9.31	MOM	<i>mom</i>	the moss
9.32	CAOSGO	<i>caósgo</i>	of the earth
9.33	TA	<i>ta</i>	as
9.34	LAS	<i>las</i>	the rich
9.35	OLLOR	<i>óllor</i>	man
9.36	GNAY	<i>gnay</i>	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBKA appears twice in total, both times in this key.

9.37	LIMLAL	<i>limlal</i>	his threasor:
9.38	AMMA	<i>Amma</i>	Cursed
9.39	CHIIS	<i>chiis</i>	ar they
9.40	SOBA	<i>sobca</i>	whose
9.41	MADRID	<i>madrid</i>	iniquities
9.42	ZCHIS	<i>zchis,</i>	they are§
9.43	OOANOAN	<i>oōánóan</i>	in their eyes
9.44	CHIS	<i>chis</i>	are
9.45	AVINY	<i>auiny</i>	milstones
9.46	DRILPI	<i>drilpi</i>	greater
9.47	CAOSGI	<i>caósgin,</i>	then the earth
9.48	OD	<i>od</i>	And
9.49	BUTMONI	<i>butmōni</i>	from their mowthes
9.50	PARM	<i>parm</i>	rune
9.51	ZUMVI	<i>zumvi</i>	seas
9.52	CNILA	<i>Cnila</i>	of blud:
9.53	DAZIZ	<i>Dazis</i>	Their heds
9.54	ETHAMZ	<i>ethámz</i>	are covered*
9.55	ACHILDAO	<i>a-chíldao</i>	with diamond:
9.56	OD	<i>od</i>	and
9.57	MIRC	<i>mirc</i>	uppon
9.58	OZOL	<i>ózół</i>	their heds
9.59	CHIS	<i>chis</i>	are
9.60	PIDIAI	<i>pidiai</i>	marble
9.61	COLLAL	<i>collal</i>	sleves.
9.62	ULCININ	<i>ulcínin</i>	Happie is he,
9.63	ASOBAM	<i>a-sóbam</i>	on whome
9.64	UCIM	<i>vcim</i>	they frown not.
9.65	BAGLE	<i>Bagle</i>	For why?
9.66	IAD	<i>Iadbáltoh</i>	The God
9.67	BALTOH		of rightcousnes,†
9.68	CHIRLAN	<i>chirlan</i>	reioyceth
9.69	PAR	<i>par</i>	in them.
9.70	NIISO	<i>Niíso</i>	Come away
9.71	OD	<i>od</i>	and

§ 9.42: Alternate pronunciation: *Zodchis*.

* 9.54: Alternate pronunciation: *ethamzod*.

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	<i>ip</i>	not
9.73	EFAFAFE	<i>ofáfáfe</i>	your Viols
9.74	BAGLE	<i>Bagle</i>	For
9.75	COCASB	<i>acócasb</i>	the tyme
9.76	I	<i>icórsca</i>	is†
9.77	CORS		such
9.78	TA		as
9.79	UNIG	<i>vnig</i>	requireth
9.80	BLIOR	<i>blior.</i>	comfort.

THE TENTH KEY



10.1	CORAXO	<i>Coráxo</i>	The Thunders of Judgement and Wrath
10.2	CHIS	<i>chis</i>	are
10.3	CORMP	<i>cormp</i>	numbred
10.4	OD	<i>od</i>	and
10.5	BLANS	<i>blans</i>	are haborowed
10.6	LUCAL	<i>Lucal</i>	in the North
10.7	AZIAZIOR	<i>azíázor</i>	in the likenes
10.8	PÆB	<i>pæb</i>	of an oke
10.9	SOBA	<i>Soba</i>	whose
10.10	LILONON	<i>Lilónen</i>	branches
10.11	CHIS	<i>chis</i>	are
10.12	VIRQ	<i>virq</i>	Nests
10.13	OP	<i>op</i>	22
10.14	EOPHAN	<i>eôphan</i>	of lamentation
10.15	OD	<i>od</i>	and
10.16	RACLIR	<i>racrir</i>	weaping
10.17	MAASI	<i>maâsi</i>	Layd up
10.18	BAGLE	<i>bagle</i>	for
10.19	CAOSGI	<i>caosgi</i>	the earth
10.20	DS	<i>ds</i>	which
10.21	IALPON	<i>ialpon</i>	burn
10.22	DOSIG	<i>dosig</i>	night
10.23	OD	<i>od</i>	and

† 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	<i>basgim</i>	day:
10.25	OD	<i>od</i>	and
10.26	OXEX	<i>oxex</i>	vomit out
10.27	DAZIZ	<i>dazís</i>	the heds
10.28	SIATRIS	<i>siâtris</i>	of scorpions
10.29	OD	<i>od</i>	and
10.30	SALBROX	<i>salbrox</i>	live sulphur
10.31	CINXIR	<i>cynxir</i>	myugled
10.32	FABOAN	<i>fabôan</i>	with poyson
10.33	UNAL	<i>Vnâl-cluis</i>	These
10.34	CHIS		be*
10.35	CONST	<i>const</i>	The Thunders
10.36	DS	<i>ds</i>	that
10.37	DAOX	<i>dâox</i>	5678
10.38	COCASB	<i>cocasb</i>	tymes
10.39	OL	<i>ol</i>	in the 24th part
10.40	OANIO	<i>oânio</i>	of a moment
10.41	YOR	<i>yor</i>	rore
10.42	EORS		with a hundred§
10.43	MICAOLI	<i>vôlum</i>	mighty
10.44	OL	<i>ol</i>	
10.45	GIXYAX	<i>giz yax</i>	earthquakes
10.46	OD	<i>od</i>	and
10.47	MATB	<i>eórs</i>	a thousand
10.48	COCASB	<i>cocasg</i>	tymes*
10.49	PLOSI	<i>plosi</i>	as many
10.50	MOLUI	<i>molui</i>	surges
10.51	DS	<i>ds</i>	which
10.52	PAGEIP	<i>pagêip</i>	rest not
10.53	LARAG	<i>Larag</i>	neyther
10.54	OM	<i>om</i>	know
10.55	DROLN	<i>droln</i>	at any

* 10.34: CHIS usually is 'arc'.

§ 10.42 to 10.47: Large lacuna in Sl. ms. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	<i>matorb†</i>	
10.57	COCASB	<i>cocasb</i>	tyme
10.58	EMNA	<i>emma</i>	here
10.59	L	<i>L</i>	One
10.60	PATRALX	<i>patralx</i>	rock
10.61	YOLCI	<i>yolci</i>	bringeth forth
10.62	MATB	<i>matb</i>	1000
10.63	NOMIG	<i>nomig</i>	even as
10.64	MONONS	<i>monons</i>	the hart
10.65	OLORA	<i>olôra</i>	of man
10.66	GNAY	<i>gnay</i>	doth
10.67	ANGELARD	<i>angêlard</i>	his thowghts
10.68	OHIO	<i>Ohîo</i>	wo
10.69	OHIO	<i>Ohîo</i>	wo
10.70	OHIO	<i>Ohîo</i>	wo
10.71	OHIO	<i>Ohîo</i>	wo
10.72	OHIO	<i>Ohîo</i>	wo
10.73	OHIO	<i>Ohîo</i>	wo
10.74	NOIB	<i>noib</i>	yea
10.75	OHIO	<i>Ohîo</i>	wo
10.76	CAOSGON	<i>Caósgon</i>	be to the earth
10.77	BAGLE	<i>Bagle</i>	For
10.78	MADRID	<i>madrid</i>	her iniquitie
10.79	I	<i>i</i>	is
10.80	ZIROP	<i>ziróp</i>	was
10.81	CHISO	<i>chiso</i>	and shal be
10.82	DRILPA	<i>drilpa</i>	great.
10.83	NIISO	<i>Niiso</i>	Come away
10.84	CRIP	<i>crip</i>	but
10.85	IP	<i>ip</i>	not
10.86	NIDALI	<i>nidáli</i>	your noyses.

THE ELEVENTH KEY



11.1	OXIAYAL	<i>Oxiayal</i>	The mighty seat
11.2	HOLDO	<i>holdo</i>	groaned

† 10.56: English missing in Sl. ms. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	<i>od</i>	and
11.4	ZIROM	<i>zirom</i>	they were
11.5	O	<i>O</i>	:5:
11.6	CORAXO	<i>coráxo</i>	thunders
11.7	DS	<i>ds</i>	which
11.8	ZILDAR	<i>zildar</i>	flew
11.9	RAASY	<i>raâsy</i>	into the East
11.10	OD	<i>od</i>	and
11.11	VABZIR	<i>vabzir</i>	the Egle
11.12	CAMLIAX	<i>camliax</i>	spake
11.13	OD	<i>od</i>	and
11.14	BAHAL	<i>báhal</i>	crycd with a lowde voyce
11.15	NIISO	<i>Niiso</i>	Come away
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	<i>salman</i>	the house
11.19	TELOCH	<i>telóch</i>	of death
11.20	CASARMAN	<i>Ca-sár-man</i>	of whome
11.21	HOLQ	<i>hol-q</i>	it is measured
11.22	OD	<i>od</i>	and
11.23	T	<i>ti</i>	it
11.24	I		is
11.25	TA	<i>ta</i>	as
11.26	ZCHIS	<i>z-chis</i>	they are
11.27	SOBA	<i>soba</i>	whose
11.28	CORME	<i>cornf</i>	number
11.29	I	<i>i</i>	is
11.30	GA	<i>ga</i>	31.
11.31	NIISO	<i>Niisa</i>	Come away
11.32	BAGLE	<i>Bagle</i>	For
11.33	ABRAMG	<i>abramg</i>	I have prepared
11.34	NONCP	<i>noncp</i>	for you
11.35	ZACAR	<i>ZACARe</i>	Move†

† 11.16 to 11.17: Lacuna in Sl. ms. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

† 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

II.36	CA	<i>ca</i>	therefore
II.37	OD	<i>od</i>	and
II.38	ZAMRAN	<i>ZAMRAN</i>	shew your selves
II.39	ODO	<i>odo</i>	open
II.40	CICLE	<i>cicle</i>	the Mysteries
II.41	QAA	<i>Qaá</i>	of your Creation
II.42	ZORGE	<i>Zorge</i>	Be friendly unto me
II.43	LAP	<i>lap</i>	for
II.44	ZIRDO	<i>zirdo</i>	I am
II.45	NOCO	<i>noco</i>	the servant
II.46	MAD	<i>Mad</i>	of the same your God
II.47	HOATH	<i>Hoath</i>	the true worshipper
II.48	IAIDA	<i>Iaida.</i>	of the Highest.

THE TWELFTH KEY



12.1	NONCI	<i>Nonci</i>	O you
12.2	DS	<i>dsonf</i>	that
12.3	SONF		rayne§
12.4	BABAGE	<i>Babage</i>	in the sowth
12.5	OD	<i>od</i>	and
12.6	CHIS	<i>chis</i>	are
12.7	OB	<i>ob</i>	:28:
12.8	HUBARO	<i>hubíáo</i>	the lanterns*
12.9	TIBIBP	<i>tibibp</i>	of sorrow
12.10	ALLAR	<i>allar</i>	bynde up
12.11	ATRAAH	<i>atraáh</i>	your girdles
12.12	OD	<i>od</i>	and
12.13	EF	<i>ef</i>	viset us
12.14	DRIX	<i>drix</i>	Bring down
12.15	FAFEN	<i>fafen</i>	your trayn
12.16	MAIN	<i>Mian</i>	3663
12.17	AR	<i>ar</i>	that
12.18	ENAY	<i>Enay</i>	the Lord
12.19	OVOF	<i>ovof</i>	may be magnified
12.20	SOBA	<i>soba</i>	whose

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	<i>dooâin</i>	name
12.22	AAI	<i>aai</i>	amongst you
12.23	I	<i>i</i>	is
12.24	VONPH	<i>VONPH</i>	Wrath
12.25	ZACAR	<i>ZACAR</i>	Move,
12.26	GOHUS	<i>gohus</i>	I say,
12.27	OD	<i>od</i>	and
12.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
12.29	ODO	<i>odo</i>	open
12.30	CICLE	<i>cicle</i>	the mysteries
12.31	QAA	<i>Qâa,</i>	of your Creation
12.32	ZORGE	<i>Zorge,</i>	be friendly unto me
12.33	LAP	<i>Lap</i>	for
12.34	ZIRDO	<i>zirdo</i>	I am
12.35	NOCO	<i>noco</i>	the servant
12.36	MAD	<i>MAD</i>	of the same your God,
12.37	HOATH	<i>Hoath</i>	the true worshipper
12.38	IAIDA	<i>Iaida.</i>	of the Highest.

THE THIRTEENTH KEY



13.1	NAPEAI	<i>Napêai</i>	Oh you swords
13.2	BABAGEN	<i>Babâgen</i>	of the sowth
13.3	DS	<i>dsbrin</i>	which
13.4	BRIN		have†
13.5	VX	<i>vx</i>	42
13.6	OOAONA	<i>ooâôna</i>	eyes
13.7	LRING	<i>lring</i>	to styr up
13.8	VONPH	<i>vonph</i>	wrath
13.9	DOALIM	<i>doâlim</i>	of synn
13.10	FOLIS	<i>côlis</i>	making
13.11	OLLOG	<i>ollog</i>	men
13.12	ORSBA	<i>orsba</i>	drunken
13.13	DS	<i>ds</i>	which
13.14	CHIS	<i>chis</i>	are
13.15	AFFA	<i>affa</i>	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	<i>Micma</i>	Behold
13.17	ISRO	<i>isro</i>	the promise
13.18	MAD	<i>MAD</i>	of God
13.19	OD	<i>od</i>	and
13.20	LONSHI	<i>Lon-shi-tox</i>	his powre
13.21	TOX†		
13.22	DS	<i>ds</i>	which
13.23	IUMD	<i>ivmd</i>	is called
13.24	AAI	<i>aai</i>	amongst you
13.25	GROSB	<i>GROSB:</i>	A bitter sting:
13.26	ZACAR	<i>ZACAR</i>	Move
13.27	OD	<i>od</i>	and
13.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
13.29	ODO	<i>odo</i>	Open
13.30	CICLE	<i>cicle</i>	the mysteries
13.31	QAA	<i>Qāa,</i>	of your Creation
13.32	ZORGE	<i>Zorge,</i>	Be friendly unto me:
13.33	LAP	<i>Lap</i>	for
13.34	ZIRDO	<i>zirdo</i>	I am
13.35	NOCO	<i>Noco</i>	the servant
13.36	MAD	<i>MAD,</i>	of the same your God
13.37	HOATH	<i>Hoath</i>	The true worshipper
13.38	IAIDA	<i>Iāida.</i>	of the Highest

THE FOURTEENTH KEY



14.1	NOROMI	<i>Norómi</i>	O you sonns
14.2	BAGIE	<i>bagie</i>	of fury
14.3	PASBS	<i>pasbs</i>	the dowghters
14.4	OIAD	<i>oiad</i>	of the Just
14.5	DS	<i>ds</i>	which
14.6	TRINT	<i>trint</i>	sit
14.7	MIRC	<i>mirc</i>	uppon
14.8	OL	<i>ol</i>	24
14.9	THIL	<i>thil</i>	seats
14.10	DODS	<i>dods</i>	vexing

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

14.11	TOL	<i>tolham</i>	all
14.12	HAMI		creatures
14.13	CAOSGO	<i>caósgo</i>	of the earth
14.14	HOMIN	<i>Homin</i>	with age
14.15	DS	<i>ds</i>	which
14.16	BRIN	<i>brin</i>	have
14.17	OROCH	<i>oroch</i>	under you
14.18	QUAR	<i>Quar</i>	1636
14.19	MICMA	<i>Micma</i>	Behold
14.20	BIAL	<i>bial</i>	the voyce
14.21	OIAD	<i>oiad</i>	of God
14.22	AISRO	<i>aisro</i>	promys
14.23	TOX	<i>tox</i>	of him
14.24	DS	<i>dsivm</i>	which
14.25	IUMD		is called†
14.26	AAI	<i>aai</i>	amongst you
14.27	BALTIM	<i>Baltim</i>	Furye, or Extreme Justice
14.28	ZACAR	<i>ZACAR</i>	Move
14.29	OD	<i>od</i>	and
14.30	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
14.31	ODO	<i>odo</i>	open
14.32	CICLE	<i>cicle</i>	the mysteries
14.33	QAA	<i>Qäa,</i>	of your Creation
14.34	ZORGE	<i>Zorge,</i>	Be friendly unto me
14.35	LAP	<i>Lap</i>	for
14.36	ZIRDO	<i>zirdo</i>	I am
14.37	NOCO	<i>Noco</i>	the servant
14.38	MAD	<i>MAD,</i>	of the same your God
14.39	HOATH	<i>hoath</i>	the true worshipper
14.40	IAIDA	<i>Iaïda.</i>	of the Highest.

THE FIFTEENTH KEY



15.1	ILS	<i>IlS</i>	O thow
15.2	TABAAM	<i>tabâam</i>	the governor
15.3	L	<i>Liálprt</i>	of the first

† 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame*
15.5	CASARMAN	<i>casarman</i>	under whose
15.6	UPAAH	<i>vpaâhi</i>	wyngs
15.7	CHIS	<i>chis</i>	are
15.8	DARG	<i>darg</i>	6739
15.9	DS	<i>dsôâdo</i>	which
15.10	OADO		weave
15.11	CAOSGI	<i>caôsgi</i>	the earth
15.12	ORSCOR	<i>orscor</i>	with drynes
15.13	DS	<i>ds</i>	which
15.14	OMAX	<i>ômax</i>	knowest
15.15	MONASCI	<i>monasci</i>	of the great name
15.16	BÆOVIB	<i>Bæôuib</i>	Righteousnes§
15.17	OD	<i>od</i>	and
15.18	EMETGIS	<i>emetgis</i>	the scale
15.19	IAIADIX	<i>iaîâdix</i>	of Honor
15.20	ZACAR	<i>ZACAR</i>	Move
15.21	OD	<i>od</i>	and
15.22	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
15.23	ODO	<i>odo</i>	open
15.24	CICLE	<i>cicle</i>	the mysteries
15.25	QAA	<i>Qâa</i>	of your Creation
15.26	ZORGE	<i>zorge,</i>	Be friendly unto me
15.27	LAP	<i>Lap</i>	for
15.28	ZIRDO	<i>zirdo</i>	I am
15.29	NOCO	<i>Noco</i>	the servant
15.30	MAD	<i>MAD,</i>	of the same your God
15.31	HOATH	<i>hoath</i>	the true worshipper
15.32	IAIDA	<i>Iaida.</i>	of the Highest.

THE SIXTEENTH KEY



16.1	ILS	<i>IlS</i>	Oh thow
16.2	VIV	<i>viuîâlp̄rt</i>	second
16.3	IALPRT		flame

* 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæuuib* be a proper noun?

16.4	SALMAN	<i>salman</i>	the house
16.5	BALT	<i>balt</i>	of Justice
16.6	DS	<i>ds</i>	which
16.7	BRIN		hast
16.8	ACROODZI	<i>acroódzi</i>	thy beginning
16.9	BUSD	<i>busd</i>	in glory:
16.10	OD	<i>od</i>	and
16.11	BLIORAX	<i>bliôrax</i>	shalt comfort
16.12	BALIT	<i>balit</i>	the iust:
16.13	DS	<i>dsinsi</i>	which
16.14	INSI		walkest
16.15	CAOSG	<i>caosg</i>	on the earth
16.16	LUSDAN	<i>lUSDAN</i>	with feete
16.17	EMOD	<i>Emod</i>	876
16.18	DS	<i>dsom</i>	that
16.19	OM		understand*
16.20	OD	<i>od</i>	and
16.21	TIIOB	<i>tliob</i>	separate
16.22	IIAMI		creatures:†
16.23	DRILPA	<i>drilpa</i>	great
16.24	GEH	<i>geh</i>	art
16.25	ILS	<i>yls</i>	thow
16.26	MADZILODARP	<i>Madzilodarp</i>	in the God of stretch-forth-and-conquer.
16.27	ZACAR	<i>ZACAR</i>	Move
16.28	OD	<i>od</i>	and
16.29	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
16.30	ODO	<i>odo</i>	Open
16.31	CICLE	<i>cicle</i>	the mysteries
16.32	QAA	<i>Qāa</i>	of your Creation
16.33	ZORGE	<i>zorge,</i>	Be friendly unto me
16.34	IAP	<i>Lap</i>	for
16.35	ZIRDO	<i>zirdo</i>	I am
16.36	NOCO	<i>Noco</i>	the servant
16.37	MAD	<i>Mad</i>	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38	HOATH	<i>hoath</i>	the true worshipper
16.39	IAIDA	<i>Iaída.</i>	of the Highest.

THE SEVENTEENTH KEY



17.1	ILS	<i>Il̄s</i>	O thow
17.2	D	<i>dialprt</i>	third
17.3	IALPRT		flame
17.4	SOBA	<i>soba</i>	whose
17.5	UPAAH	<i>vp̄aah</i>	wyngs
17.6	CHIS	<i>chis</i>	are
17.7	NANBA	<i>nanba</i>	thorns
17.8	ZIXLAY	<i>zixlay</i>	to styꝛ up
17.9	DODSIH	<i>dodsih</i>	vexation:
17.10	OD	<i>od</i>	and
17.11	BRIN	<i>brint</i>	hast
17.12	FAXS	<i>Faxs</i>	7336
17.13	HUBARO	<i>hubáro</i>	lamps living
17.14	TUSTAX	<i>tustax</i>	going
17.15	YLSI	<i>ylsi,</i>	before the
17.16	SOBA	<i>sobaíad</i>	whose
17.17	IAD		God
17.18	I	<i>i</i>	is
17.19	VONPOVNPH	<i>vónpôvnph</i>	Wrath in Angre*
17.20	ALDON	<i>Aldon</i>	Gyrd up
17.21	DAXIL	<i>daxil</i>	thy loynes
17.22	OD	<i>od</i>	and
17.23	TOATAR	<i>toátar:</i>	harken
17.24	ZACAR	<i>ZACAR</i>	Move
17.25	OD	<i>od</i>	and
17.26	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
17.27	ODO	<i>odo</i>	Open
17.28	CICLE	<i>cicle</i>	the mysteries
17.29	QAA	<i>Qúa,</i>	of your Creation
17.30	ZORGE	<i>zorge,</i>	Be friendely unto me

* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

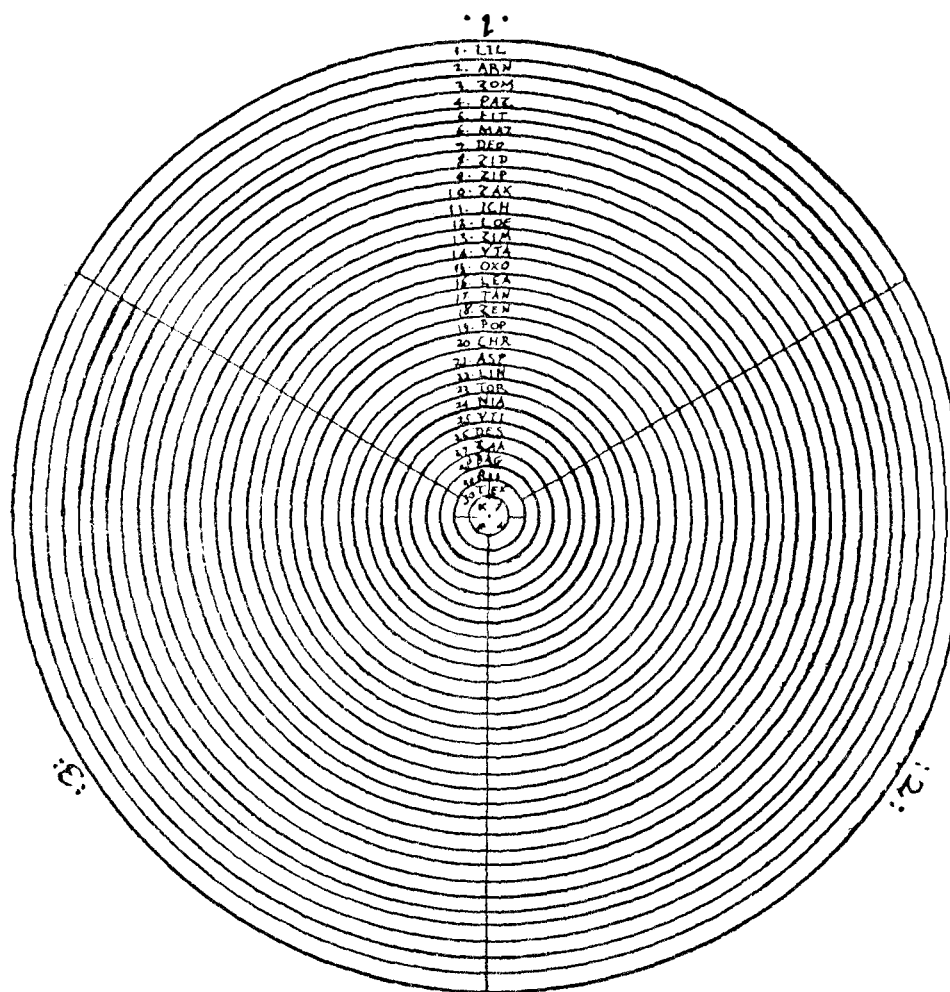
17.31	LAP	<i>Lap</i>	for
17.32	ZIRDO	<i>zirdo</i>	I am
17.33	NOCO	<i>Noco</i>	the servant
17.34	MAD	<i>Mad</i>	of the same your God
17.35	HOATH	<i>hoath</i>	the true worshipper
17.36	IAIDA	<i>Iaïda</i>	of the Highest.

THE EIGHTEENTH KEY



18.1	ILS	<i>IlS</i>	O thow
18.2	MICAOLZ	<i>Micaólz</i>	mighty
18.3	OLPIRT	<i>Olprit</i>	light
18.4	OD		and
18.5	IALPRG	<i>ialprg</i>	burning flame
18.6	BLIORS	<i>Bliors</i>	of comfort
18.7	DS	<i>ds</i>	which
18.8	ODO	<i>odo</i>	openest
18.9	BUSDIR	<i>Busdir</i>	the glory
18.10	OIAD	<i>oiad</i>	of God
18.11	OVOARS	<i>ouôars</i>	to the center
18.12	CAOSGO	<i>caósgo</i>	of the erth
18.13	CASARMG	<i>Casarmg</i>	In whome
18.14	LAIAD	<i>Laiad</i>	the secrets of truth
18.15	ERAN	<i>erán</i>	6332
18.16	BRINTS	<i>brints</i>	have
18.17	CASASAM	<i>casásam</i>	their abiding
18.18	DS	<i>ds</i>	which
18.19	IUMD	<i>ivmd</i>	is called
18.20	ACLONDOH	<i>á-q-lo adóhi</i>	in thy Kingdome
18.21	MOZ	<i>MOZ</i>	IOYE
18.22	OD	<i>od</i>	and
18.23	MAOFFAS	<i>maóffas</i>	not to be measured
18.24	BOLP	<i>Bolp</i>	Be thow
18.25	COMO	<i>comobliort</i>	a wyndow
18.26	BLIORT		of comfort
18.27	PAMBT	<i>pambt</i>	vnto me.
18.28	ZACAR	<i>ZACAR</i>	Move
18.29	OD	<i>od</i>	and

18.30 ZAMRAN	ZAMRAN	shew yourselves
18.31 ODO	odo	Open
18.32 CICLE	cicle	the mysteries
18.33 QAA	Qāa,	of your Creation
18.34 ZORGE	zorge	Be friendly unto me
18.35 LAP	Lap	for
18.36 ZIRDO	zirdo	I am
18.37 NOCO	Noco	the servant
18.38 MAD	MAD	of the same your God
18.39 HOATH	Hoath	the true worshipper
18.40 IAIDA	Iaīda.	of the Highest.



THE KEY OF THE THIRTY AYRES



30.1	MADRIAX	<i>Madríax</i>	Oh you heavens
30.2	DS	<i>dspraf</i>	which
30.3	PRAF		dwell
30.4	LIL	<i>LIL</i>	in the first Ayre, [*]
30.5	CHIS	<i>chis</i>	are
30.6	MICAOLZ	<i>Micaólz</i>	Mightie
30.7	SAANIR	<i>saánir</i>	in the partes
30.8	CAOSGO	<i>Caós go</i>	of the Erth,
30.9	OD	<i>od</i>	and
30.10	FISIS	<i>físis</i>	execute
30.11	BALZIZRAS	<i>balzizras</i>	the Judgement
30.12	IAIDA	<i>Iaida</i>	of the highest
30.13	NONCA	<i>nonca</i>	to you
30.14	GOHULIM	<i>gohúlim</i>	it is sayd,
30.15	MICMA	<i>Micma</i>	Beholde
30.16	ADOIAN	<i>adoían</i>	the face
30.17	MAD	<i>MAD</i>	of your God,
30.18	IAOD	<i>Jáod</i>	the begynning
30.19	BLIORB	<i>bliorb</i>	of comfort:
30.20	SOBA	<i>sabaoóóña</i>	whose
30.21	OOAONA		eyes§
30.22	CHIS	<i>chis</i>	are
30.23	LUCIFTIAS	<i>Lucíftías</i>	the brightnes
30.24	PERIPSOL	<i>perípsol</i>	of the heavens;
30.25	DS	<i>ds</i>	which
30.26	ABRAASSA	<i>abraássa</i>	provided
30.27	NONCF	<i>noncf</i>	you
30.28	NETAÁIB	<i>netááib</i>	for the government
30.29	CAOSGO	<i>Caósgí</i>	of the Erth,*
30.30	OD	<i>od</i>	and

* The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. Ms. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGIB, 'the earth'; see 4.44, 5.26.

III] DIAGRAM OF THE 30 AYRES]

30.31	TILB	<i>tilb</i>	her
30.32	ADPHAHT	<i>adphaht</i>	unspeakable
30.33	DAMPLOZ	<i>dámploz</i>	varietie
30.34	T00AT	<i>tó0at</i>	furnishing
30.35	NONCF	<i>noncf</i>	you
30.36	GMICALZ	<i>gmicalzôma</i>	with a powr
30.37	OM		understanding*
30.38	LRASD	<i>Lrásd</i>	to dispose
30.39	TOFGLO	<i>tófglo</i>	all things
30.40	MARB	<i>marb</i>	according
30.41	YARRY	<i>yárry</i>	to the providence
30.42	IDOIGO	<i>IDOIGO</i>	of him that sitteth on the holy Throne
30.43	OD	<i>od</i>	and
30.44	TORZULP	<i>torzulp</i>	rose up
30.45	IAODAF	<i>iáodaf</i>	in the begynning
30.46	GOHOL	<i>gohól</i>	saying,
30.47	CAOSGI	<i>Caósga</i>	The Earth
30.48	TABAORD	<i>tabaord</i>	Let her be governed
30.49	SAANIR	<i>saánir</i>	by her parts
30.50	OD	<i>od</i>	and
30.51	CHRISTEOS	<i>christéós</i>	Let there be
30.52	YRPOIL	<i>yrpóil</i>	Division
30.53	TIOBL	<i>tíóbl</i>	in her,
30.54	BUSDIR	<i>Busdir</i>	that the glory
30.55	TILB	<i>tilb</i>	of hir
30.56	NOALN	<i>noaln</i>	may be
30.57	PAID	<i>paid</i>	allwayes
30.58	ORSBA	<i>orsba</i>	drunken
30.59	OD	<i>od</i>	and
30.60	DODRMNI	<i>dodrmni</i>	vexed
30.61	ZYLNA	<i>zylna</i>	in itself:
30.62	ELZAP	<i>Ealzáptilb</i>	Her course,
30.63	TILB†		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

† 30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

30.64	PARMGI	<i>parmgi</i>	let it ronne
30.65	PERIPSAX	<i>perípsax</i>	with the heavens:
30.66	OD	<i>od</i>	and
30.67	TA	<i>ta</i>	as
30.68	QURLST	<i>qurlst</i>	a handmayd
30.69	BOOAPIS	<i>booapiS</i>	let her serve them:
30.70	L	<i>Lnibm</i>	One
30.71	NIMB		season
30.72	OUCHO	<i>ovcho</i>	Let it confownd
30.73	SYMP	<i>symp,</i>	another:
30.74	OD	<i>od</i>	And
30.75	CHRISTEOS	<i>Christéos</i>	let there be
30.76	AG	<i>Agtoltorn</i>	no
30.77	TOLTORN		Creature*
30.78	MIRC	<i>mirc</i>	uppon
30.79	Q	<i>Q</i>	or
30.80	TIOBL	<i>tióbl</i>	within her
30.81	LEL	<i>Lel,</i>	the same:
30.82	TOL	<i>Ton</i>	All
30.83	PAOMBD	<i>paombd</i>	her members
30.84	DILZMO	<i>dilzmo</i>	let them differ
30.85	ASPIAN	<i>aspian,</i>	in their qualities:
30.86	OD	<i>Od</i>	And
30.87	CHRISTEOS	<i>christêos</i>	let there be
30.88	AG	<i>ag</i>	no
30.89	L	<i>L</i>	one
30.90	TOLTORN	<i>tortorn</i>	Creature
30.91	PARACH	<i>parach</i>	æquall
30.92	ASYMP	<i>asymp,</i>	with another
30.93	CORDZIZ	<i>Cordziz</i>	The reasonable Creatures of
			Erth or Men
30.94	DODPAL	<i>dodpal</i>	let them vex
30.95	OD	<i>od</i>	and
30.96	FIFALZ	<i>fffalz</i>	weede out
30.97	L	<i>Lsmnad,</i>	one
30.98	SMNAD		another:

* 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	<i>od</i>	And
30.100	FARGT	<i>fargt</i>	the dwelling places,
30.101	BAMS	<i>bams</i>	let them forget
30.102	OMAOAS	<i>omaóas,</i>	their names:
30.103	CONISBRA	<i>Conisbra</i>	The work of man
30.104	OD	<i>od</i>	and
30.105	AVAVOX	<i>auáuox</i>	his pomp,
30.106	TONUG	<i>tonug,</i>	let them be defaced:
30.107	ORSCA	<i>Orscatbl</i>	His buyldings
30.108	TLB		
30.109	NOASMI	<i>noâsmi</i>	let them become
30.110	TABGES	<i>tabges,</i>	Caves
30.111	LEVITHMONG	<i>Levithmong</i>	for the beasts of the feild:
30.112	UNCHI	<i>unchi</i>	Confownd
30.113	OM	<i>omptilb</i>	her understanding
30.114	TILB*		
30.115	ORS	<i>ors.</i>	with darknes.
30.116	BAGLE	<i>Bagle</i>	For why?
30.117	MOOOAH	<i>Moóóáh</i>	It repenteth me
30.118	OL	<i>olcórdziz.</i>	I made§
30.119	CORDZIZ		Man.
30.120	L	<i>L</i>	One
30.121	CAPIMAO	<i>capímao</i>	while
30.122	IXOMAXIP	<i>ixomaxip</i>	let her be known,
30.123	OD	<i>od</i>	and
30.124	CA	<i>cacócasb</i>	another
30.125	CAPIMAO		while†
30.126	GOSAA	<i>gosáa.</i>	a stranger:
30.127	BAGLEN	<i>Baglen</i>	Bycause
30.128	PI	<i>píi</i>	she
30.129	I		is
30.130	TIANTA	<i>tianta</i>	the bed
30.131	ABABALOND	<i>abábálonð</i>	of an Harlot,

* 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction--if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

† 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	<i>od</i>	and
30.133	FAORGT	<i>faórgt</i>	the dwelling place
30.134	TELOCVOVIM	<i>telocvovim.</i>	of him that is fahn:*
30.135	MADRIIAX	<i>Mádríiax</i>	O you heavens,
30.136	TORZU	<i>torzu</i>	arrise,
30.137	OADRIAX	<i>oádríax</i>	the lower heavens
30.138	OROCHA	<i>orócha</i>	underneath you,
30.139	ABOAPRI	<i>abóápri.</i>	Let them serve you:
30.140	TABAORI	<i>Tabáóri</i>	Govern
30.141	PRIAZ	<i>priáz</i>	those
30.142	AR	<i>artabas.</i>	that†
30.143	TABAORI		govern:
30.144	ADRPAN	<i>Adrpan</i>	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	<i>corsta</i>	such
30.146	TA		as
30.147	DOBIX	<i>dobix.</i>	fall:
30.148	YOLCAM	<i>Yolcam</i>	Bring forth
30.149	PRIAZI	<i>priazi</i>	with those
30.150	AR	<i>arcoazior.</i>	that
30.151	COAZIOR		encrease:
30.152	OD	<i>od</i>	And
30.153	QUASB	<i>quash</i>	destroy
30.154	QTING	<i>qting.</i>	the rotten:
30.155	RIPIR	<i>Ripír</i>	No place
30.156	PAAOXT	<i>paaoxť</i>	let it remayne
30.157	SAGACOR	<i>sagácor.</i>	in one number:
30.158	UML	<i>vml</i>	Ad
30.159	OD	<i>od</i>	and
30.160	PRDZAR	<i>prd-zar</i>	Diminish
30.161	CACRG	<i>cácrq</i>	vntill
30.162	AOIVEÆ	<i>Aoivéæ</i>	the stars
30.163	CORMPT	<i>cormpt.</i>	be numbred:
30.164	TORZU	TORZU	ARRISE,

* 30.134: Contraction of TELOCH-VOVIN or 'death'- 'dragon'. In this case the fallen one is the great dragon **Coronzon**.

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

30.165	ZACAR	ZACAR	MOVE,
30.166	OD	<i>od</i>	and
30.167	ZAMRAN	ZAMRAN	APPERE
30.168	ASPT	<i>aspt</i>	before
30.169	SIBSI	<i>sibsi</i>	the Covenant
30.170	BUTMONA	<i>butmôna</i>	of his mowth,
30.171	DS	<i>ds</i>	which
30.172	SURZAS	<i>surzas</i>	he hath sworne
30.173	TIA	<i>tia</i>	unto us
30.174	BALTAN	<i>baltan:</i>	in his Justice:
30.175	ODO	<i>Odo</i>	OPEN
30.176	CICLE	<i>cicle</i>	the Mysteries
30.177	QAA	<i>Qâa:</i>	of your Creation:
30.178	OD	<i>od</i>	And
30.179	OZAZMA	<i>ozazma</i>	Make us
30.180	PLAPLI	<i>plapli</i>	partakers
30.181	IADNAMAD	<i>Iadnâmad</i>	of undefyled knowledg.†

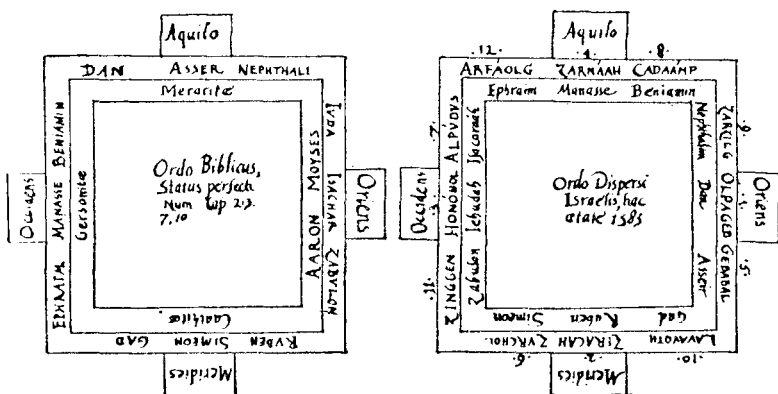
† 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY



WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israël*. **¶** And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israël†.



* Deuteronomy, Chapter 32.

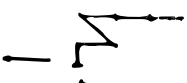
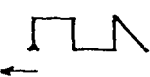
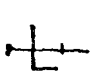
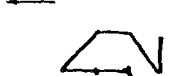
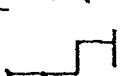
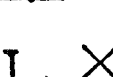
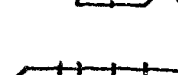
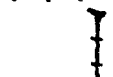
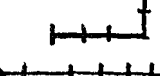
† Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ED.]

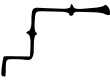
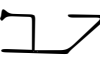
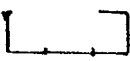
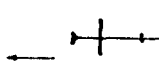
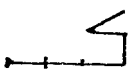
1. | Part of the Earth as imposed by Man.
2. | Part of the Earth as imposed by God.
3. | Divinely ordained Symetric Characters.
4. | Ordered Sphere of good & noble Ayres.
5. | Number of Good Ministers ordered in 3 parts.
6. | Total of all good Ministers.
7. | Angelic Kings Ruling the 30 orders and also the 12 tribes.
8. | Tribes of the people of Israël Dispersed.
9. | Quarter of the Earth to which the dispersed tribes are assigned.

O	I	2	3	4	5
1.	Ægyptus	Occodon		Order 1: LIL	7209
2.	Syria	Pascomb			2360
3.	Mesopotamia	Valgars			5362
4.	Cappadocia	Doagnis		Order 2: ARN	3636
5.	Tuscia	Pacasna			2362
6.	Asia Minor	Dialioai			8962
7.	Hyraina	Samapha		Order 3: ZOM	4400
8.	Thracia	Virooli			3660
9.	Gosman	Andispi			9236
10.	Thebaidi	Thotamp		Order 4: PAZ	2360
11.	Parsadal	Axziarg			3000
12.	India	Pothnir			6300
13.	Bactriane	Lazdixi		Order 5: LIT	8630
14.	Cilicia	Nocamal			2306
15.	Oxiana	Tiarpax			5802

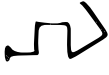
0	6	7	8	9
1.	14931	ZARZILG	9 Nephthalim	East N-E
2.		ZINGGEN	11 Zabulon	West S-W
3.		ALPUDUS	7 Isacaraah	West N-W
4.	15960	ZARNAAH	4 Manasse	North
5.		ZIRACAH	2 Ruben	South
6.		ZIRACAH	2 Ruben	South
7.	17296	ZARZILG	9 Nephthalim	East N-E
8.		ALPUDUS	7 Isacaraah	West N-W
9.		LAVAVOTH	10 Gad	South S-E
10.	11660	LAVAVOTH	10 Gad	South S-E
11.		LAVAVOTH	10 Gad	South S-E
12.		ARFAOLG	12 Ephraim	North N-W
13.	16738	OLPAGED	1 Dan	East
14.		ALPUDUS	7 Isacaraah	West N-W
15.		ZINGGEN	11 Zabulon	West S-W

0	I	2	3	4	5
16.	Numidia	Saxtomp		Order 6: MAZ	3620
17.	Cyprus	Vavaamp			9200
18.	Parthia	Zirzird			7220
19.	Getulia	Opmacas		Order 7: DEO	6363
20.	Arabia	Genadol			7706
21.	Phalagon	Aspiaon			6320
22.	Mantiana	Zamfres		Order 8: ZID	4362
23.	Soxia	Todnaon			7236
24.	Gallia	Pristac			2302
25.	Assyria	Oddiorg		Order 9: ZIP	9996
26.	Sogdiana	Cralpir			3620
27.	Lydia	Doanzin			4230
28.	Caspis	Lexarph		Order 10: ZAX	8880
29.	Germania	Comanan			1230
30.	Trenam	Tabitom			1617

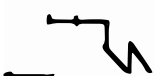
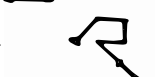
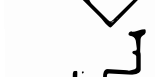
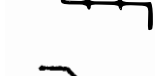
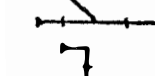
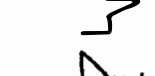
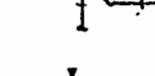
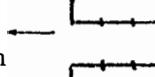
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16.	20040	GEBABAL	5 Asseir	East S-E
17.		ARFAOLG	12 Ephraim	North N-W
18.		GEBABAL	5 Asseir	East S-E
19.	20389	ZARNAAH	4 Manasse	North
20.		HONONOL	3 Ichudah	West
21.		ZINGGEN	11 Zabulon	West S-W
22.	13900	GEBABAL	5 Asseir	East S-E
23.		OLPAGED	1 Dan	East
24.		ZARZILG	9 Nephthalim	East N-E
25.	17846	HONONOL	3 Ichudah	West
26.		LAVAVOTH	10 Gad	South S-E
27.		ZARZILG	9 Nephthalim	East N-E
28.	11727	ZINGGEN	11 Zabulon	West S-W
29.		ALPUDUS	7 Isacaraah	West N-W
30.		ZARZILG	9 Nephthalim	East N-E

0	I	2	3	4	5
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
37.	Achaia	Gccaond		Order 13: ZIM	8111
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
41.	Phasiana	Vivipos			9236
42.	Chaldei	Ooanamb			8230
43.	Itergi	Tahamdo		Order 15: OXO	1367
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

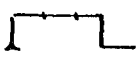
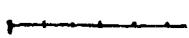
0	6	7	8	9
31.	15942	LAVAVOTH 10	Gad	South S-E
32.		ZURCHOL 6	Simcon	South S-W
33.		HONONOL 3	Ichudah	West
34.	13821	ZURCHOL 6	Simcon	South S-W
35.		CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.	15684	LAVAVOTH 10	Gad	South S-E
38.		OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.	20139	GEBABAL 5	Asseir	East S-E
41.		ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.	4620	ZARZILG 9	Nephthalim	East N-E
44.		LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

O	I	2	3	4	5
46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumca	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

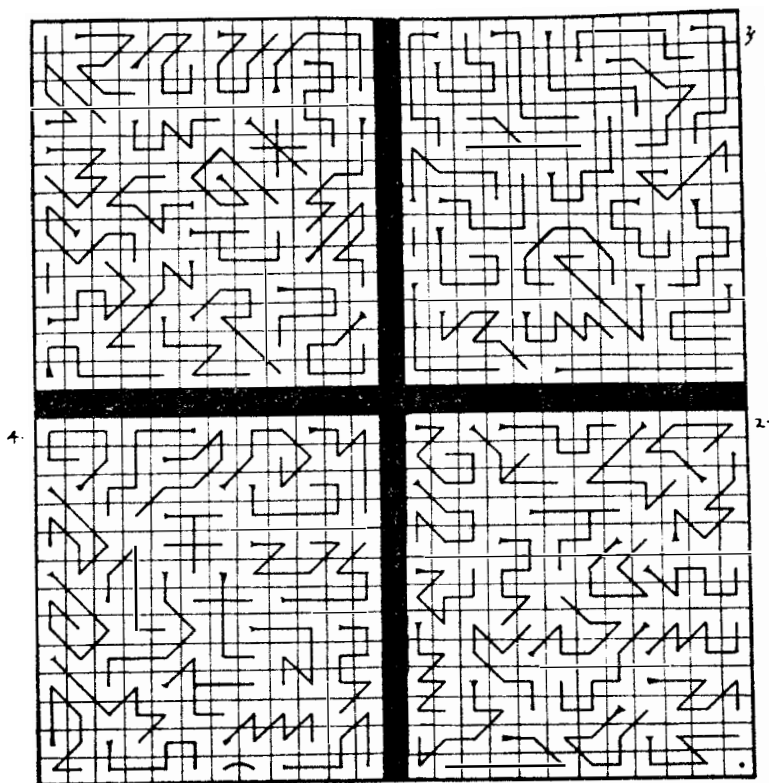
0	6	7	8	9
46.	28390	ZIRACAH	2 Ruben	South
47.		HONONOL	3 Ichudah	West
48.		ARFAOLG	12 Ephraim	North N-W
49.	17389	ZIRACAH	2 Ruben	South
50.		OLPAGED	1 Dan	East
51.		ZARZILG	9 Nephthalim	East N-E
52.	19311	GEBABAL	5 Asseir	East S-E
53.		ALPUDUS	7 Isacaraah	West N-W
54.		ARFAOLG	12 Ephraim	North N-W
55.	15356	ARFAOLG	12 Ephraim	North N-W
56.		CADAAMP	8 Benjamin	North N-E
57.		ZINGGEN	11 Zabulon	West S-W
58.	14889	GEBABAL	5 Asseir	East S-E
59.		HON●NOL	3 Ichudah	West
60.		ALPUDUS	7 Isacaraah	West N-W

0	I	2	3	4	5
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
65.	Marmarica	Paraoan			2326
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soagecl			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.	16829	ARFAOLG 12	Ephraim	North N-W
62.		CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.	6925	ARFAOLG 12	Ephraim	North N-W
65.		OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.	21915	ZARNAAH 4	Manasse	North
68.		LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.	24796	ZARNAAH 4	Manasse	North
71.		LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.	18201	ZARNAAH 4	Manasse	North
74.		ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	I	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Fœlix Arabia	Pocisni			7236
84.	Metagoniti- dim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gonziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.	18489	ARFAOLG 12	Ephraim	North N-W
77.		CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.	22043	ZIRACAH 2	Ruben	South
80.		ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.	18066	LAVAVOTH 10	Gad	South S-E
83.		ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.	21503	HONONOL 3	Iehudah	West
86.		ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.	27532	ARFAOLG 12	Ephraim	North N-W
89.		ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS



CHAPTER I

THE GREAT TABLE



This is the Great Table from which the Angels in this book have been derived.



1.	r	z	i	l	a	f	A	u	t	s	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	3.	
	a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n		
	c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g		
	T	o	i	z	e	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	s		
	S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	Z	i	r	s	e	m	u		
	f	m	o	n	d	a	t		d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	s	
	o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	s	h	c	t	G	a		
	c	N	a	b	r	V	i	x	g	a	z	d	h	R	O	c	a	n	c	h	i	a	s	o	m		
	O	i	i	i	t	t	p	a	i	O	a	i		A	r	b	i	z	m	i	i	s	p	i	z		
	A	b	o	m	o	o	a	C	u	c	a		C	O	p	a	n	a	B	a	m	S	m	a	L		
	N	a	o	c	O	t	e	n	g	r	a	t		O	d	O	i	O	P	i	n	i	a	n	b	a	
	o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	a	p		
	S	h	i	a	s	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m		
	m	o	t	i	b			a	t	n	a	n		n	a	n	t	a		b	i	t	o	m			
4.	d	o	n	p	a	t	d	a	n	V	a	a	a	a	t	a	O	A	d	u	p	e	D	n	i	m	2.
	o	i	o	a	G	e	o	b	a	u	a			o	a	s	c	o	r	o	m	e	b	b			
	O	P	a	m	n	o	O	G	m	d	n	m	m	m	t	a	g	c	o	n	x	m	a	s	G	m	
	a	g	i	s	t	e	d	e	c	a	o	p	o	o	n	h	o	d	A	i	o	s	e	a	o	c	
	s	c	m	i	o	e	d	A	m	s	o	x	C	h	p	a	t	A	x	i	o	V	s	p	s	H	
	V	a	r	s	G	d	l	b	r	i	a	p			S	a	a	i	z	a	a	r	V	r	o	i	
	o	i	P	t	e	a	a	p	D	o	c	e			m	p	h	a	r	s	s	g	a	i	o	s	
	p	s	u	a	c	n	r	Z	i	r	Z	a	p		M	a	m	g	s	o	i	n	L	i	r	x	
	S	i	o	d	a	o	i	n	r	z	f	m			o	s	a	a	D	a	g	a	t	a	p	a	
	d	a	i	t	t	d	n	a	d	i	r	e	r		p	a	L	c	o	i	d	x	p	a	c	n	
	d	i	x	o	m	o	n	s	i	o	s	p	a		n	d	a	z	N	z	i	V	a	a	s	a	
	O	o	D	p	z	i	A	p	a	n	s	i	x		i	i	d	P	o	n	s	d	A	s	p	i	
	r	g	o	a	n	n	q	A	C	r	a	r	e		x	r	i	n	h	t	a	r	n	d	i	j	



CHAPTER IJ
THE CORRECTED GREAT TABLE



✠ This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.

III
T

r	Z	i	s	a	f	A	y	e	s	p	a	e	τ	a	O	A	δ	u	p	ε	D	n	i	m
a	r	δ	Z	a	i	δ	p	a	λ	a	m		a	a	b	c	o	r	o	m	e	b	b	
c	z	o	n	s	a	r	o	Y	a	u	b	x	τ	o	g	c	o	n	x	m	a	s	G	m
τ	o	i	τ	e	z	o	p	a	c	o	C	a	n	h	o	δ	D	i	a	s	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	ε	A	x	i	o	U	s	p	s	U
f	m	o	n	d	a	τ	d	i	a	r	i	p	S	a	a	i	x	a	a	r	U	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	s	g	a	i	o	s
ε	N	a	b	r	U	i	x	g	a	s	δ	h	M	a	m	g	s	o	i	n	l	i	r	x
O	i	i	e	τ	p	a	s	O	a	i			o	s	a	a	D	n	g	a	τ	a	p	a
A	b	a	m	o	o	a	c	u	c	a		C	p	a	l	c	o	i	δ	x	p	a	c	n
N	a	o	c	O	τ	e	n	p	r	n	τ	o	n	d	a	x	N	z	i	U	a	a	s	a
o	c	a	n	m	a	g	o	ε	r	o	i	m	i	i	d	p	o	n	s	d	A	s	p	i
S	h	i	a	s	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	δ	i	J
m o b i t e a τ n a n												n a n τ a b i t o m												
b	O	a	Z	a	R	o	p	h	a	R	a [†]	a	d	o	n	p	a	τ	d	a	n	U	a	a
u	N	n	a	x	o	p	S	o	n	δ	n		o	s	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	m	a	g	g		m	O	p	a	m	n	o	U	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	s	o	a	p	s	s	τ	e	d	e	c	a	o	p
r	s	O	n	i	τ	i	r	s	e	m	u	C	S	c	m	i	o	n	A	m	s	o	x	
i	z	i	n	r	C	Z	i	a	M	h	s	h	U	a	r	s	G	δ	l	b	r	i	a	p
M	O	r	d	i	a	s	h	c	ε	G	a		o	i	p	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	e	p	p	s	u	a	c	R	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	s	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	s	a	m	S	m	a	P	r	d	a	s	ε	τ	d	n	a	d	i	r	e
d	O	s	o	p	i	n	i	a	n	b	a	a	d	i	x	o	m	n	s	i	o	s	p	
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	o	n	s	i
a	x	ε	i	r	U	a	s	ε	t	r	i	m	e	r	g	o	a	n	q	A	C	r	a	r

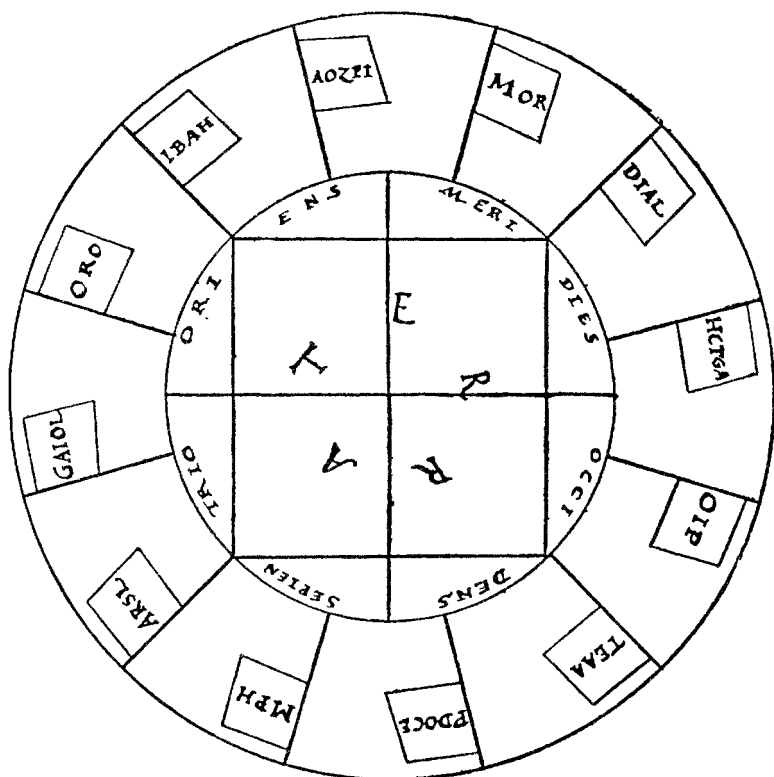
176
416



CHAPTER III THE GREAT CIRCLE OF THE QUARTERS



✠ The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV
THE FUNDAMENTAL OBESANCE



This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.



IEOVAHZEBAOTH, I, JOHN DEE (YOUR UNWORTHY servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peaceably to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God . AMEN.

Through you, Jesu Christe,

AMEN



CHAPTER V
THE TWENTY FOUR SENIORS



✠ These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

QUARTER	GOD NAME	SENIORS
East	BATAIVA or BATAIVH	Abioro or Habioro Aaoxaif Htmorda Haozpi or Ahaozpi Hipotga Autotar
South	ICZHHCA or ICZHHCL	Aidrom or Laidrom Aczinor Lzinopo Lhctga or Allhctga Lhiansa Acmbicu
West	RAAGIOS or RAAGIOL	Srahpm or Lsrahpm Saiinou Laoaxrp Lgaiol or Slgaiol Ligdisa Soaiznt
North	ELDPRNA or EDLPRNA	Ætpio or Aætpio Adocoet Alndvod Apdoce or Aapdoce Arinnaq Anodoin

¶ *This is the invitation to the six seniors of the East:*



YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAI, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



r	z	i	a	f	A	u	t	s	p	a
a	r	d	z	a	i	d	p	a	L	a
c	z	o	n	s	a	r	o	Y	a	u
t	o	i	t	c	x	o	p	a	c	o
S	i	g	a	s	o	m	r	b	z	n
f	m	o	n	d	a	t	d	i	a	r
o	r	o	i	b	A	h	a	o	z	p
c	N	a	b	r	V	i	x	g	a	z
O	i	i	i	t	t	p	a	s	O	a
A	b	a	m	o	o	o	a	C	u	c
N	a	o	c	O	t	c	n	p	r	a
o	c	a	n	m	a	g	o	t	r	o
S	h	i	a	s	r	a	p	m	z	o

☿ *This is the invitation to the six seniors of the South:*



YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANS, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHICA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God

ICZHICA or ICZHHCL

AMEN



b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	s
r	s	O	n	i	Z	i	r	s	e	m	v
i	z	i	n	r	C	z	i	a	M	h	s
M	O	r	d	i	a	s	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	s	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	i	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

✠ *This is the invitation to the six Seniors of the West:*



YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIIYOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN



τ	a	o	A	d	u	p	t	D	n	i	m
o	a	s	c	o	o	r	o	m	e	b	b
τ	a	g	c	o	n	x	m	a	s	G	m
n	h	o	d	D	i	a	s	e	a	o	c
p	a	t	A	x	i	o	V	s	p	s	H
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	s	g	a	i	o	s
M	a	m	g	s	o	i	n	L	i	r	x
o	s	a	a	D	a	g	a	τ	a	p	a
p	a	L	c	o	i	d	x	p	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	p	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	J

☞ *This is the invitation to the six Seniors of the North:*



YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDP RNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDP RNA or EDLPRNA

AMEN



d	o	n	p	a	τ	d	a	n	v	a	a
o	i	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	i	s	τ	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	j	o	x
V	a	r	s	G	d	h	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	x	f	m
d	a	i	c	τ	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	x	i	A	p	a	n	s	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI
THE ANGELS OF MEDICINE



These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

QUARTER	GOD NAME	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	IDOIGO ARDZA	Czns or Czons Tott or Toitt Sias or Sigas Fmnd or Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
South	ANGPOI VNNAX	Aira or Aigra Ormn or Orpmn Rsnr or Rsonr Iznr or Izinr	Xai Aor Rrs Pi	IOPGNA XANNV
West	OLGOTA OALCO	Taco or Tagco Nhdd or Nhodd Paax or Patax Saiz or Saaiz	Mta Onh Cfa Hsa	ATOGLO OCLAO
North	NOALMR OLOAG	Opnn or Opamn Apst or Aplst Scio or Scmio Vasg or Varsg	Mop Oap Csc Hua	RMLAON GAOLO

¶ This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND OR FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN



r	z	i	l	a
a	r	o	z	a
c	z	o	n	s
t	o	i	t	e
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God

ANGPOI and VNNAX

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

¶ This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX OR PATAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God

OLGOTA and OALCO

AMEN



τ	α	0	A	δ
o	a	ι	c	o
τ	α	9	c	o
η	h	o	δ	D
ρ	a	ε	A	κ
S	a	a	i	κ

✚ This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:



YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO or SCMIO, VASQ or VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	τ
s	c	m	i	o
V	a	r	s	G

CHAPTER VIJ
THE ANGELS OF PRECIOUS STONES



❧ These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	LLACZA PALAM	Oyub or Oyaub Paoc or Pacoc Rbnh or Rbznh Diri or Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
South	ANÆEM SONDN	Omagg or Omagg Gbal or Gbeal Rlmu or Rlemu Iahl or Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
West	NELAPR OMEBB	Magm or Malg Leoc or Leaoc Vssn or Vspsn Rvoi or Rvroi	Mma Ole Cvs Hrv	RPALEN BBEMO
North	VADALI OBARA	Gmnm or Gmdnm Ecop or Ecaop Amox or Amlox Brap or Briap	Mgm Oec Cam Hbr	ILADAV AVABO

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

✠ This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, I AHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

¶ This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly. and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immacultely, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN



e	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	V	r	o	i

¶ This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of orveins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER VIIJ

THE ANGELS OF TRANSFORMATION



These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAlA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

§ This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God

AIAOAI and OIIIT

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	h	i	a	s

✠ This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), PACO or PALCO, NDZN or NDAZN, IPO or IDPO, XRNH or XRINH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN



M	a	m	g	i
o	i	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:



YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), DATT or DABTT, DIOM or DIXOM, OOPZ or OODPZ, RGAN or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS



✠ These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO- DEMONS	GOD NAMES REVERSED
E.	AOVRRZ ALOAİ	Acca or Acvca Npat or Nprat Otoi or Otoi Pmox or Pmzox	Air Watr Erth Fire	Cac Onp Mot Apm	ZRRVOA IAOLA
S.	SPMNIR ILPIZ	Msal or Msmal Iaba or Ianba Izxp or Izixp Stim or Strim	Air Watr Erth Fire	Cms Oia Miz Ast	RINMPS ZIPLI
W.	IAAASD ATAPA	Xpen or Xpæn Vasa or Vaasa Dapi or Daspi Rnil or Rndil	Air Watr Erth Fire	Rxp Ara Xda Ern	DSAAAI APATA
N.	RZIONR NRZFM	Adre or Adire Sisp or Siosp Pali or Panli Acar or Acrar	Air Watr Erth Fire	Rad Asi Xpa Eac	RNIOZR MFZRN

✚ This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your
aforementioned unique offices, knowledges, and powers), satis-
fyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRRZ and ALOAI

AMEN



x	g	a	z	d
a	i	O	a	i
a	C	u	c	a
n	p	r	a	τ
o	t	r	o	i
p	m	z	o	x

¶ This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South. you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world. you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ *This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:*



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices , knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES



*✠ These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

* Commixtionibus Naturarum

¶ This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPotent God, (your Creator) RZLA, ZLAR, LARZ, ARZL, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ERZLA

AMEN



r	z	i	l	a
a	r	δ	z	a
c	z	o	n	s
τ	o	i	τ	c
S	i	g	a	s
f	m	o	n	d

✠ This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

EBOZA

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	x	i	n	r

✚ *This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:*



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smac, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN



τ	a	o	A	d
o	a	s	c	o
τ	a	g	c	o
n	h	o	d	D
g	a	t	A	x
S	a	a	i	z

✠ *This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:*



YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	t
s	c	m	i	o
V	a	r	s	G

CHAPTER XI
THE ANGELS OF TRANSPORTATION



*✠ These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	VPTA TPAV PAVT AVTP	L
South	EPHRA	PHRA HRAP RAPH APHR	A
West	ATDIM	TDIM DIMG IMTD MTDI	N
North	AANAA	ANAA NAAA AAAN AANA	V

* In Locali Mutatione

¶ This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN



u	t	s	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

✠ This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAP, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	u
i	a	M	h	s

This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O TDIM, DIMT, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

ATDIM

AMEN



ε	D	n	i	m
o	m	e	6	6
m	a	s	G	m
s	e	a	o	c
V	s	P	s	H
r	V	r	o	i

☞ This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

AANAA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

CHAPTER XII
THE ANGELS OF THE MECHANICAL ARTS



✠ These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR N ^{ER} RC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PsAC SACP ACPS CPSA	V

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the Meeahnicall Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implemēt, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiment.

Through this mystical Name of God

HCNBR

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	O
o	c	a	n	m
S	n	i	a	s

✠ *This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:*



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HROAN

AMEN



R	O	c	a	n
A	r	b	i	x
O	p	a	n	a
d	O	i	o	p
r	x	p	a	o
a	x	t	i	r

✠ This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

AMEN



M	a	m	g	s
o	s	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	h

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts*



YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY



✠ These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, theu devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HXGZD

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	t
o	e	r	o	i
p	m	z	o	x

✠ This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, LAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HIAOM

AMEN



i	a	s	o	m
i	s	p	i	z
m	s	m	a	h
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

✠ This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PNLRX

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

✠ *This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.*



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PZIZA

AMEN

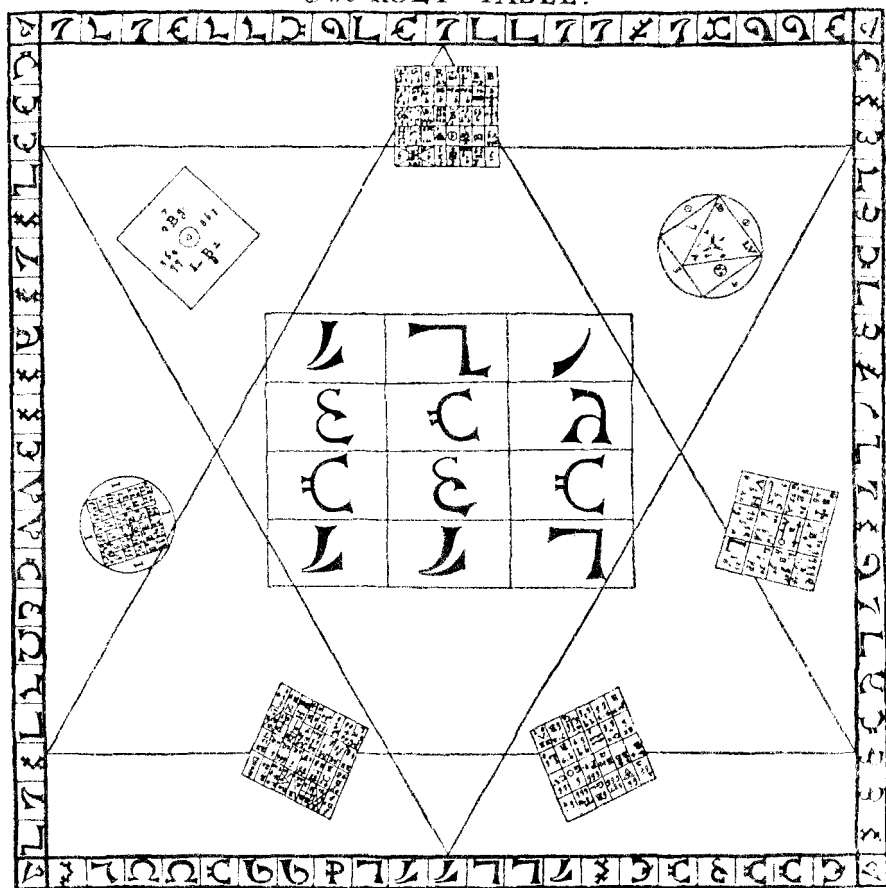


Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

FIN



De HOLY TABLE.



[Vide page 181, **Q**IJ., number 6.]

APPENDICES

APPEND X A

THE PRACTICE OF ENOCHIAN EVOCATION



HERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.



This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

the crystal ball could easily be placed on top of the Sigil.

3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassels at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassels dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

¶ III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1. PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern *all earthly actions, & disperse of the will of the Creator*. One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially*. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies, to get the favour of all the (human) Princes, & to know the secret treasure of the waters, and the unknown caves of the earth*. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved*. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure:

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Ave	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON BNASPOL BOBOGEL BABALEL BYNEPOR BNAPSEN BLUMAZA						
Princes	BAGANOL BLISDON BORNOGO BEAFES BUTMONO BRORGES BRALGES						
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBENAAY	NLINZVB	LNANAEB	NEOTPTA	BBAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACIY	BBALPAE	BNAMGEN	YLLMAIS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NRRCPRN
	NLLRLNA	ergdbab	AOIDIAB	ETEVLGL	BBASNOD	BABEPEN	LABDGRE
	(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM— 4AM	<i>Aoaynnl</i>	<i>Oaynnla</i>	<i>Aynnlao</i>	<i>Ynnlaoa</i>	<i>Nnlaoay</i>	<i>Nlaoayn</i>	<i>Laoaynn</i>
4AM— 8AM	<i>Lbbnaav</i>	<i>Bbnaavl</i>	<i>Bnaavlb</i>	<i>Naavlbh</i>	<i>Aavlbhn</i>	<i>Avlbhna</i>	<i>Vlbhnaa</i>
8AM—12PM	<i>Ioæspm</i>	<i>Oæspmi</i>	<i>Aespmio</i>	<i>Espmioa</i>	<i>Spmioæ</i>	<i>PmioæS</i>	<i>Mioæsp</i>
12PM— 4PM	<i>Gglppsa</i>	<i>GlppsaG</i>	<i>LppsaGG</i>	<i>PpsaGgl</i>	<i>Psagglp</i>	<i>Sagglpp</i>	<i>Agglpps</i>
4PM— 8PM	<i>Oeeoez</i>	<i>Eeeoez</i>	<i>Eoezoe</i>	<i>Oeezoe</i>	<i>Oezoeo</i>	<i>Ezoeoe</i>	<i>Zoeoeo</i>
8PM—12AM	<i>Nllrlna</i>	<i>Lrlrlan</i>	<i>Lrlnanl</i>	<i>Rlnanll</i>	<i>Lnanllr</i>	<i>Nanllrl</i>	<i>Anllrln</i>

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

SUNDAY		MONDAY	
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus
TUESDAY		WEDNESDAY	
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur
THURSDAY		FRIDAY	
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmclo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgeme	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balccor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac:

1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israël that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjunction] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon X CZ is formed by taking the 'X' in EXARP and combining it with the 'CZ' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerent Castles, out of the which sounded Trumpets thrice.

✠ *The sign of Majesty, the Cloth of the passage was cast forth.*

✠ *In the East, the cloth red; after the new smitten blood*

✠ *In the South, the cloth white, Lilly-colour*

✠ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*

✠ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

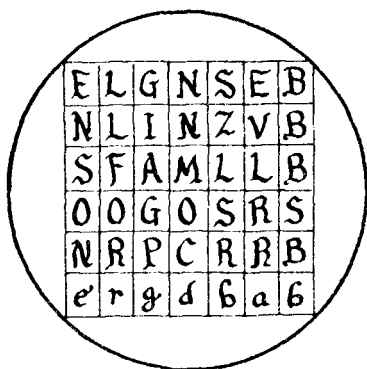
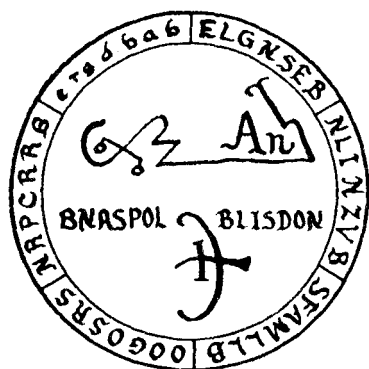
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

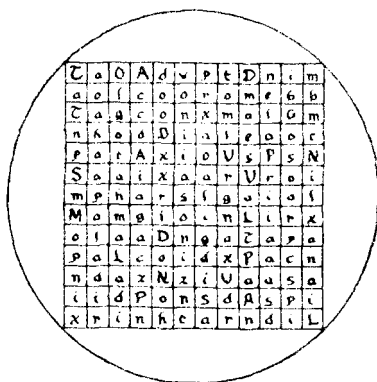
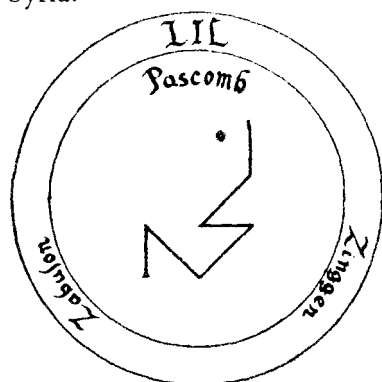
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

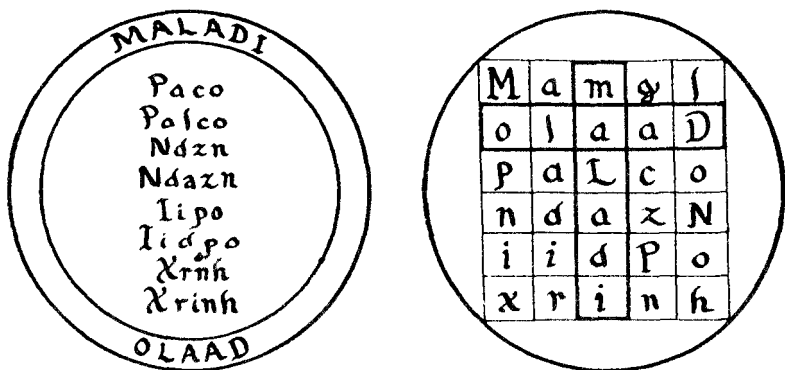
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

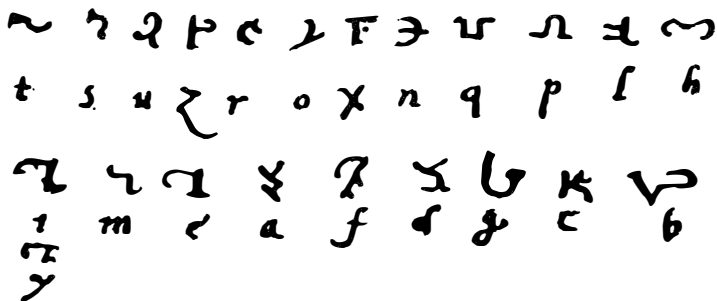
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane ms. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



¶ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts



THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat*, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till*. Her husband pried open the bottom, revealing *a private drawer, which being drawn out, therein were found diverse books*

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

*in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.**

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses but later kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.

† *Ibidem.*

‡ *Vide* Casaubon's Preface to the *True Relation*.

APPENDIX C
GENERAL METHOD OF TRANSLATION
& TRANSCRIPTION



THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane ms. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation*:

Mensis Mysticus Saobaticus Pars primus ejusdem, op. cit. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelicæ*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon NN

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious. § Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendment; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saebaticus Pars primus ejusdem, Casaubon, *op. cit.*
pgs. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madiminum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israël. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicae Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the *Enochian Keys* or *Enochian Calls*).

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 11, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28,

1583 to July 4, 1583, and containing the tail end of the Hepharchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angelicæ Ad Craconiæ Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum seu Fœdus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original MSS.* (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8462* *Papers concerning the actions* (Ashmole).

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*: London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. vii, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume vii, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathematicall Praeface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work, but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Isræl Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of the baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

The
Epochian Magick
of Dr. John Dee

The Most Powerful System of Magick
in Its Original Unexpurgated Form

Geoffrey James

About the Editor/Translator

Geoffrey James' experience with the history of magick dates back to his college years, when he studied medieval and Renaissance literature. Geoffrey received a degree in English *magna cum laude* from the University of California, Irvine, where he was the Rhodes Scholarship candidate and was elected *Phi Beta Kappa*. After graduating, he moved into the computer industry where he has advised Fortune 500 companies on emerging technology. He has traveled worldwide, written numerous books and articles, spoken at major industry conferences, and taught university extension courses. Today, when not traveling, Geoffrey lives and writes in a hexagonal house on a boulder-strewn hilltop in the New England woods. His current interests include Taoism, Chi Kung, Tai Chi, and the spiritual revolution in corporate America.

To Write to the Editor/Translator

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THE ENOCHIAN MAGICK OF DR JOHN DEE

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EDITED & TRANSLATED BY

GEOFFREY JAMES

1998

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Dr. JOHN DEE

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behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia*. It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I will leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

GEOFFREY JAMES

Bavaria, Germany
July 1993

PREFACE

Geoffrey James



THE ENOCHIAN EVOCATION is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

*I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity. . . So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations

* From Dee's Preface to Sloane MS. 3188.

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2A

could be obtained by practicing the magic of the ancient Hebrews:

I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.†

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.‡

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

† *Ibidem*

‡ *Ibidem*

*Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.**

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a fraud who deluded his pious master†, but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee‡ but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ*. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following excerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...§*

* Sloane MS. 3188; Passages marked March 10, 1582.

† Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

‡ Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimile republished by Askin, London: 1974.)

* *Ibidem*, pgs. 20, 91, 153, 169 & 171.

§ A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

*The work of man and his pomp,
let them be defaced:
His buyldings
Let them become caves for the beasts of the fielde:
Confownd her understanding with darkness.
For why?
It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldritch beauty as:

*Can the wings of the windes understand your voyces of wonder?...
Stronger are your fete than the barren stone:
And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.† Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

† Peter French, *John Dee, The World of the Elizabethan Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of:

...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.†

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

*Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.**

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.‡

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

† Casaubon, *op. cit.*, p. 328.

* *Ibidem*, p. 230.

‡ *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds... I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

They would have persuaded (Kelly):

—That Jesus was not God.

—That no prayer ought to be made to Jesus.

—That there is no sin.

—That man's soul doth go from one body to another child's quickening

—That as many men and women as are now, have always been.

—That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.*

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Israel Regardie states that there is absolutely no trace of any part of the *Enochian magical system or Angelical language in Europe*†; that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron*§ are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*¶, a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa c. 1533.**

* *loc. cit.*

† Israel Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basileæ: 1575; or Robert Turner, tr., Gillette: *Heptangle Books*, 1979.

§ Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accesserunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

¶ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: *Heptangle Books*, 1977.

** *De Occulta Philosophia*, *Sine loco*, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

Conjurors carrie about at this daie, bookes intituled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters.*

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed†.* Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAT‡ is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOth,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem*.

§ G. R. S. Mead, *Fragments of a Faith Forgotten*, New York: University Books, 1960, p. 462.

§ *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought[§]. The Gnostics attributed works of magic to Enoch, such as the two great Books of IEOU, which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam*. The word IEOU suggests that the books contained conjurations with words much like those of the Pistis Sophia or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that which Adam verily spake in innocence.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The Book of the Great Logos, a Gnostic text associated with the Books of IEOU, contains the following passage:

The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.†

Compare the above passage with the following from Kelly's scrying:

Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.‡

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the Pistis Sophia states that the reflection of the supernal projections, powers, or co-partners of the Sophia [when] looked at from without, make an ordering into forty-nine,§ while the apoc-

§ Vide: *The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

* Mead, *op. cit.*, p. 487.

† *Ibidem*, p. 258 & 541.

‡ Casaubon, *op. cit.*, p. 88.

§ Mead, *op. cit.*, p. 471.

ryphal Books of the Savior state that no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers.* These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

49 voyces, or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...†

The possibility that Kelly did plagiarize large portions of the Enochian Evocation would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.¶ However, the 'spirits' predicted other events that never took place.

* *Ibidem*, pgs. 516 & 523.

† Casaubon, *op. cit.*, p. 77.

¶ Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*§. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air*.

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatopœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatopœiæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronounceable strings of consonants. Angelical letter arrangements appear to be random†, and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme‡.

§ Casaubon, *op. cit.*, p. 27.

* Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

† Laycock, *op. cit.*, p. 40.

‡ *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical§. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NIISO CRIP IP NIDALI is glossed as *Come awaye, but not your noyses*. Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NIISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises*. The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is saln* [fallen], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

[The angel] hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*.

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because

§ *Ibidem*, p. 43.

* Casaubon, *op. cit.*, p. 73.

he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handfull high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. caught at it, but he could not touch it...E. K. was in a great fear and trembling and had tremorem cordis for a while. But I was very glad and well pleased.*

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased*. The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences—all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

*I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearances, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times... sought to depart from the exercises thereof...they manifestly [have] urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'.[†] But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known.*

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisoned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

[†] *Ibidem*, Second page 13.

* *Ibidem*, Second page 21.

§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner, 1970, p. 158

§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

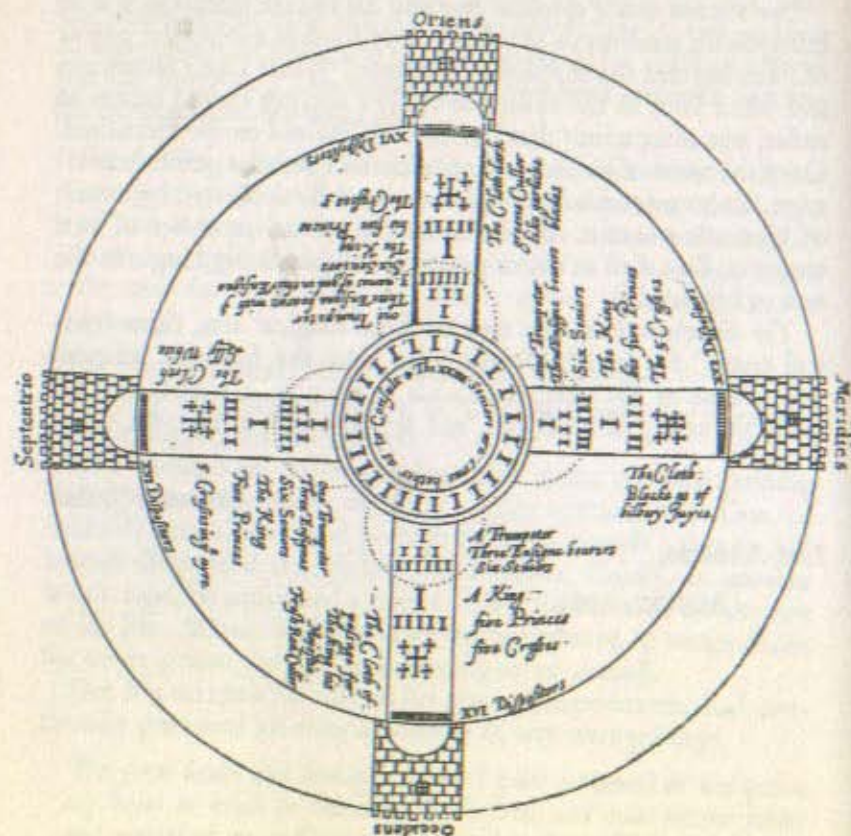
GEOFFREY JAMES

LOS ANGELES,

AUGUST, 1982.

* French, *op. cit.*, p. 10.

† Laycock, *op. cit.*, p. 53.



THE GOLDEN TALISMAN
[Vide: APPENDIX A, ¶ V., p. 187-88.]

BOOK ONE THE MAGICK OF ENOCH



CHAPTER I.

THE FALL OF MAN



§1. The Garden of Eden.

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. The Casting Out of Adam.

But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and imperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her

time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

THE WISDOM OF ENOCH.

§1. *The Lord & Enoch.*

WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

Thrice a day did Enoch talk with God, and this was his prayer:

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

§ Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

§ Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

§ Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

§ Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

§ And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? § And Enoch said unto the Lord: *Let there by remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: **LET THOSE THAT FEAR GOD AND ARE WORTHY** —READ.

CHAPTER III

THE FALL OF ENOCH'S MAGICK.



§1. *The Unworthy Read Enoch's Book.*

BUT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

§2. *The Lord Sends Wicked Spirits.*

And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is æternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.

THE REESTABLISHMENT OF ENOCH'S WISDOM.



§1. *The Lord is Displeased With Man.*

THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

§§ So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dung-hills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

§§ Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. §§ Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the

earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphael to Dee & Kelly.*

§§ And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphael (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.
THE NATURE OF THIS WISDOM.

§1. *To whom this Wisdom is to be Spoken.*

THIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

WE instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things

knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

¶ Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

¶ The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

¶ Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

¶ THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOWING: ¶ 1. All human knowledge. ¶ 2. Out of it springeth Physic. ¶ 3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). ¶ 4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. ¶ 5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. ¶ 6. Moving from place to place, as, in this country or that country at your pleasure. ¶ 7. The knowledge of all mechanical crafts. ¶ 8. The transmutation of form, but not essence. ¶ 9. The knowledge of the secrets of men.

CHAPTER VI

GENERAL CONSIDERATIONS OF THIS ART.



§1. *Art Thou Worthy to Read?*

THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM:
 ¶Is your worthiness such that you merit such great mercy? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding? ¶Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

¶You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

¶As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

¶Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3. *Concerning the Book, Vestments, & Days.*

¶The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ¶Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ¶On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ¶For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

¶Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

¶Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO
THE MYSTICAL HEPTARCHY
OF THE DIVINE CREATION ITSELF
TO BE READ BY THE FAITHFUL



CHAPTER I.

OF THE TITLE & GENERAL CONTENTS
OF THIS BOOK WITH SOME
NEEDFUL TESTIMONIES



PRINCE BRALGES



BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of

force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

¶ As Michaël and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphaël with them; and Michaël concluded the second book of this particular revelation Heptarchical with these words following:

MICHAEL

¶ Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is the first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

¶ Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ¶ Oh God, how easy is this first understanding! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ¶ Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHAEL

¶ Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

¶ The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

¶ Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invoking upon the name of God, who doth lighten, dispose, and comfort you.

KING CARMARA

¶ What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

¶ One in Heaven they know.

¶ One & all in Man they know.

¶ One & all in Earth they know.

¶ Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

Bb

URIEL

¶ He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ¶ The knowledge of God truly.
- ¶ The number & doings of His Angels perfectly.
- ¶ The beginning & ending of Nature substantially.

CHAPTER IJ

OF JOHN DEE & HIS INTEREST TO
EXERCISE THE DOCTRINE HEPTARCHICAL

URIEL



HIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

¶ There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

¶ The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

¶ I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFAFES

¶ Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me,

in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—It was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use

* i. e. Kelly

† i. e. Queen Elizabeth

‡ Dec's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

KING BYNEPOR

¶ Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

¶ Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

¶ By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

¶ Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

¶ BEHOLD: (Holding up the measuring rod.)

¶ HERE: (Pointing to the end of the rod.)

¶ AND HERE: (Pointing to the middle of it.)

¶ I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ¶ One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

II.

¶ Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHÆL

¶ Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ¶ All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything. ¶ One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

¶ The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

DEE

¶ Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was

* Apparently Uriel is referring to Kelly.

long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever†.*

¶ An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.

I will be thy Guide.

Thou shalt attain unto thy Searching,

The world begins with thy doings.

Praise God.

*The Angels under my power shall be
at thy commandment.*

Thou shalt see me.

I will be seen of thee.

I will direct thy Living & Conversation.

¶ Now Michaël thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michaël did say the following:

MICHAEL

¶ After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

† Dee's note: This was Michaël and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

¶ Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHAEL

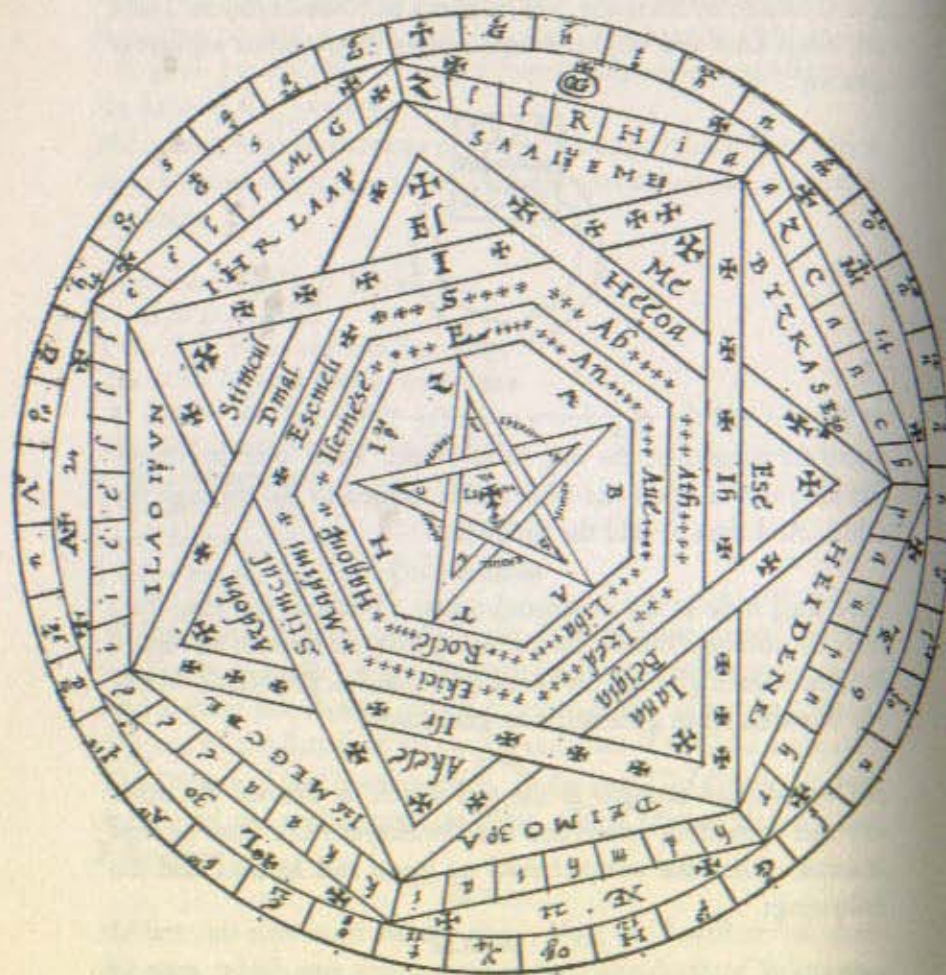
¶ So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

DEE

¶ Then Michaël brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read ÆMETH. Then the sword closed up again and Michaël said the following:

MICHAEL

¶ This I do open unto thee because thou marvest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen. ¶ As truly as I was with Solomon, so truly will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ

SOME REMEMBRANCES OF THE FURNITURE
& CIRCUMSTANCES NECESSARY IN THE
EXERCISE HEPTARCHICAL

KING CARMARA



FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

¶The Sons of Light and their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

¶These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ¶The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ¶The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

¶It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of æternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

¶Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

* Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

¶Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

¶*Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus†.*

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

¶*Veni Princeps & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.**
[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

¶*Venito veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.*

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

¶*Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.*

† Dee's note: This I note for the form of calling.

* Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

¶ *Venite, ubi nulla quies sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

¶ Behold, every one of these princes must have his peculiar table.

URIEL

¶ Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

¶ The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

¶ The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

¶ The form in every corner considereth your name.

DEE

¶ You mean there to be a certain shadow of Delta†?

URIEL

¶ Well.

† Dee used a delta (triangle) to represent his name.

DEE

¶ What is the use of these tables? From what ground are they framed or divided?

URIEL

¶ They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶ Have I rightly applied the days to the Kings?

URIEL

¶ The days are rightly applied to the Kings.

DEE

¶ The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used?

URIEL

¶ They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

¶ The Sigil of Æmeth is to be set in the middle of the table. ¶ Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknit the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

¶ Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table. ¶ Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes. ¶ Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

¶ God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ¶ 1: in respect of dignification; ¶ 2: in respect of conciliation; ¶ 3: in respect to the end & determined operation. ¶ Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

¶ The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

¶ Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.†

DEE

¶ So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHAEL

¶ I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ¶ Now what wilt thou?

DEE

¶ I would full fain proceed according to the matter in hand.

MICHAEL

¶ Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

¶ I did so dividing it first into four parts and then every one of them by ten. ¶ Michael then called out by name *Semiel*. One came in and knelt down and great fire came out of his mouth.

MICHAEL

¶ To this one named *Semiel*, are the mysteries of this table known. ¶ Oh God, thou hast said and thou livest forever.

† Dee's note: It may appear that Butmono is Prince to Bynepor and Blidon Prince to King Bnaspol.

Cc

DEE

¶ Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables?*

MICHAEL

¶ It is the will of God that thou fetch them hither.

SEMIEL

¶ I am his tables. Behold, these are his tables. Lo, where they are.

DEE

¶ There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest: Oh God, thy Name be blessed forever.*

¶ Michael then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michael spake to Semiel with a thundering voice:

MICHAEL

¶ Declare the mysteries of the Living God; our God; of One that liveth forever!

SEMIEL

¶ I am ready.

DEE

¶ Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHAEL

¶ Note: Here is a mystery.

DEE

¶ Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a

great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: *It liveth and multiplieth forever; blessed be his Name.* Then that creature did shut up his bosom and vanished away like fire.

MICHAEL

¶ Place that in the first place. It is the name of God.

DEE

¶ Then there seemed a great clap of Thunder*. . . The chair was brought in again and I asked what it meant.

URIEL

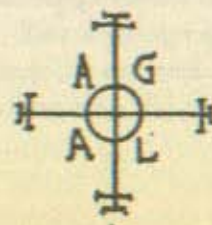
¶ This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

DEE

¶ Then was a square table brought into the stone and I demanded what that table betokened.

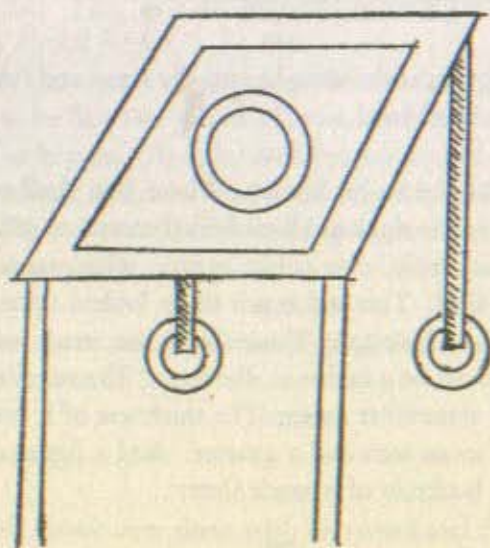
URIEL

¶ A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. ¶ You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:



* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Ameth, wherein here I did leave but a little excerpt. Note further that almost all the third book was of the seven ensigns of creation whereof mention was before made.

¶ The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet. ¶ Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other. ¶ There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV

SOME NOTICE OF THE PECULIAR FORMS & ATTIRE
WHEREIN THE KINGS, PRINCES
& MINISTERS HEPTARCHICAL APPEARED
& SOME OF THEIR ACTIONS
& GESTURES AT THEIR APPEARANCE



KING CARMARA



HIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

¶ At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

¶ Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

¶ This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

¶ King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

¶Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others. ¶All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



¶All the princes held up together a seven-pointed star that seemed to be of copper:



THE SUBJECTS AND SERVANTS TO PRINCE HAGONEL

¶The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

- | | |
|---------|------------|
| 1. I | 5. HECOA |
| 2. IH | 6. BEIGIA |
| 3. ISR | 7. STIMCUL |
| 4. DMAL | |

The Seven Sons of the Sons:

- | | |
|------------|-------------|
| 1. E or IL | 5. ROCLE |
| 2. AN | 6. HAGONEL |
| 3. AVE | 7. ILEMESSE |
| 4. LIBA | |

THE SONS OF LIGHT

¶The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metallic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

THE SONS OF THE SONS OF LIGHT

¶The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E-'. They made reverences to Michael (who had called them) and so mounted up to heavenwards.

THE 42 MINISTERS OF PRINCE HAGONEL

¶At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God*, there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God*. Each of these

had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



¶ Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA. ¶ Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



¶ King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

* Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: Oes . . . &c. This diversity of reckoning by 6 and 7, I cannot yet reconcile.



THE SEAL OF AUE*

KING BOBOGEL

¶ He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

PRINCE BONORGO

¶ He appeared in a red robe with a gold circlet on his head; he shewed his seal and said: *This it is.*



THE 42 MINISTERS

¶ Seven of the ministers are apparelled like BOBOGEL the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

† The above described robes would have been considered extremely rich and elegant in Dee's time.

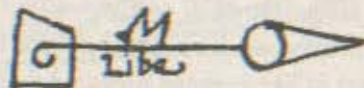
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

¶ At another time, they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B





THE SEAL OF LIBA

KING BABALEL

He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

PRINCE BEFAFES

Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

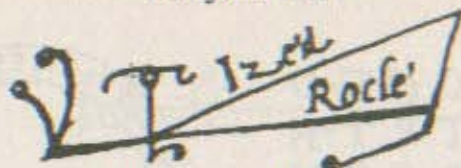


THE 42 MINISTERS

Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feet; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





THE SEAL OF ROCLE

KING BYNEPOR

§ King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

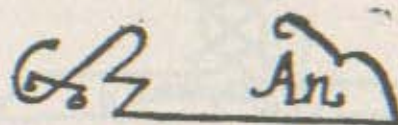
SSPrince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:



THE 42 MINISTERS

¶ They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

BBARNFL
BB AIGAO
BBALPAE
BBANIFG
BBOSNIA
BBASNOD



THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



THE 42 MINISTERS

§ The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

ELGNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
e r g d b a b



* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



THE SEAL OF HAGONEL

KING BNAPSEN

King BNAPSEN appeared as a king with a crown on his head.

PRINCE BRORGES

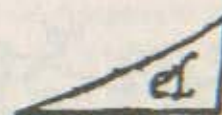
Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:



THE 42 MINISTERS

The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N



THE SEAL OF EL

KING BALIGON

King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

PRINCE BAGANOL

He appeared not by that name yet.†

THE 42 MINISTERS

Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A	O	A	Y	N	N	A
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A



† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



THE SEAL OF ILESESE

KING BLUMAZA

¶ He appeared not yet by that name.

PRINCE BRALGES

¶ Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

¶ The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E



CHAPTER V

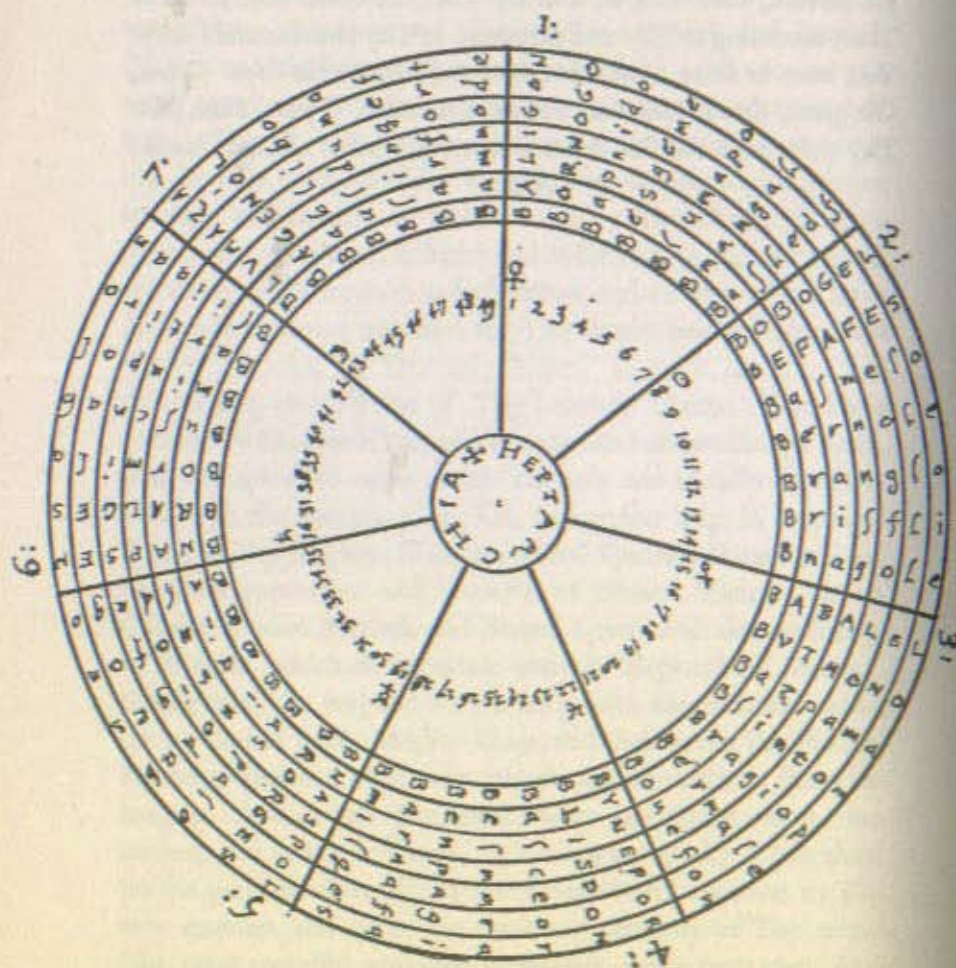
THE ORATION TO GOD
TO BE SPOKEN EVERY DAY,
THREE TIMES SUCCESSIVELY



ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD:
O King of Glory, O Lord of Hosts, O Thou, the
Creator of Heaven and Earth, and of all things vis-
ible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creatures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy

good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI

THE DEVOUT AND PIOUS INVITATIONS
TO THE GOOD HEPTARCHICAL ANGELS

§1: The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.



PUISSANT AND NOBLE KING, N*, AND BY WHAT Name elssover thou are called, or mayest trucly and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the...†

... Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡, Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N‡, I say COME. Amen.

§2: Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.

* Insert the name of the King of the day here.

† Insert the office of the King, as given in Chapter Seven.

‡ Insert the name of the King here.

§ Insert the name of the King.

§2: *The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

§§O NOBLE PRINCE, N**, AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truly, and duely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty God, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N††, to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N**, I say COME, Amen.

§§Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.

†† Insert the office of the Prince as given in Chapter Seven.

†† Insert the name of the Prince here.

§§ Insert the name of the Prince here.

CHAPTER VII

SOME RECITAL & CONTESTATION OF THE PECULIAR OFFICES, WORDS, & DEEDS OF THE SEVEN HEPTARCHICAL KINGS & PRINCES

(in their peculiar days to be used).



SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dee, Dee, Dee, at length but not too late" . . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . . who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst

* I have used the elipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

to me at Mortlake: *I minister the strength of God unto thee. Likewise who saidst: these mysteries hath God, lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies. And who saidst: This Art is to be the further understanding of all sciences that are past, present, and yet to come. And immediately thou didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And who saidst, concerning the use of the tables: This is but the first step. Neither shalt thou practice them in vain. And, saidst thou generally of God's mercies and graces on me decreed and bestowed:—Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

THE OFFICES OF PRINCE HAGONEL

... To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

... who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

§ Who saidst: Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .

TUESDAYE

THE OFFICES OF KING BARALEL

... who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

... who are Prince of the seas; thy power is upon the waters; thou drowndest Pharaoh and hast destroyed the wicked; thy name was known to Moses; thou livedst in Israel; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the

* Possibly Duns Scotus, the scholastic philosopher.

waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEAFES, hadst me use the name of God...

WEDDENS DAYE

THE OFFICES OF KING BNASPOL

... to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou...

THE OFFICES OF PRINCE BLISDON

... unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment...

THURSDAYE

THE OFFICES OF KING BYNEPOR

... upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification, glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,

The best life,

The least life is measured in your hands.

Notwithstanding, thou art not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest...*

THE OFFICES OF PRINCE BUTMONO

... who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou art sanctified; and thou rejoicest the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them...

FRYDAYE

THE OFFICES OF KING BALIGON

... who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter

more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42, thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practises of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thumminim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT
ANGELIC KEYS

*Received at Diverse Times from April 13th to July 13th
At Cracow, Poland*

*out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.*

THE FIRST KEY



I.1	OL	Ol	I
I.2	SONF	sonf	raygne
I.3	VORSG	vorsg,	over you
I.4	GOHO	gohô	sayeth
I.5	IAD	Iad	the God
I.6	BALT	balt	of Justice
I.7	LANSH	lansh	in powre exalted
I.8	CALZ	calz	above the firmaments
I.9	VONPHO	vonpho,	of wrath:
I.10	SOBRA	sobra	in Whose
I.11	ZOL	z-ol	hands
I.12	ROR	ror	the Sonne
I.13	I	i	is
I.14	TA	ta	as
I.15	NAZPSAD	nazpsad	a sword,
I.16	OD		and*
I.17	GRAA	Graa	the Moon
I.18	TA	ta	as
I.19	MALPRG	Malprg	a through-thrusting fire
I.20	DS	ds	which
I.21	HOLQ	hol-q	measurcth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	<i>Qa-a</i>	your garments
1.23 NOTHOA	<i>nothôa</i>	in the mydst
1.24 ZIMZ	<i>zimz</i>	of my vestures,
1.25 OD	<i>Od</i>	and
1.26 COMMAH	<i>commah</i>	trussed you together
1.27 TA	<i>ta</i>	as
1.28 NOBLOH	<i>nobloh</i>	the palms
1.29 ZIEN	<i>zien:</i>	of my hands:
1.30 SOBA	<i>Soba</i>	Whose
1.31 THIL	<i>thil</i>	seats
1.32 GNONP	<i>gnonp</i>	I garnished
1.33 PRGE	<i>prge</i>	with the fire
1.34 ALDI	<i>aldi</i>	of gathering
1.35 DS	<i>Ds</i>	and*
1.36 URBS	<i>urbs</i>	beautified
1.37 OBOLEH	<i>ôbôleh</i>	your garments†
1.38 GRSAM	<i>grsam:</i>	with admiration,
1.39 CASARM	<i>Casarm</i>	to whom
1.40 OHORELA	<i>ohorêla</i>	I made a law
1.41 CABA	<i>cabá</i>	to govern
1.42 PIR	<i>pir</i>	the holy ones,
1.43 DS	<i>Ds</i>	and
1.44 ZONRENSG	<i>zonrensg</i>	delivered you
1.45 CAB	<i>cab</i>	a rod
1.46 ERM	<i>erm</i>	with‡
1.47 IADNAH	<i>Jadnah:</i>	the ark of knowledge.
1.48 PILAH	<i>Pilah</i>	Moreover
1.49 FARZM	<i>farzm</i>	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	<i>znrza</i>	sware
1.52 ADNA	<i>adna</i>	obedience*

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowledge'; see 30.180: IADNAMAD for 'undefiled knowledge'.

* 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

1.53 OD		and
1.54 GONO	<i>gono</i>	faith
1.55 IADPIL	<i>Iădpil</i>	to him
1.56 DS	<i>Ds</i>	that
1.57 HOM	<i>hom</i>	liveth
1.58 OD		and
1.59 TOH	<i>tôh</i>	triumpheth,
1.60 SOBA	<i>Soba</i>	whose
1.61 IAOD		beginning
1.62 IPAM	<i>Ipam</i>	is not
1.63 OD		nor
1.64 UL	<i>Lu</i>	ende*
1.65 IPAMIS	<i>Ipâmis</i>	can not be,
1.66 DS	<i>Ds</i>	which
1.67 LOHOLO	<i>lôhôlo</i>	shyneth
1.68 VEP	<i>vep</i>	as a flame
1.69 ZOMD	<i>zomd</i>	in the myddst
1.70 POAMAL	<i>Poamal</i>	of your pallace
1.71 OD	<i>od</i>	and
1.72 SONF	<i>bogpa</i>	rayngneth
1.73 AAI	<i>aâl</i>	amongst you
1.74 TA	<i>ta</i>	as
1.75 PIAP	<i>piap</i>	the ballance
1.76 BALTOH	<i>pîamos</i>	of righteousness,
1.77 OD	<i>od</i>	and
1.78 VAOAN	<i>vaoan</i>	truth:
1.79 ZACAR	<i>ZACARe</i>	Move
1.80 CA	<i>c-a</i>	therfore,
1.81 OD	<i>od</i>	and
1.82 ZAMRAN	<i>ZAMRAN</i>	shew yourselves:
1.83 ODO	<i>odo</i>	open
1.84 CICLE	<i>cicle</i>	the Mysteries
1.85 QAA	<i>Qaa</i>	of your Creation:

* 1.64: Dee made a copying error here. Royal Appendix clearly shows UL rather than LU. This is a curious error, because the 'l' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: ULs for 'end'.)

EE

1.86 ZORGE	<i>zorge,</i>	Be friendly unto me:
1.87 LAP	<i>lap</i>	for
1.88 ZIRDO	<i>zirdo</i>	I am*
1.89 NOCO	<i>noco</i>	the servant
1.90 MAD	<i>MAD</i>	of the same your God:
1.91 HOATH	<i>Hoath</i>	the true Worshipper
1.92 IAIDA	<i>Jaida.</i>	of the Highest.

THE SECOND KEY



2.1 ADGT	<i>Adgt</i>	Can
2.2 UPAAH	<i>v-pa-âh</i>	the wings
2.3 ZONG	<i>zongom</i>	of the windes†
2.4 OM		
2.5 FAAIP	<i>fa-d-ip</i>	understand
2.6 SALD	<i>sald</i>	your voyces of wonder
2.7 VIV	<i>vi-iv</i>	O you the second‡
2.8 L	<i>L</i>	of the first,
2.9 SOBAM	<i>sobam</i>	Whome
2.10 IALPRG	<i>lâl-prg</i>	the burning flames
2.11 IZAZAZ	<i>I-zâ-zaz</i>	have framed
2.12 PIADPH	<i>pi-âdph</i>	within the depths of my Jaws,
2.13 CASARMA	<i>Cas-arma</i>	whome
2.14 ABRAMG	<i>abramg</i>	I have prepared
2.15 TA	<i>ta</i>	as
2.16 TALHO	<i>talho</i>	Cupps
2.17 PARACLEDA	<i>parâclêda</i>	for a wedding
2.18 Q	<i>Q-ta</i>	or
2.19 TA		as
2.20 LORSLQ	<i>lors-l-q</i>	the flowres

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in vi-iv an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21 TURBS	<i>turbs</i>	in their beawty
2.22 OOGH	<i>ooge</i>	for the Chamber
2.23 BALTOH	<i>Baltoh</i>	of righteousnes
2.24 GIUI	<i>Giui</i>	Stronger
2.25 CHIS	<i>chis</i>	are
2.26 LUSD	<i>Lusd</i>	your fete
2.27 ORRI	<i>orri</i>	then the barren stone:
2.28 OD	<i>Od</i>	And
2.29 MICALP	<i>micalp</i>	myghtier
2.30 CHIS	<i>chis</i>	are
2.31 BIA	<i>bia</i>	your voices
2.32 OZONGON	<i>ôzôngon</i>	then the manifold windes.
2.33 LAP	<i>Lap</i>	For
2.34 NOAN	<i>nodn</i>	you are become
2.35 TROF	<i>trof</i>	a buylding
2.36 CORS	<i>cors</i>	such
2.37 TA	<i>ta</i>	as
2.38 GE	<i>ge,</i>	is not
2.39 OQ	<i>o-q</i>	but
2.40 MANIN	<i>manin</i>	in the mynde
2.41 IAIDON	<i>Ja-i-don:</i>	of the all powerfull.
2.42 TORZU	<i>Torzu</i>	Arriſe
2.43 GOHEL	<i>gôhel</i>	sayeth the First
2.44 ZACAR	<i>ZACAR</i>	Move
2.45 CA	<i>ca</i>	therefore
2.46 CNOQOD	<i>c-nô-qod,</i>	unto his Servants:
2.47 ZAMRAN	<i>ZAMRAN</i>	Shew yourselves
2.48 MICALZO	<i>micalzo</i>	in powre:
2.49 OD	<i>od</i>	And
2.50 OZAZM	<i>ozazm</i>	make me
2.51 VRELP	<i>vrelp</i>	a strong Seething:*
2.52 LAP	<i>Lap</i>	for
2.53 ZIR	<i>zir</i>	I am
2.54 IOIAD	<i>Ioiað.</i>	of him that liveth forever.

* 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY



3.1	MICMA	<i>Micma</i>	Behold
3.2	GOHO	<i>gohó</i>	sayeth
3.3	IAD	<i>Piad</i>	your God,
3.4	ZIR	<i>zir</i>	I am
3.5	COMSELH	<i>cómselh</i>	a Circle
3.6	AZIEN	<i>azien</i>	on Whose hands
3.7	BIAB	<i>biab</i>	stand
3.8	OS	<i>Os</i>	12
3.9	LONDOH	<i>Lón-doh</i>	Kingdoms.
3.10	NORZ	<i>Norz</i>	Six
3.11	CHIS	<i>chis</i>	are
3.12	OTHIL	<i>óthil</i>	the seats
3.13	GIGIPAH	<i>Gigipah</i>	of living breath,
3.14	UNDL	<i>und-l</i>	the rest
3.15	CHIS	<i>chis</i>	are
3.16	TA	<i>tá</i>	as
3.17	PUIM	<i>pú-im</i>	sharp sickles:
3.18	Q	<i>Q</i>	or
3.19	MOSPLEH	<i>mos-pleh</i>	the horns
3.20	TELOCH	<i>teloch</i>	of death
3.21	QUIN	<i>Qui-i-n</i>	wherein
3.22	TOLTORG	<i>toltorg</i>	the Creatures of the earth
3.23	CHIS	<i>chis</i>	are,
3.24	ICHISGE	<i>i-chis-ge</i>	to are not*,
3.25	M	<i>m</i>	Except
3.26	OZIEN	<i>ozien</i>	myne own hand,
3.27	DS	<i>dst</i>	which§
3.28	BRGDA	<i>brgda</i>	slepe
3.29	OD	<i>od</i>	and
3.30	TORZUL	<i>torzul</i>	shall ryse.
3.31	ILI	<i>i-li</i>	In the first

* 3.24: The English is a bit confsed here. ICHISGE probably means-
'I am not'.

§ 3.27: 'T' in 'dst' probably accidental, although 'dst' as 'which' appears
at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	<i>E-ól</i>	I made you
3.33	BALZARG	<i>balzarg</i>	stuards
3.34	OD	<i>od</i>	and
3.35	AALA	<i>áála</i>	placed you
3.36	THILN	<i>Thiln</i>	in seats
3.37	OS	<i>os</i>	12
3.38	NETAAB	<i>ne-tá-ab,</i>	of government,
3.39	DLUGA	<i>dluga</i>	giving
3.40	VOMZARG	<i>vomsarg</i>	unto every one of you
3.41	LONSA	<i>Lonsa</i>	powre
3.42	CAPIMALI	<i>Cap-mi-áli</i>	successively*
3.43	VORS	<i>vors</i>	over
3.44	CLA	<i>cla</i>	456,
3.45	HOMIL	<i>homil</i>	the true ages
3.46	COCASB	<i>cocasb</i>	of tyme,
3.47	FAFEN	<i>fafen</i>	to the intent that,
3.48	IZIZOP	<i>izizop</i>	from your highest vessells
3.49	OD	<i>od</i>	and
3.50	MIINOAG	<i>miinóag</i>	the Corners
3.51	DE	<i>de</i>	of
3.52	GNETAAB	<i>gne-táab</i>	your governments,
3.53	VAUN	<i>vauu</i>	you might work
3.54	NANÆEL	<i>na-ná-é-el</i>	my powre:
3.55	PANPIR	<i>panpir</i>	powring downe
3.56	MALPIRGI	<i>Malpirgi</i>	the fires of life and encrease,
3.57	PILD	<i>caósg</i>	continually
3.58	CAOSG	<i>Pild</i>	on the earth
3.59	NOAN	<i>noan</i>	Thus you are become
3.60	UNALAH	<i>vnalah</i>	the skirts
3.61	BALT	<i>balt</i>	of Justice
3.62	OD	<i>od</i>	and
3.63	VOOAN	<i>voodn</i>	Truth.
3.64	DOOIAP	<i>do-ó-i-ap</i>	In the name
3.65	MAD	<i>MAD</i>	of the same. your God
3.66	GOHOLOR	<i>Gohólor</i>	Lift up,

* 3.42: CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for
root CAPIM-.

3.67	GOHUS	<i>gohús</i>	I say,
3.68	AMIRAN	<i>amiran</i>	yourselves.
3.69	MICMA	<i>Micma</i> ,	Behold
3.70	IEHUSOZ	<i>Iehúsoz</i>	his mercies
3.71	CACACOM	<i>ca-cá-com</i>	florish
3.72	OD	<i>od</i>	and
3.73	DOOAIN	<i>do-o-â-in</i>	Name
3.74	NOAR	<i>noar</i>	is become
3.75	MICAOLZ	<i>mi-cá-olz</i>	mighty
3.76	AAIOM	<i>a-âi-om</i>	amongst us
3.77	CASARMG	<i>Casármg</i>	In whom
3.78	GOHIA	<i>gohia</i>	we say
3.79	ZACAR	<i>ZACAR</i>	Move*,
3.80	UNIGLAG	<i>vniglag</i>	Descend
3.81	OD	<i>od</i>	and
3.82	IMUAMAR	<i>Im-uâ-mar</i>	apply yourselves unto us
3.83	PUGO	<i>pugo</i>	as unto
3.84	PLAPLI	<i>plapli</i>	partakers
3.85	ANANÆL	<i>anānæl</i>	of the secret wisdom
3.86	QAAN	<i>Qāan</i> .	of your Creation.

THE FOURTH KEY



4.1	OTHIL	<i>Othil</i>	I have set
4.2	LASDI	<i>lasdi</i>	my fete
4.3	BABAGE	<i>babāge</i>	in the Sowth
4.4	OD	<i>od</i>	and
4.5	DORPHA	<i>dorpha</i>	have loket abowt me
4.6	GOHOL	<i>Gohól</i>	sayng,
4.7	GCHISGE	<i>G-chisge</i>	are not
4.8	AVAVAGO	<i>avávago</i>	the Thunders of encrease
4.9	CORMP	<i>Cormp</i>	numbred
4.10	PD	<i>pd</i>	33,
4.11	DS	<i>dsonf</i>	which
4.12	SONF		rayne
4.13	VIV	<i>viv-di-v</i>	in the second
4.14	DIU		Angle,

* 3.79: Alternate pronunciation given as *zod-a-car*.

4.15	CASARMI	<i>Casármí</i>	under whom
4.16	OALI	<i>Oali</i>	I have placed
4.17	MAPM	<i>Mapm</i>	9639
4.18	SOBAM	<i>Sobam</i>	Whome
4.19	AG	<i>ag</i>	None
4.20	CORMPO	<i>cormpó</i>	hath yet numbred,
4.21	CRIP	<i>c-rp-l</i>	but*
4.22	L		one,
4.23	CASARMG	<i>Casármg</i>	in whome
4.24	CROODZI	<i>croódzi</i>	the second beginning of things
4.25	CHIS	<i>chis</i>	are
4.26	OD	<i>od</i>	and
4.27	UGEK	<i>vgeg</i>	wax strong
4.28	DS	<i>dst</i>	which
4.29	T		allso
4.30	CAPIMAJI	<i>capimáli</i>	successively
4.31	CHIS	<i>chis</i>	are
4.32	CAPIMAON	<i>Capimaon</i>	the number of time:
4.33	OD	<i>od</i>	and
4.34	LONSHIN	<i>lonshin</i>	their powres
4.35	CHIS	<i>chis</i>	are
4.36	TA	<i>ta</i>	as
4.37	LO	<i>Lo</i>	the first
4.38	CLA	<i>Cla</i>	456:
4.39	TORZU	<i>Torgú</i>	Arrise,
4.40	NOR	<i>Nor</i>	you sonns
4.41	QUASAH	<i>quasáhi</i>	of pleasure,
4.42	OD	<i>od</i>	and
4.43	F	<i>F</i>	viset
4.44	CAOSGA	<i>caósge</i>	the earth:
4.45	BAGLE	<i>Bagle</i>	for
4.46	ZIR	<i>Zirendiad</i>	I am†
4.47	ENAY		the Lord
4.48	IAD		your God,

* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirendiad* may be a contraction: ZIR-ENAY-IAD or 'I am' -'Lord'-'God'.

4.49 DS	Dsi	which
4.50 I		is,
4.51 OD	od	and
4.52 APILA	Apila	liveth.
4.53 DOOAIP	Do-ô-â-io	In the name
4.54 QAAL	Q-â-al	of the Creator
4.55 ZACAR	ZACAR	Move,
4.56 OD	od	and
4.57 ZAMRAN	ZAMRAN	shew yourselves
4.58 OBELISONG	Obelisong	as pleasant deliverers
4.59 RESTEL	rest-el	That you may praise him
4.60 AAI	aaf	amongst*
4.61 NOR	Nor-mô-lap	the sonnes†
4.62 MOLAP		of men.

THE FIFTH KEY

5.1 SAPAH	Sapdh	The mighty sounds
5.2 ZIMII	zimii	have entered‡
5.3 D	du-i-v	into the third
5.4 DIV		angle,
5.5 OD	od	and
5.6 NOAS	noas	are become
5.7 TA	ta	as
5.8 QANIS	qa-a-nis	olives
5.9 ADROCH	adroch	in the olive mount
5.10 DORPHAL	dorphal	looking with gladnes
5.11 CAOSG	ca-ôsg	upon the earth
5.12 OD	od	and
5.13 FAONTS	faonts	dwelling
5.14 PERIPSOL	péripsol	in the brightnes of the heavens
5.15 TA	tablior	as
5.16 BLIOR		continuall comfortors,
5.17 CASARM	Casarm	unto whom
5.18 AMIPZI	amipzi	I fastened

* 4.60: Copying error by Dee. AAI for 'amongst'; see 1.73; 7.52, 7.6 &c.

† 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.

‡ 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19 NAZ	nazarth	pillers§
5.20 ARTH		of gladnes
5.21 AF	af	19
5.22 OD	od	and
5.23 DLUGAR	dlugar	gave them
5.24 ZIZOP	zizop	vessels
5.25 ZLIDA	z-lida	to water
5.26 CAOSGI	caôsgi	the earth
5.27 TOLTORGI	toltôrgi	with her creatures,
5.28 OD	od	and
5.29 ZCHIS	z-chis	they are
5.30 ESLASCH	eslasch	the brothers
5.31 L	L	of the first
5.32 OD	taviu	and*
5.33 VIV		second
5.34 OD	od	and
5.35 IAOD	iaod	the beginning
5.36 THILD	thild	of their own seats
5.37 DS	ds	which
5.38 PERAL		are garnished†
5.39 HUBAR	hubar	with continually burning lamps
5.40 PEOAL	Peôal	69636
5.41 SOBA	soba	whose
5.42 CORMFA	cormfa	numbers
5.43 CHIS	chis	are
5.44 TA	ta	as
5.45 LA	la	the first
5.46 ULS	vls	the endes
5.47 OD	od	and
5.48 QCOCASB	Q-cô-casb	the contents of tyme.
5.49 CA	Ca	Therefore
5.50 NIIS	niis	Come you
5.51 OD	od	and

§ 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.

* 5.32: OD for 'and'; ta probably a copying error.

† 5.38 to 5.39: Lacuna in SL MS. 3191. Dee wrote the English as marginalia. See Royal Appendix (or True Relation) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dee evidently neglected to do so when compiling SL MS. 3191.

5.52	DARBS	<i>Darbs</i>	obey
5.53	QAAS	<i>Q-á-as</i>	your creation,
5.54	F	<i>Feth-ar-zi</i>	viset us*
5.55	ETHARZI		in peace
5.56	OD	<i>od</i>	and
5.57	BLIOR	<i>blióra</i>	comfort
5.58	IAIAL	<i>ia-ial</i>	Conclude us
5.59	EDNAS	<i>ed-nas</i>	as receivers
5.60	CICLES	<i>cicles</i>	of your mysteries:
5.61	BAGLE	<i>Bágle</i>	for why?
5.62	IAD	<i>Geiad</i>	Our Lord and Mr.
5.63	I	<i>i-L</i>	is
5.64	L		all one.

THE SIXTH KEY



6.1	GAH	<i>Gah</i>	The spirits
6.2	S	<i>s</i>	of ye 4th
6.3	DIU	<i>diu</i>	Angle
6.4	CHIS	<i>chis</i>	are
6.5	EM	<i>em</i>	Nine,
6.6	MICAOLZ	<i>micálzo</i>	Mighty*
6.7	PILZIN	<i>pilzin</i>	in the firmaments of waters,
6.8	SOBAM	<i>sobam</i>	Whome
6.9	EL	<i>El</i>	the first
6.10	HARG	<i>harg</i>	hath planted
6.11	MIR	<i>mir</i>	a torment
6.12	BABALON	<i>babálon</i>	to the wicked
6.13	OD	<i>od</i>	and
6.14	OBLOC	<i>obloc</i>	a garland
6.15	SAMVELG	<i>samvelg</i>	to the righteous
6.16	DLUGAR	<i>dlugar</i>	giving unto them
6.17	MALPRG	<i>marprg</i>	fyrie darts
6.18	AR	<i>arcaósgí</i>	to vanne
6.19	CAOSGI		the earth
6.20	OD	<i>od</i>	and

* 5.54: F for 'visit'; see 4.43, 6.25.

* 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	<i>Acám</i>	7699
6.22	CANAL	<i>canal</i>	continual Workmen
6.23	SOBA	<i>sobólzar</i>	whose†
6.24	ELZAP		courses
6.25	F	<i>f-bliard</i>	viset
6.26	BLIARD		with comfort
6.27	CAOSG	<i>caosgi</i>	the earth
6.28	OD	<i>od</i>	and
6.29	CHIS	<i>chis</i>	are
6.30	ANETAB	<i>anétab</i>	in government
6.31	OD	<i>od</i>	and
6.32	MAIM	<i>miam</i>	continuanee
6.33	TA	<i>ta</i>	as
6.34	VIV	<i>viv</i>	the second
6.35	OD	<i>od</i>	and
6.36	D	<i>d</i>	the third
6.37	DARSAR	<i>Darsar</i>	Wherefore
6.38	SOLPETH	<i>sol-peth</i>	hearken unto
6.39	BIEN	<i>bien</i>	my voyce
6.40	BRITA	<i>Brita</i>	I have talked of you
6.41	OD	<i>od</i>	and
6.42	ZACAM	<i>zácam</i>	I move you
6.43	GMICALZO	<i>g-micálzo</i>	in power and presence,
6.44	SOBA	<i>sob-há-ath</i>	whose
6.45	HAATH		works
6.46	TRIAN	<i>trían</i>	shall be
6.47	LUIAHE	<i>Lu-id-he</i>	a song of honor
6.48	OD	<i>odecrin</i>	and
6.49	ECRIN		the praise
6.50	MAD	<i>MAD</i>	of your God
6.51	QAAON	<i>Q-a-a-on</i>	in your Creation.

THE SEVENTH KEY



7.1	RAAS	<i>Raas</i>	The East
7.2	I	<i>isálman</i>	is

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	<i>paradiz</i>	of virgins§
7.5	ÆCRIMI	<i>œcrimi</i>	singing praises
7.6	AAI	<i>aao</i>	amongst*
7.7	IALPIRGAH	<i>ial-pîrgah</i>	the flames of the first glory,†
7.8	QUIN	<i>qui-in</i>	wherein
7.9	ENAY	<i>enay</i>	the Lord
7.10	BUTMON	<i>butmon</i>	hath opened his mouth
7.11	OD	<i>od</i>	and
7.12	INOAS	<i>inôas</i>	they are become
7.13	NI	<i>ni</i>	28
7.14	PARADIAL	<i>paradial</i>	Living dwellings
7.15	CASARMG	<i>casarmg</i>	in whom
7.16	UGEAR	<i>vgear</i>	the strength of men
7.17	CHIRLAN	<i>chirlan</i>	rejoyceth
7.18	OD	<i>od</i>	and
7.19	ZONAC	<i>zonac</i>	they are apparcled
7.20	LUCIFTIAN	<i>Luciftian</i>	with ornaments of brightnes
7.21	CORS	<i>cors</i>	such
7.22	TA	<i>ta</i>	as
7.23	VAUL	<i>vaul</i>	work
7.24	ZIRN	<i>zirn</i>	wonders
7.25	TOL	<i>tol-hâ-mi</i>	on all
7.26	HAMI		creatures
7.27	SOBA	<i>soba</i>	Whose
7.28	LONDOH	<i>londôh</i>	Kingdoms
7.29	OD	<i>od</i>	and
7.30	MIAM	<i>miam</i>	continuance
7.31	CHIS	<i>chis</i>	are
7.32	TA	<i>tad</i>	as
7.33	D		the third
7.34	OD	<i>o</i>	and
7.35	ES	<i>dés</i>	fourth
7.36	UMADEA	<i>vmâdêa</i>	strong towres
7.37	OD	<i>od</i>	and

§ 7.4: Alternate pronunciation 'paradizod'.

* 7.6: AAI for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	<i>piblîar</i>	places of comfort
7.39	OTHIL	<i>Othîlrit</i>	The seats*
7.40	RIT		of mercy
7.41	OD	<i>od</i>	and
7.42	MIAM	<i>miam</i>	continuance.
7.43	CNOQUOL	<i>Cnoquol</i>	O you Servants
7.44	RIT	<i>Rit</i>	of Mercy,
7.45	ZACAR	<i>ZACAR,</i>	Move,
7.46	ZAMRAN	<i>ZAMRAN</i>	Appeare,
7.47	ÆCRIMI	<i>œcrimi</i>	sing praises
7.48	QAADAH	<i>q-a-dah</i>	unto the Creator:
7.49	OD	<i>od</i>	And
7.50	OMICAOLZ	<i>omicaolz</i>	be mighty†
7.51	AAIOM	<i>aaïom</i>	amongst us
7.52	BAGLE	<i>Bagle</i>	For
7.53	PAPBOR	<i>papnor</i>	to this remembrance
7.54	IDLUGAM	<i>idlûgam</i>	is given
7.55	LONSHI	<i>lonshi</i>	powre
7.56	OD	<i>od</i>	and
7.57	UMPLIF	<i>vmplif</i>	our strength
7.58	UGEK	<i>vgêgi</i>	waxeth strong
7.59	BIGLIAD	<i>Bigliad</i>	in our Comforter.

THE EIGHTH KEY



8.1	BAZME	<i>Bazmêlo</i>	The Midday
8.2	LO		the first‡
8.3	I	<i>i</i>	is
8.4	TA	<i>ta</i>	as
8.5	PIRIPSON	<i>pirîpson</i>	the third heaven
8.6	OLN	<i>oln</i>	made
8.7	NAZ	<i>nazâvâbh</i>	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	<i>ox</i>	26
8.10	CASARMG	<i>casarmg</i>	in whome

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: Omicaolzod.

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	<i>Vrán</i>	the Elders
8.12	CHIS	<i>chis</i>	are
8.13	UGEg	<i>vgeg</i>	become strong
8.14	Ds	<i>dsa-bramg</i>	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	<i>baltōha</i>	for my own righteousness
8.17	GOHO	<i>gohó</i>	sayth
8.18	IAD	<i>i-ad</i>	the Lord
8.19	SOBA	<i>soba</i>	whose
8.20	MIAM	<i>miam</i>	long continuance*
8.21	TRIAN	<i>trian</i>	shall be
8.22	TA	<i>ta</i>	as
8.23	LOLCIS	<i>lól-cis</i>	bucklers
8.24	ABAI	<i>Abaiuónin</i>	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	<i>od</i>	and
8.27	AZIAGIER	<i>aziágier</i>	like unto the harvest
8.28	RIOR	<i>rior</i>	of a wyddow.
8.29	IRGIL	<i>Irgil</i>	How many
8.30	CHIS	<i>chis</i>	are
8.31	DA	<i>da</i>	there
8.32	Ds	<i>ds</i>	which
8.33	PAAOX	<i>pá-á-ox</i>	remayn
8.34	BUSD	<i>busd</i>	in the glorie
8.35	CAOSGO	<i>caósgo</i>	of the earth
8.36	Ds	<i>ds</i>	which
8.37	CHIS	<i>chis</i>	are
8.38	OD	<i>odíptiran</i>	and
8.39	IPURAN		shall not see
8.40	TELOCH	<i>téloáh</i>	death‡
8.41	CACARG	<i>cacarg</i>	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAM as '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idiomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	<i>O</i>	this
8.43	SALMAN	<i>isáلمان</i>	howse
8.44	LONCHO	<i>loncho</i>	fall
8.45	OD	<i>od</i>	and
8.46	VOVINA	<i>Vouína</i>	the Dragon
8.47	CARBAF	<i>carbaf</i>	synck.
8.48	NIISO	<i>Niiso</i>	Come away,
8.49	BAGLE	<i>Bagle</i>	for
8.50	AVAVAGO	<i>aváuágo</i>	the Thunders
8.51	GOHON	<i>gohón</i>	have spoken:
8.52	NIISO	<i>Niiso</i>	Come away,
8.53	BAGLE	<i>bagle</i>	for
8.54	MOMAO	<i>mómáo</i>	the Crownes
8.55	SIAION	<i>siáíon</i>	of the Temple
8.56	OD	<i>od</i>	and
8.57	MABZA	<i>mábza</i>	the coat
8.58	IADOIASMOMAR		

Jad-oiás-mómar

			of him that is, was, and shall
			be crowned*
8.59	POILP	<i>poilp</i>	are divided†
8.60	NIIS	<i>Niis</i>	Come
8.61	ZAMRAN	<i>ZAMARN</i>	Appeare
8.62	CIAOFI	<i>ciaofi</i>	to the terror
8.63	CAOSGO	<i>caósgo</i>	of the earth
8.64	OD	<i>od</i>	and
8.65	BLIORS	<i>bliors</i>	to our comfort
8.66	OD	<i>od</i>	and
8.67	CORSI	<i>corsi</i>	of such
8.68	TA	<i>ta</i>	as
8.69	ABRAMIG	<i>a-brámig</i>	are prepared.

THE NINTH KEY



9.1	MICAOI	<i>Mi-cá-óli</i>	A mighty
9.2	BRANSg	<i>bransg</i>	garde

* 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-is-'was'-'crowned'. See 8.54 for MOMA- root.

9.3	PURGEI	<i>prgel</i>	of fire
9.4	NAPTA	<i>napta</i>	with two-edged swords
9.5	IAPOR	<i>ialpor</i>	flaming
9.6	DS	<i>ds</i>	(which
9.7	BRIN	<i>brin</i>	have
9.8	EFAFAFE	<i>efáfáfe</i>	viols§
9.9	P	<i>p</i>	:8:
9.10	VONPHO	<i>vonpho</i>	of wrath
9.11	OLANI	<i>oláni</i>	for two tymes
9.12	OD	<i>od</i>	and
9.13	OBZA	<i>obza</i>	a half:
9.14	SOBA	<i>sobca</i>	whose*
9.15	UPAAH	<i>vpáah</i>	wings
9.16	CHIS	<i>chis</i>	are
9.17	TATAN	<i>tatan</i>	of wormwood,
9.18	OD	<i>od</i>	and
9.19	TRANAN	<i>tranant</i>	of the marrow
9.20	BALYE	<i>balye</i>	of salt,)
9.21	ALAR	<i>alar</i>	have settled
9.22	LUSDA	<i>lusda</i>	their feete
9.23	SOBOLN	<i>sobóln</i>	in the West,
9.24	OD	<i>od</i>	and
9.25	CHIS	<i>chis</i>	are
9.26	HOLQ	<i>hólq</i>	measured
9.27	CNOQUODI	<i>Cnoquódi</i>	with their Ministers
9.28	CIAT	<i>cial</i>	9996.
9.29	UNAL	<i>vnál</i>	These
9.30	ALDON	<i>aldon</i>	gather up
9.31	MOM	<i>mom</i>	the moss
9.32	CAOSGO	<i>caósgo</i>	of the earth
9.33	TA	<i>ta</i>	as
9.34	LAS	<i>las</i>	the rich
9.35	OLLOR	<i>óllor</i>	man
9.36	GNAY	<i>gnay</i>	doth

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBKA appears twice in total, both times in this key.

9.37	LIMLAL	<i>limlal</i>	his threasor:
9.38	AMMA	<i>Amma</i>	Cursed
9.39	CHIS	<i>chiis</i>	ar they
9.40	SOBA	<i>sobca</i>	whose
9.41	MADRID	<i>madrid</i>	iniquities
9.42	ZCHIS	<i>zchis,</i>	they are§
9.43	OOANOAN	<i>oóánóan</i>	in their eyes
9.44	CHIS	<i>chis</i>	are
9.45	AVINY	<i>aviny</i>	milstones
9.46	DRILPI	<i>drilpi</i>	greater
9.47	CAOSGI	<i>caósgin,</i>	then the earth
9.48	OD	<i>od</i>	And
9.49	BUTMONI	<i>butmóni</i>	from their mowthes
9.50	PARM	<i>parm</i>	rune
9.51	ZUMVI	<i>zumvi</i>	seas
9.52	CNILA	<i>Cníla</i>	of blud:
9.53	DAZIZ	<i>Dazis</i>	Their heds
9.54	ETHAMZ	<i>ethámz</i>	are covered*
9.55	ACHILDAO	<i>a-chíldao</i>	with diamond:
9.56	OD	<i>od</i>	and
9.57	MIRC	<i>mirc</i>	uppon
9.58	OZOL	<i>ózól</i>	their heds
9.59	CHIS	<i>chis</i>	are
9.60	PIDIAI	<i>pidiai</i>	marble
9.61	COLLAL	<i>collal</i>	sleves.
9.62	ULCININ	<i>vlétnin</i>	Happie is he,
9.63	ASOBAM	<i>a-sóbam</i>	on whome
9.64	UCIM	<i>vcim</i>	they frown not.
9.65	BAGLE	<i>Bagle</i>	For why?
9.66	IAD	<i>Iadbáltoh</i>	The God
9.67	BALTOH		of righteousnes,†
9.68	CHIRLAN	<i>chirlan</i>	reioyceth
9.69	PAR	<i>par</i>	in them.
9.70	NIISO	<i>Níiso</i>	Come away
9.71	OD	<i>od</i>	and

§ 9.42: Alternate pronunciation: *Zochis*.

* 9.54: Alternate pronunciation: *ethamzod*.

† 9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72 IP	<i>ip</i>	not
9.73 EFAFAFE	<i>ofáfáfe</i>	your Viols
9.74 BAGLE	<i>Bagle</i>	For
9.75 COCASB	<i>acócasb</i>	the tyme
9.76 I	<i>icórsca</i>	is†
9.77 CORS		such
9.78 TA		as
9.79 UNIG	<i>vnig</i>	requireth
9.80 BLIOR	<i>blior.</i>	comfort.

THE TENTH KEY



10.1 CORAXO	<i>Córdxo</i>	The Thunders of Judgement and Wrath
10.2 CHIS	<i>chis</i>	are
10.3 CORMP	<i>cormp</i>	numbred
10.4 OD	<i>od</i>	and
10.5 BLANS	<i>blans</i>	are haborowed
10.6 LUCAL	<i>Lucal</i>	in the North
10.7 AZIAZIOR	<i>azíázor</i>	in the likenes
10.8 PÆB	<i>pæb</i>	of an oke
10.9 SOBA	<i>Soba</i>	whose
10.10 LILONON	<i>Lilónon</i>	branches
10.11 CHIS	<i>chis</i>	are
10.12 VIRQ	<i>virq</i>	Nests
10.13 OP	<i>op</i>	22
10.14 EOPHAN	<i>eóphan</i>	of lamentation
10.15 OD	<i>od</i>	and
10.16 RAELIR	<i>raelir</i>	weaping
10.17 MAASI	<i>maâsi</i>	Layd up
10.18 BAGLE	<i>bagle</i>	for
10.19 CAOSGI	<i>caosgi</i>	the earth
10.20 DS	<i>ds</i>	which
10.21 IALPON	<i>ialpon</i>	burn
10.22 DOSIG	<i>dosig</i>	night
10.23 OD	<i>od</i>	and

† 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24 BASGIM	<i>basgim</i>	day:
10.25 OD	<i>od</i>	and
10.26 OXEX	<i>oxex</i>	vomit out
10.27 DAZIZ	<i>dazís</i>	the heds
10.28 SIATRIS	<i>siátris</i>	of scorpions
10.29 OD	<i>od</i>	and
10.30 SALBROX	<i>salbrox</i>	live sulphur
10.31 CYNXIR	<i>cynxir</i>	myngled
10.32 FABOAN	<i>fabóan</i>	with poyson
10.33 UNAL	<i>Vnâl-chis</i>	These
10.34 CHIS		be*
10.35 CONST	<i>const</i>	The Thunders
10.36 DS	<i>ds</i>	that
10.37 DAOX	<i>dâox</i>	5678
10.38 COCASB	<i>cocasb</i>	tymes
10.39 OL	<i>ol</i>	in the 24th part
10.40 OANIO	<i>oânio</i>	of a moment
10.41 YOR	<i>yor</i>	rote
10.42 EORS		with a hundred§
10.43 MICAOLI	<i>vóhim</i>	mighty
10.44 OL	<i>ol</i>	
10.45 GIXYAX	<i>gizyax</i>	earthquakes
10.46 OD	<i>od</i>	and
10.47 MATB	<i>eórs</i>	a thousand
10.48 COCASB	<i>cocasg</i>	tymes*
10.49 PLOSI	<i>plosi</i>	as many
10.50 MOLUI	<i>molui</i>	surges
10.51 DS	<i>ds</i>	which
10.52 PAGEIP	<i>pagéip</i>	rest not
10.53 LARAG	<i>Larag</i>	neyther
10.54 OM	<i>om</i>	know
10.55 DROLN	<i>droln</i>	at any

* 10.34: CHIS usually is 'are'.

§ 10.42 to 10.47: Large lacuna in Sl. ms. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	<i>matorb†</i>	
10.57	COCASB	<i>cocasb</i>	tyme
10.58	EMNA	<i>emna</i>	here
10.59	L	<i>L</i>	One
10.60	PATRALX	<i>patralx</i>	rock
10.61	YOLCI	<i>yolci</i>	bringeth forth
10.62	MATB	<i>matb</i>	1000
10.63	NOMIG	<i>nomig</i>	even as
10.64	MONONS	<i>monons</i>	the hart
10.65	OLORA	<i>olóra</i>	of man
10.66	GNAY	<i>gnay</i>	doth
10.67	ANGELARD	<i>angélard</i>	his thowghts
10.68	OHIO	<i>Ohio</i>	wo
10.69	OHIO	<i>Ohio</i>	wo
10.70	OHIO	<i>Ohio</i>	wo
10.71	OHIO	<i>Ohio</i>	wo
10.72	OHIO	<i>Ohio</i>	wo
10.73	OHIO	<i>Ohio</i>	wo
10.74	NOIB	<i>noib</i>	yea
10.75	OHIO	<i>Ohio</i>	wo
10.76	CAOSGON	<i>Caósgon</i>	be to the earth
10.77	BAGLE	<i>Bagle</i>	For
10.78	MADRID	<i>madrid</i>	her iniquitie
10.79	I	<i>i</i>	is
10.80	ZIROP	<i>ziróp</i>	was
10.81	CHISO	<i>chiso</i>	and shal be
10.82	DRILPA	<i>drilpa</i>	great.
10.83	NIISO	<i>Niiso</i>	Come away
10.84	CRIP	<i>crip</i>	but
10.85	IP	<i>ip</i>	not
10.86	NIDALI	<i>niddáli</i>	your noyses.

THE ELEVENTH KEY

11.1	OXIAYAL	<i>Oxiayal</i>	The mighty seat
11.2	HOLDO	<i>holdo</i>	groaned

† 10.56: English missing in SL MS. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	<i>od</i>	and
11.4	ZIROM	<i>zirom</i>	they were
11.5	O	<i>O</i>	:5:
11.6	CORAXO	<i>coráxo</i>	thunders
11.7	DS	<i>ds</i>	which
11.8	ZILDAR	<i>zildar</i>	flew
11.9	RAASY	<i>raásy</i>	into the East
11.10	OD	<i>od</i>	and
11.11	VABZIR	<i>vabzir</i>	the Egle
11.12	CAMLIAX	<i>camliax</i>	spake
11.13	OD	<i>od</i>	and
11.14	BAHAL	<i>báhal</i>	cryed with a lowde voyce
11.15	NIISO	<i>Niiso</i>	Come away
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	<i>salman</i>	the house
11.19	TELOCH	<i>telóch</i>	of death
11.20	CASARMAN	<i>Ca-sár-man</i>	of whome
11.21	HOLQ	<i>hol-q</i>	it is measured
11.22	OD	<i>od</i>	and
11.23	T	<i>ti</i>	it
11.24	I		is
11.25	TA	<i>ta</i>	as
11.26	ZCHIS	<i>z-chis</i>	they are
11.27	SOBA	<i>soba</i>	whose
11.28	CORMF	<i>cormf</i>	number
11.29	I	<i>i</i>	is
11.30	GA	<i>ga</i>	31.
11.31	NIISO	<i>Niisa</i>	Come away
11.32	BAGLE	<i>Bagle</i>	For
11.33	ABRAMG	<i>abramg</i>	I have prepared
11.34	NONCP	<i>noncp</i>	for you
11.35	ZACAR	<i>ZACARe</i>	Move†

† 11.16 to 11.17: Lacuna in SL MS. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

† 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

11.36	CA	ca	therfore
11.37	OD	od	and
11.38	ZAMRAN	ZAMRAN	shew your selves
11.39	ODO	odo	open
11.40	CICLE	cicle	the Mysteries
11.41	QAA	Qad	of your Creation
11.42	ZORGE	Zorge	Be friendly unto me
11.43	LAP	lap	for
11.44	ZIRDO	zirdo	I am
11.45	NOCO	noco	the servant
11.46	MAD	Mad	of the same your God
11.47	HOATH	Hoath	the true worshipper
11.48	LAIDA	laida.	of the Highest.

THE TWELFTH KEY



12.1	NONCI	Nonci	O you
12.2	DS	dsonf	that
12.3	SONF		rayne§
12.4	BABAGE	Babage	in the sowth
12.5	OD	od	and
12.6	CHIS	chis	are
12.7	OB	ob	:28:
12.8	HUBARO	hubiao	the lanterns*
12.9	TIBIBP	tibibp	of sorrow
12.10	ALLAR	allar	bynde up
12.11	ATRAAH	atraah	your girdles
12.12	OD	od	and
12.13	EF	ef	viset us
12.14	DRIX	drix	Bring down
12.15	FAFEN	fafen	your trayn
12.16	MAIN	Mian	3663
12.17	AR	ar	that
12.18	ENAY	Enay	the Lord
12.19	OVOF	ovof	may be magnified
12.20	SOBA	soba	whose

§ 12.3: SONF for 'which'; however, dSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	dooain	name
12.22	AAI	aai	amongst you
12.23	I	i	is
12.24	VONPH	VONPH	Wrath
12.25	ZACAR	ZACAR	Move,
12.26	GOHUS	gohus	I say,
12.27	OD	od	and
12.28	ZAMRAN	ZAMRAN,	shew yourselves
12.29	ODO	odo	open
12.30	CICLE	cicle	the mysteries
12.31	QAA	Qaa,	of your Creation
12.32	ZORGE	Zorge,	be friendly unto me
12.33	LAP	Lap	for
12.34	ZIRDO	zirdo	I am
12.35	NOCO	noco	the servant
12.36	MAD	MAD	of the same your God,
12.37	HOATH	Hoath	the true worshipper
12.38	LAIDA	laida.	of the Highest.

THE THIRTEENTH KEY



13.1	NAPEAI	Napeai	Oh you swords
13.2	BABAGEN	Babagen	of the sowth
13.3	DS	dsbrin	which
13.4	BRIN		have†
13.5	VX	vx	42
13.6	OOAONA	oodona	eyes
13.7	LRING	lring	to styr up
13.8	VONPH	vonph	wrath
13.9	DOALIM	doalim	of synn
13.10	EOLIS	eolis	making
13.11	OLLOG	ollog	men
13.12	ORSBA	orsba	drunken
13.13	DS	ds	which
13.14	CHIS	chis	are
13.15	APFA	affa	empty:

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16	MICMA	<i>Micma</i>	Behold
13.17	ISRO	<i>isro</i>	the promise
13.18	MAD	<i>MAD</i>	of God
13.19	OD	<i>od</i>	and
13.20	LONSHI	<i>Lon-shi-tox</i>	his powre
13.21	TOX†		
13.22	DS	<i>ds</i>	which
13.23	IUMD	<i>ivmd</i>	is called
13.24	AAI	<i>aai</i>	amongst you
13.25	GROSB	<i>GROSB:</i>	A bitter sting:
13.26	ZACAR	<i>ZACAR</i>	Move
13.27	OD	<i>od</i>	and
13.28	ZAMRAN	<i>ZAMRAN,</i>	shew yourselves
13.29	ODO	<i>odo</i>	Open
13.30	CICLE	<i>cicle</i>	the mysteries
13.31	QAA	<i>Qāa,</i>	of your Creation
13.32	ZORGE	<i>Zorge,</i>	Be friendly unto me:
13.33	LAP	<i>Lap</i>	for
13.34	ZIRDO	<i>zirdo</i>	I am
13.35	NOCO	<i>Noco</i>	the servant
13.36	MAD	<i>MAD,</i>	of the same your God
13.37	HOATH	<i>Hoath</i>	The true worshipper
13.38	IAIDA	<i>Iaida.</i>	of the Highest

THE FOURTEENTH KEY

14.1	NOROMI	<i>Norómi</i>	O you sonns
14.2	BAGIE	<i>bagie</i>	of fury
14.3	PASBS	<i>pasbs</i>	the dowghters
14.4	OIAD	<i>oiad</i>	of the Just
14.5	DS	<i>ds</i>	which
14.6	TRINT	<i>trint</i>	sit
14.7	MIRC	<i>mirc</i>	uppon
14.8	OL	<i>ol</i>	24
14.9	THIL	<i>thil</i>	seats
14.10	DODS	<i>dods</i>	vexing

† 13.21: TOX may be a suffix that expresses possession; see 14.23.

14.11	TOL	<i>tolham</i>	all
14.12	HAMI		creatures
14.13	CAOSGO	<i>caosgo</i>	of the earth
14.14	HOMIN	<i>Homin</i>	with age
14.15	DS	<i>ds</i>	which
14.16	BRIN	<i>brin</i>	have
14.17	OROCH	<i>oroch</i>	under you
14.18	QUAR	<i>Quar</i>	1636
14.19	MICMA	<i>Micma</i>	Behold
14.20	BIAL	<i>bial</i>	the voyce
14.21	OIAD	<i>oiad</i>	of God
14.22	AIRO	<i>aisro</i>	promys
14.23	TOX	<i>tox</i>	of him
14.24	DS	<i>dsivm</i>	which
14.25	IUMD		is called†
14.26	AAI	<i>aai</i>	amongst you
14.27	BALTIM	<i>Baltim</i>	Furye, or Extreme Justice
14.28	ZACAR	<i>ZACAR</i>	Move
14.29	OD	<i>od</i>	and
14.30	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
14.31	ODO	<i>odo</i>	open
14.32	CICLE	<i>cicle</i>	the mysteries
14.33	QAA	<i>Qāa,</i>	of your Creation
14.34	ZORGE	<i>Zorge,</i>	Be friendly unto me
14.35	LAP	<i>Lap</i>	for
14.36	ZIRDO	<i>zirdo</i>	I am
14.37	NOCO	<i>Noco</i>	the servant
14.38	MAD	<i>MAD,</i>	of the same your God
14.39	HOATH	<i>hoath</i>	the true worshipper
14.40	IAIDA	<i>Iaida.</i>	of the Highest.

THE FIFTEENTH KEY

15.1	ILS	<i>Ilis</i>	O thow
15.2	TABAAM	<i>tabāan</i>	the governor
15.3	L	<i>Lidlprt</i>	of the first

† 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame*
15.5	CASARMAN	<i>casarman</i>	under whose
15.6	UPAAH	<i>vpaāhi</i>	wyngs
15.7	CHIS	<i>chis</i>	are
15.8	DARG	<i>darg</i>	6739
15.9	DS	<i>dsoādo</i>	which
15.10	OADO		weave
15.11	CAOSGI	<i>caōsgi</i>	the earth
15.12	ORSCOR	<i>orscor</i>	with drynes
15.13	DS	<i>ds</i>	which
15.14	OMAX	<i>ōmax</i>	knowest
15.15	MONASCI	<i>monasci</i>	of the great name
15.16	BÆOVIB	<i>Bæōuib</i>	Righteousnes§
15.17	OD	<i>od</i>	and
15.18	EMETGIS	<i>emetgis</i>	the scale
15.19	IAIADIX	<i>iaīādix</i>	of Honor
15.20	ZACAR	<i>ZACAR</i>	Move
15.21	OD	<i>od</i>	and
15.22	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
15.23	ODO	<i>odo</i>	open
15.24	CICLE	<i>cicle</i>	the mysteries
15.25	QAA	<i>Qāa</i>	of your Creation
15.26	ZORGE	<i>zorge</i>	Be friendly unto me
15.27	LAP	<i>Lap</i>	for
15.28	ZIRDO	<i>zirdo</i>	I am
15.29	NOCO	<i>Noco</i>	the servant
15.30	MAD	<i>MAD</i>	of the same your God
15.31	HOATH	<i>hoath</i>	the true worshipper
15.32	LAIDA	<i>Iaīda</i>	of the Highest.

THE SIXTEENTH KEY



16.1	ILS	<i>Ilis</i>	Oh thow
16.2	VIV	<i>viulālpri</i>	second
16.3	IALPRT		flame

* 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could Bæowib be a proper noun?

16.4	SALMAN	<i>salman</i>	the house
16.5	BALT	<i>balt</i>	of Justice
16.6	DS	<i>ds</i>	which
16.7	BRIN		hast
16.8	ACROODZI	<i>acroōdzi</i>	thy beginning
16.9	BUSD	<i>busd</i>	in glory:
16.10	OD	<i>od</i>	and
16.11	BLIORAX	<i>bliōrax</i>	shalt comfort
16.12	BALIT	<i>balit</i>	the iust:
16.13	DS	<i>dsinsi</i>	which
16.14	INSI		walkest
16.15	CAOSG	<i>caosg</i>	on the earth
16.16	LUSDAN	<i>lusdan</i>	with feete
16.17	EMOD	<i>Emod</i>	876
16.18	DS	<i>dsom</i>	that
16.19	OM		understand*
16.20	OD	<i>od</i>	and
16.21	TLIOB	<i>tliob</i>	separate
16.22	HAMI		creatures:†
16.23	DRILPA	<i>drilpa</i>	great
16.24	GEH	<i>geh</i>	art
16.25	ILS	<i>yls</i>	thow
16.26	MADZILODARP	<i>Madzilodarp</i>	in the God of stretch-forth-and-conquer.
16.27	ZACAR	<i>ZACAR</i>	Move
16.28	OD	<i>od</i>	and
16.29	ZAMRAN	<i>ZAMRAN</i>	shew yourselves
16.30	ODO	<i>odo</i>	Open
16.31	CICLE	<i>cicle</i>	the mysteries
16.32	QAA	<i>Qāa</i>	of your Creation
16.33	ZORGE	<i>zorge</i>	Be friendly unto me
16.34	LAP	<i>Lap</i>	for
16.35	ZIRDO	<i>zirdo</i>	I am
16.36	NOCO	<i>Noco</i>	the servant
16.37	MAD	<i>Mad</i>	of the same your God

* 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38 HOATH	<i>hoath</i>	the true worshipper
16.39 IAIDA	<i>Iaida.</i>	of the Highest.

THE SEVENTEENTH KEY



17.1 ILS	<i>Ilis</i>	O thow
17.2 D	<i>dialprt</i>	third
17.3 IALPRT		flame
17.4 SOBA	<i>soba</i>	whose
17.5 UPAAH	<i>vpâah</i>	wyngs
17.6 CHIS	<i>chis</i>	are
17.7 NANBA	<i>nanba</i>	thorns
17.8 ZIKLAY	<i>zixlay</i>	to styr up
17.9 DODSIH	<i>dodsih</i>	vexation:
17.10 OD	<i>od</i>	and
17.11 BRIN	<i>brint</i>	hast
17.12 FAXS	<i>Faxs</i>	7336
17.13 HUBARO	<i>hubâro</i>	lamps living
17.14 TUSTAX	<i>tustax</i>	going
17.15 YLSI	<i>ylsi,</i>	before the
17.16 SOBA	<i>sobaîad</i>	whose
17.17 IAD		God
17.18 I	<i>i</i>	is
17.19 VONPOVNPH	<i>vônpôvnph</i>	Wrath in Angre*
17.20 ALDON	<i>Aldon</i>	Gyrd up
17.21 DAXIL	<i>daxil</i>	thy loynes
17.22 OD	<i>od</i>	and
17.23 TOATAR	<i>toâtar:</i>	harken
17.24 ZACAR	<i>ZACAR</i>	Move
17.25 OD	<i>od</i>	and
17.26 ZAMRAN	<i>ZAMRAN</i>	shew yourselves
17.27 ODO	<i>odo</i>	Open
17.28 CICLE	<i>cicle</i>	the mysteries
17.29 QAA	<i>Qâa,</i>	of your Creation
17.30 ZORGE	<i>zorge,</i>	Be friendly unto me

* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

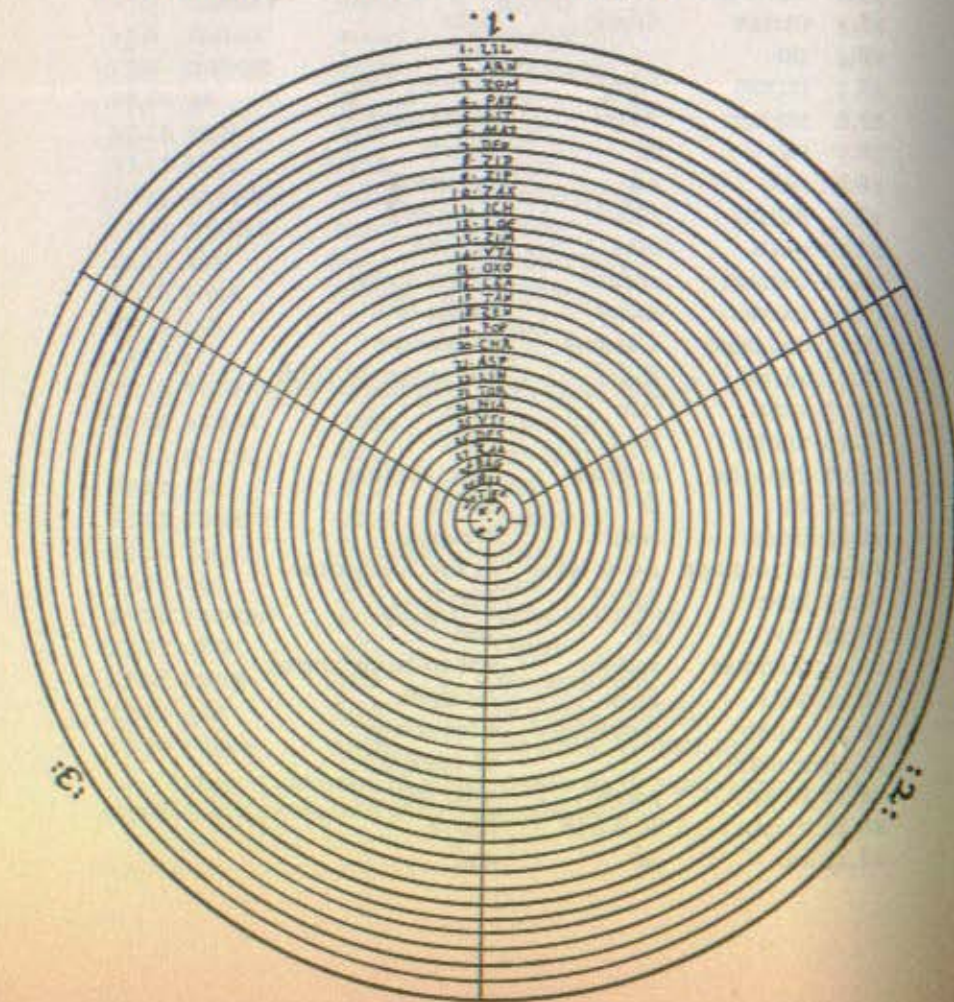
17.31 LAP	<i>Lap</i>	for
17.32 ZIRDO	<i>zirdo</i>	I am
17.33 NOCO	<i>Noco</i>	the servant
17.34 MAD	<i>Mad</i>	of the same your God
17.35 HOATH	<i>hoath</i>	the true worshipper
17.36 IAIDA	<i>Iaida</i>	of the Highest.

THE EIGHTEENTH KEY



18.1 ILS	<i>Ilis</i>	O thow
18.2 MICAOLZ	<i>Micaôlz</i>	mighty
18.3 OLPIRT	<i>Olprit</i>	light
18.4 OD		and
18.5 IALPRG	<i>ialprg</i>	burning flame
18.6 BLIORS	<i>Bliors</i>	of comfort
18.7 DS	<i>ds</i>	which
18.8 ODO	<i>odo</i>	openest
18.9 BUSDIR	<i>Busdir</i>	the glory
18.10 OIAD	<i>oiad</i>	of God
18.11 OVOARS	<i>ouôars</i>	to the center
18.12 CAOSGO	<i>caôsgo</i>	of the erth
18.13 CASARMG	<i>Casarmg</i>	In whome
18.14 LAIAD	<i>Laiad</i>	the secrets of truth
18.15 ERAN	<i>erân</i>	6332
18.16 BRINTS	<i>brints</i>	have
18.17 CASASAM	<i>casâsam</i>	their abiding
18.18 DS	<i>ds</i>	which
18.19 IUMD	<i>ivmd</i>	is called
18.20 ACLONDOH	<i>â-q-lo adôhi</i>	in thy Kingdome
18.21 MOZ	<i>MOZ</i>	IOYE
18.22 OD	<i>od</i>	and
18.23 MAOFFAS	<i>maôffas</i>	not to be measured
18.24 BOLP	<i>Bolp</i>	Be thow
18.25 COMO	<i>comobliort</i>	a wyndow
18.26 BLIORT		of comfort
18.27 PAMBT	<i>pambt</i>	vnto me.
18.28 ZACAR	<i>ZACAR</i>	Move
18.29 OD	<i>od</i>	and

18.30 ZAMRAN	ZAMRAN	shew yourselves
18.31 ODO	odo	Open
18.32 CICLE	cicle	the mysteries
18.33 QAA	Qāa,	of your Creation
18.34 ZORGE	zorge	Be friendly unto me
18.35 LAP	Lap	for
18.36 ZIRDO	zirdo	I am
18.37 NOCO	Noco	the servant
18.38 MAD	MAD	of the same your God
18.39 HOATH	Hoath	the true worshipper
18.40 LAIDA	Laīda.	of the Highest.



THE KEY OF THE THIRTY AYRES

30.1	MADRIAX	Madriax	Oh you heavens
30.2	DS	dspraf	which
30.3	PRAF		dwell
30.4	LIL	LIL	in the first Ayre, [‡]
30.5	CHIS	chis	are
30.6	MICAOLZ	Micaol̄z	Mightie
30.7	SAANIR	saānir	in the partes
30.8	CAOSGO	Caōsgo	of the Erth,
30.9	OD	od	and
30.10	FISIS	fisis	execute
30.11	BALZIZRAS	balzizras	the Judgement
30.12	LAIDA	Laīda	of the highest
30.13	NONCA	nonca	to you
30.14	GOHULIM	gohūlim	it is sayd,
30.15	MICMA	Micma	Beholde
30.16	ADOIAN	adoīan	the face
30.17	MAD	MAD	of your God,
30.18	IAOD	Jāod	the begynning
30.19	BLIORB	bliorb	of comfort:
30.20	SOBA	sabaoōāōna	whose
30.21	OOAONA		eyes§
30.22	CHIS	chis	are
30.23	LUCIFTIAS	Luciftias	the brightnes
30.24	PERIPSOL	peripsol	of the heavens:
30.25	DS	ds	which
30.26	ABRAASSA	abraāssa	provided
30.27	NONCF	noncf	you
30.28	NETAĀIB	netāāib	for the government
30.29	CAOSGO	Caōsgo	of the Erth,*
30.30	OD	od	and

‡ The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. MS. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGI is 'the earth'; see 4.44, 5.26.

DIAGRAM OF THE 30 AYRES]

30.31	TILB	<i>tilb</i>	her
30.32	ADPHAHT	<i>adphahit</i>	unspeakable
30.33	DAMPLOZ	<i>damploz</i>	varietie
30.34	TOOAT	<i>toôat</i>	furnishing
30.35	NONCF	<i>noncf</i>	you
30.36	GMICALZ	<i>gmicalzôma</i>	with a powr
30.37	OM		understanding*
30.38	LRASD	<i>Lrásd</i>	to dispose
30.39	TOFGLO	<i>tôfglo</i>	all things
30.40	MARB	<i>marb</i>	according
30.41	YARRY	<i>yárry</i>	to the providence
30.42	IDOIGO	<i>IDOIGO</i>	of him that sitteth on the holy Throne
30.43	OD	<i>od</i>	and
30.44	TORZULP	<i>torzulp</i>	rose up
30.45	IAODAF	<i>iáodaf</i>	in the begynning
30.46	GOHOL	<i>gohól</i>	saying,
30.47	CAOSGI	<i>Caósge</i>	The Earth
30.48	TABAORD	<i>tabaord</i>	Let her be governed
30.49	SAANIR	<i>saánir</i>	by her parts
30.50	OD	<i>od</i>	and
30.51	CHRISTEOS	<i>christéós</i>	Let there be
30.52	YRPOIL	<i>yrpóil</i>	Division
30.53	TIOBL	<i>tióbl</i>	in her,
30.54	BUSDIR	<i>Busdir</i>	that the glory
30.55	TILB	<i>tilb</i>	of hir
30.56	NOALN	<i>noaln</i>	may be
30.57	PAID	<i>paid</i>	allwayes
30.58	ORSBA	<i>orsba</i>	drunken
30.59	OD	<i>od</i>	and
30.60	DODRMNI	<i>dodrmni</i>	vexed
30.61	ZYLNA	<i>zylna</i>	in itself:
30.62	ELZAP	<i>Elzáptilb</i>	Her course,
30.63	TILB†		

* 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

† 30.63: TILB for 'of her'; see 30.55. Could *tilb* be another suffix (like *rox*) signifying possession?

30.64	PARMGI	<i>parngi</i>	let it ronne
30.65	PERIPSAX	<i>peripsax</i>	with the heavens:
30.66	OD	<i>od</i>	and
30.67	TA	<i>ta</i>	as
30.68	QURLST	<i>qurlst</i>	a handmayd
30.69	BOOAPIS	<i>booapiS</i>	let her serve them:
30.70	L	<i>Lnibm</i>	One
30.71	NIMB		season
30.72	OUCHO	<i>ovcho</i>	Let it confownd
30.73	SYMP	<i>symp,</i>	another:
30.74	OD	<i>od</i>	And
30.75	CHRISTEOS	<i>Christéos</i>	let there be
30.76	AG	<i>Agtoltorn</i>	no
30.77	TOLTORN		Creature‡
30.78	MIRC	<i>mirc</i>	uppon
30.79	Q	<i>Q</i>	or
30.80	TIOBL	<i>tióbl</i>	within her
30.81	LEL	<i>Lel,</i>	the same:
30.82	TOL	<i>Ton</i>	All
30.83	PAOMBD	<i>paombd</i>	her members
30.84	DILZMO	<i>dilzmo</i>	let them differ
30.85	ASPIAN	<i>aspian,</i>	in their qualities:
30.86	OD	<i>Od</i>	And
30.87	CHRISTEOS	<i>christéos</i>	let there be
30.88	AG	<i>ag</i>	no
30.89	L	<i>L</i>	one
30.90	TOLTORN	<i>tortorn</i>	Creature
30.91	PARACH	<i>parach</i>	æquall
30.92	ASYMP	<i>asymp,</i>	with another
30.93	CORDZIZ	<i>Cordziz</i>	The reasonable Creatures of Erth or Men
30.94	DODPAL	<i>dodpal</i>	let them vex
30.95	OD	<i>od</i>	and
30.96	FIFALZ	<i>fifalz</i>	weede out
30.97	L	<i>Lsmnad,</i>	one
30.98	SMNAD		another:

‡ 30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	od	And
30.100	FARGT	fargt	the dwelling places,
30.101	BAMS	bams	let them forget
30.102	OMAOAS	omaoas,	their names:
30.103	CONISBRA	Conisbra	The work of man
30.104	OD	od	and
30.105	AVAVOX	auuvox	his pomp,
30.106	TONUG	tonug,	let them be defaced:
30.107	ORSCA	Orscatbl	His buyldings
30.108	TLB		
30.109	NOASMI	noasmi	let them become
30.110	TABGES	tabges,	Caves
30.111	LEVITHMONG	Levithmong	for the beasts of the feild:
30.112	UNCHI	unchi	Confownd
30.113	OM	omptilb	her understanding
30.114	TILB*		
30.115	ORS	ors.	with darknes.
30.116	BAGLE	Bagle	For why?
30.117	MOOOAH	Mooóah	It repenteth me
30.118	OL	olcórdziz.	I made§
30.119	CORDZIZ		Man.
30.120	L	L	One
30.121	CAPIMAO	capimao	while
30.122	IXOMAXIP	ixomaxip	let her be known,
30.123	OD	od	and
30.124	CA	cacócasb	another
30.125	CAPIMAO		while†
30.126	GOSAA	gosaa.	a stranger:
30.127	BAGLEN	Baglen	Bycause
30.128	PI	pii	she
30.129	I		is
30.130	TIANTA	tianta	the bed
30.131	ABABALOND	ababálon	of an Harlot,

* 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction—if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

† 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	od	and
30.133	FAORGT	faórgt	the dwelling place
30.134	TELOCVOVIM	telocvovim.	of him that is faln:*
30.135	MADRILAX	Mádrilax	O you heavens,
30.136	TORZU	torzu	arise,
30.137	OADRIAX	oádríax	the lower heavens
30.138	OROCHA	orócha	underneath you,
30.139	ABOAPRI	abóápri.	Let them serve you:
30.140	TABAORI	Tabáóri	Govern
30.141	PRIAZ	priáz	those
30.142	AR	artabas.	that†
30.143	TABAORI		govern:
30.144	ADRPAN	Adrpan	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	corsta	such
30.146	TA		as
30.147	DOBIX	dobix.	fall:
30.148	YOLCAM	Yolcam	Bring forth
30.149	PRIAZI	priazi	with those
30.150	AR	arcoazior.	that
30.151	COAZIOR		encrease:
30.152	OD	od	And
30.153	QUASB	quasb	destroy
30.154	QTING	qting.	the rotten:
30.155	RIPR	Ripr	No place
30.156	PAAOXT	paoxt	let it remayne
30.157	SAGACOR	sagácor.	in one number:
30.158	UML	vml	Ad
30.159	OD	od	and
30.160	PRDZAR	prd-zar	Diminish
30.161	CACRG	cácr	vntill
30.162	AOIVÉE	Aoivée	the stars
30.163	CORMPT	cornpt.	be numbred:
30.164	TORZU	TORZU	ARRISE,

* 30.134: Contraction of TELOCH-VOVIN or 'death'-dragon'. In this case the fallen one is the great dragon Coronzon..

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

30.165	ZACAR	ZACAR	MOVE,
30.166	OD	od	and
30.167	ZAMRAN	ZAMRAN	APPERE
30.168	ASPT	aspt	before
30.169	SIBSI	sibsi	the Covenant
30.170	BUTMONA	butmōna	of his mowth,
30.171	DS	ds	which
30.172	SURZAS	surzas	he hath sworne
30.173	TIA	tia	unto us
30.174	BALTAN	baltan:	in his Justice:
30.175	ODO	Odo	OPEN
30.176	CICLE	cicle	the Mysteries
30.177	QAA	Qāa:	of your Creation:
30.178	OD	od	And
30.179	OZAZMA	ozazma	Make us
30.180	PLAPLI	plapli	partakers
30.181	IADNAMAD	Iadnāmad	of undefyled knowledg.†

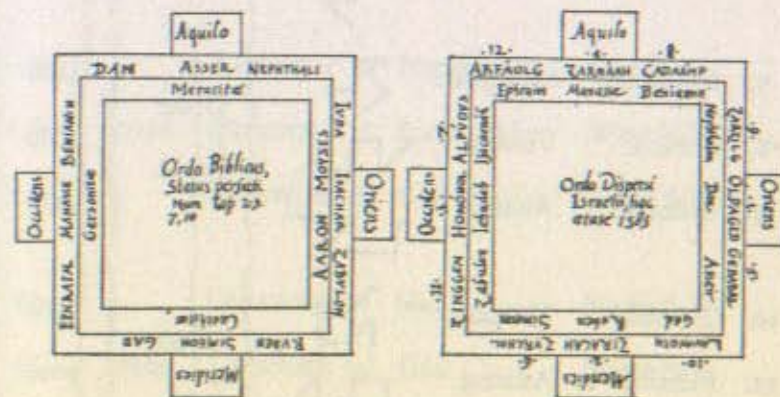
† 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY



WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel*. † And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel†.



* Deuteronomy, Chapter 32.

† Revelation, Chapter 21.

[NB. The following captions are to be read for the numbered columns following:—ED.]

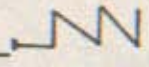
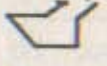
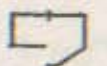
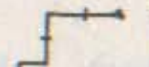
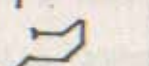
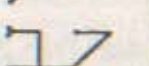
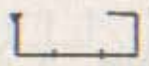
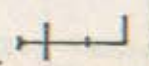
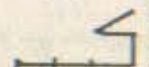
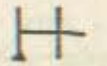
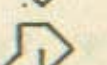
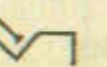
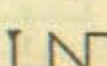
- 1.] Part of the Earth as imposed by Man.
- 2.] Part of the Earth as imposed by God.
- 3.] Divinely ordained Symetric Characters.
- 4.] Ordered Sphere of good & noble Ayres.
- 5.] Number of Good Ministers ordered in 3 parts.
- 6.] Total of all good Ministers.
- 7.] Angelic Kings Ruling the 30 orders and also the 12 tribes.
- 8.] Tribes of the people of Israel Dispersed.
- 9.] Quarter of the Earth to which the dispersed tribes are assigned.

0	I	2	3	4	5
1. Ægyptus	Occodon		Order 1: LIL	7209	
2. Syria	Pascomb				
3. Mesopotamia	Valgars				
4. Cappadocia	Doagnis		Order 2: ARN	3636	
5. Tuscia	Pacasna				
6. Asia Minor	Dialioai				
7. Hyrcaina	Samapha		Order 3: ZOM	4400	
8. Thracia	Virooti				
9. Gosmam	Andispi				
10. Thebaidi	Thotanp		Order 4: PAZ	2360	
11. Parsadal	Axziarg				
12. India	Pothnir				
13. Bactriane	Lazdixi		Order 5: LIT	8630	
14. Cilicia	Nocamal				
15. Oxiana	Tiarpax				

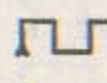
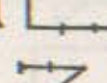
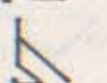
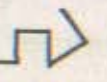
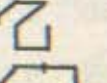
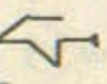
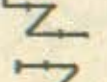
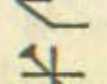
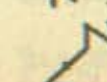
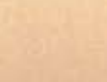
0	6	7	8	9
1.	14931	ZARZILG	9 Nephthalim	East N-E
2.		ZINGGEN	11 Zabulon	West S-W
3.		ALPUDUS	7 Isacaraah	West N-W
4.	15960	ZARNAAH	4 Manasse	North
5.		ZIRACAH	2 Ruben	South
6.		ZIRACAH	2 Ruben	South
7.	17296	ZARZILG	9 Nephthalim	East N-E
8.		ALPUDUS	7 Isacaraah	West N-W
9.		LAVAVOTH	10 Gad	South S-E
10.	11660	LAVAVOTH	10 Gad	South S-E
11.		LAVAVOTH	10 Gad	South S-E
12.		ARFAOLG	12 Ephraim	North N-W
13.	16738	OLPAGED	1 Dan	East
14.		ALPUDUS	7 Isacaraah	West N-W
15.		ZINGGEN	11 Zabulon	West S-W

0	I	2	3	4	5
16.	Numidia	Saxtomp		Order 6: MAZ	3620
17.	Cyprus	Vavaamp			9200
18.	Parthia	Zirzird			7220
19.	Getulia	Opmacas		Order 7: DEO	6363
20.	Arabia	Genadol			7706
21.	Phalagon	Aspiaon			6320
22.	Mantiana	Zamfres		Order 8: ZID	4362
23.	Soxia	Todnaon			7236
24.	Gallia	Pristac			2302
25.	Assyria	Oddiorg		Order 9: ZIP	9996
26.	Sogdiana	Cralpir			3620
27.	Lydia	Doanzin			4230
28.	Caspis	Lexarph		Order 10: ZAX	8880
29.	Germania	Comanan			1230
30.	Trenam	Tabitom			1617

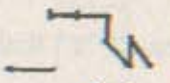
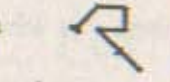
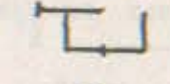
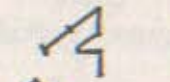
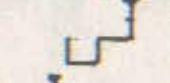
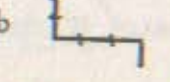
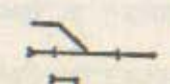
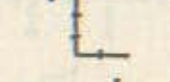
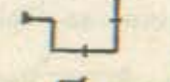
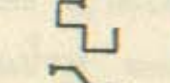
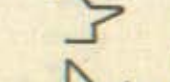
0	6	7	8	9
16.	20040	GEBABAL	5 Asseir	East S-E
17.		ARFAOLG	12 Ephraim	North N-W
18.		GEBABAL	5 Asseir	East S-E
19.	20389	ZARNAAH	4 Manasse	North
20.		HONONOL	3 Iehudah	West
21.		ZINGGEN	11 Zabulon	West S-W
22.	13900	GEBABAL	5 Asseir	East S-E
23.		OLPAGED	1 Dan	East
24.		ZARZILG	9 Nephthalim	East N-E
25.	17846	HONONOL	3 Iehudah	West
26.		LAVAVOTH	10 Gad	South S-E
27.		ZARZILG	9 Nephthalim	East N-E
28.	11727	ZINGGEN	11 Zabulon	West S-W
29.		ALPUDUS	7 Isacaraah	West N-W
30.		ZARZILG	9 Nephthalim	East N-E

0	1	2	3	4	5
31.	Bithynia	Molpand		Order 11: ICH	3472
32.	Gracia	Usnarda			7236
33.	Lacia	Ponodol			5234
34.	Onigap	Tapamal		Order 12: LOE	2658
35.	India Major	Gedoons			7772
36.	Orchenij	Ambriol			3391
37.	Achaia	Gecaond		Order 13: ZIM	8111
38.	Armenia	Laparin			3360
39.	Nemrodiana	Docepax			4213
40.	Paphlogonia	Tedoond		Order 14: UTA	2673
41.	Phasiana	Vivipos			9236
42.	Chaldei	Ooanamb			8230
43.	Itergi	Tahamdo		Order 15: OXO	1367
44.	Macedonia	Nociabi			1367
45.	Garamannia	Tastoxo			1886

0	6	7	8	9
31.	15942	LAVAVOTH 10	Gad	South S-E
32.		ZURCHOL 6	Simeon	South S-W
33.		HONONOL 3	Iehudah	West
34.	13821	ZURCHOL 6	Simeon	South S-W
35.		CADAAMP 8	Benjamin	North N-E
36.		ZIRACAH 2	Ruben	South
37.	15684	LAVAVOTH 10	Gad	South S-E
38.		OLPAGED 1	Dan	East
39.		ALPUDUS 7	Isacaraah	West N-W
40.	20139	GEBABAL 5	Asseir	East S-E
41.		ALPUDUS 7	Isacaraah	West N-W
42.		ARFAOLG 12	Ephraim	North N-W
43.	4620	ZARZILG 9	Nephthalim	East N-E
44.		LAVAVOTH 10	Gad	South S-E
45.		ARFAOLG 12	Ephraim	North N-W

0	1	2	3	4	5
46.	Sauromatica	Cucarpt		Order 16: LEA	9920
47.	Æthiopia	Lauacon			9230
48.	Fiacim	Sochial			9240
49.	Colchica	Sigmorf		Order 17: TAN	7623
50.	Cireniaca	Avdropt			7132
51.	Nasamoma	Tocarzi			2634
52.	Carthago	Nabaomi		Order 18: ZEN	2346
53.	Coxlant	Zafasai			7689
54.	Adumea	Yalpamb			9276
55.	Parstavia	Torzoxi		Order 19: POP	6236
56.	Celtica	Abriond			6732
57.	Vinsan	Omagrap			2388
58.	Tolpam	Zildron		Order 20: CHR	3626
59.	Carcedoma	Parziba			7629
60.	Italia	Totocan			3634

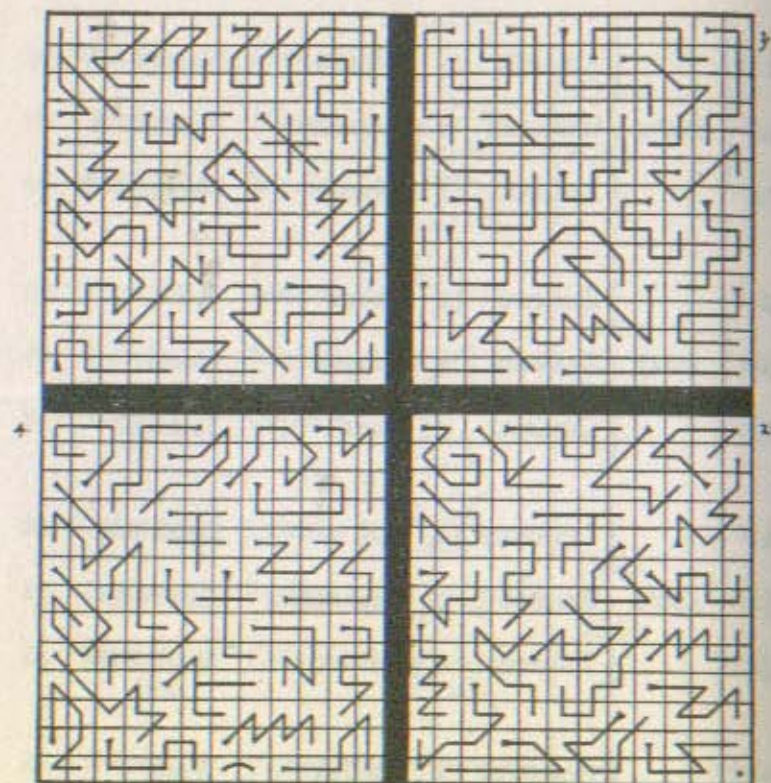
0	6	7	8	9
46.	28390	ZIRACAH	2 Ruben	South
47.		HONONOL	3 Ichudah	West
48.		ARFAOLG	12 Ephraim	North N-W
49.	17389	ZIRACAH	2 Ruben	South
50.		OLPAGED	1 Dan	East
51.		ZARZILG	9 Nephthalim	East N-E
52.	19311	GEBABAL	5 Asseir	East S-E
53.		ALPUDUS	7 Isacaraah	West N-W
54.		ARFAOLG	12 Ephraim	North N-W
55.	15356	ARFAOLG	12 Ephraim	North N-W
56.		CADAAMP	8 Benjamin	North N-E
57.		ZINGGEN	11 Zabulon	West S-W
58.	14889	GEBABAL	5 Asseir	East S-E
59.		HONONOL	3 Ichudah	West
60.		ALPUDUS	7 Isacaraah	West N-W

0	1	2	3	4	5
61.	Brytania	Chirzpa		Order 21: ASP	5536
62.	Phenices	Toantom			5635
63.	Comaginen	Vixpalg			5658
64.	Apulia	Ozidaia		Order 22: LIN	2232
65.	Marmarica	Paraoan			2326
66.	Concava Syria	Calzirg			2367
67.	Gebal	Ronoomb		Order 23: TOR	7320
68.	Elam	Onizimp			7262
69.	Adunia	Zaxanin			7333
70.	Media	Orcanir		Order 24: NIA	8200
71.	Arriana	Chialps			8360
72.	Chaldea	Soageel			8236
73.	Serica Populi	Mirzind		Order 25: UTI	5632
74.	Persia	Obvaors			6333
75.	Gongatha	Ranglam			6236

0	6	7	8	9
61.	16829	ARFAOLG 12	Ephraim	North N-W
62.		CADAAMP 8	Benjamin	North N-E
63.		ZURCHOL 6	Simeon	South S-W
64.	6925	ARFAOLG 12	Ephraim	North N-W
65.		OLPAGED 1	Dan	East
66.		ARFAOLG 12	Ephraim	North N-W
67.	21915	ZARNAAH 4	Manasse	North
68.		LAVAVOTH 10	Gad	South S-E
69.		ZINGGEN 11	Zabulon	West S-W
70.	24796	ZARNAAH 4	Manasse	North
71.		LAVAVOTH 10	Gad	South S-E
72.		ZINGGEN 11	Zabulon	West S-W
73.	18201	ZARNAAH 4	Manasse	North
74.		ZIRACAH 2	Ruben	South
75.		ARFAOLG 12	Ephraim	North N-W

0	I	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Foclix Arabia	Pocisni			7236
84.	Metagoniti- dim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gomziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.	18489	ARFAOLG 12	Ephraim	North N-W
77.		CADAAMP 8	Benjamin	North N-E
78.		ARFAOLG 12	Ephraim	North N-W
79.	22043	ZIRACAH 2	Ruben	South
80.		ZARNAAH 4	Manasse	North
81.		GEBABAL 5	Asseir	East S-E
82.	18066	LAVAVOTH 10	Gad	South S-E
83.		ZARZILG 9	Nephthalim	East N-E
84.		ZURCHOL 6	Simeon	South S-W
85.	21503	HONONOL 3	Iehudah	West
86.		ZARNAAH 4	Manasse	North
87.		ARFAOLG 12	Ephraim	North N-W
88.	27532	ARFAOLG 12	Ephraim	North N-W
89.		ZARNAAH 4	Manasse	North
90.		HONONOL 3	Iehudah	West
91.		ZURCHOL 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

BOOK FIVE

THE ANGELS OF THE
FOUR QUARTERS

CHAPTER I

THE GREAT TABLE



This is the Great Table from which the Angels in this book have been derived.

m
T

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1.

r	z	i	l	a	f	A	u	e	s	p	a	e	b	O	a	Z	a	R	p	h	a	R	a		
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n	
c	s	o	n	s	a	r	o	y	o	u	b	x	a	i	g	r	a	n	o	m	a	g	g		
T	o	i	t	e	x	o	P	a	c	o	C	a	r	o	r	p	m	n	i	g	b	e	a		
S	i	g	a	s	o	m	r	b	x	n	h	r		r	s	O	n	i	Z	i	r	e	m	v	
f	m	o	n	d	a	t	d	l	a	r	i	p		i	x	i	n	r	C	z	i	a	M	h	
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	i	h	C	e	G	a	
c	N	a	b	r	V	i	x	g	a	z	d	h		R	O	c	a	n	c	h	i	a	s	o	m
O	i	i	e	t	p	a	i	O	a	i				A	r	b	i	z	m	i	i	s	p	i	z
A	b	o	m	o	o	a	C	u	c	a	C			O	p	a	n	a	B	a	m	S	m	a	L
N	a	o	c	O	t	e	n	p	r	a	t	O		d	O	i	o	P	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	e	r	o	i	m		r	x	p	a	o	c	s	i	z	i	x	y
S	h	i	a	i	r	a	p	m	x	o	x	a		a	x	e	i	r	V	a	s	e	r	i	m

4.

m	o	t	i	b																						
d	o	n	p	a	t	d	a	n	V	a	a	a		t	a	O	A	d	u	p	e	D	n	i	m	2.
o	i	o	a	G	e	o	o	b	a	u	a			o	a	s	c	o	o	r	o	m	e	b	b	
O	P	a	m	n	o	O	G	m	d	n	m	m		T	a	g	c	o	n	x	m	a	s	G	m	
a	y	i	s	t	e	d	e	c	a	o	y	o		n	h	o	d	D	i	a	s	e	a	o	c	
s	c	m	i	o	o	n	A	m	j	o	x	C		p	a	t	A	x	i	o	V	s	P	s	H	
V	a	r	s	e	d	L	b	r	i	a	p	h		S	a	a	i	z	a	a	r	V	r	o	i	
o	i	P	t	e	a	a	p	D	o	c	e			m	p	h	a	r	s	i	g	a	i	o	i	
p	s	u	a	c	n	r	Z	i	r	Z	a	p		M	a	m	g	i	o	i	n	L	i	r	x	
S	i	o	d	a	o	i	n	r	x	f	m			o	s	a	a	D	a	g	a	t	a	p	a	
d	a	i	e	t	d	n	a	d	i	r	e	r		p	a	L	c	o	i	d	x	p	a	c	n	
d	i	x	o	m	n	s	i	o	s	p	a			n	d	a	x	N	z	i	V	a	a	s	a	
O	o	D	p	z	i	A	p	a	n	s	i	x		i	i	d	p	o	n	s	i	A	s	p	i	
r	g	o	a	n	n	q	A	C	r	a	r	e		x	r	i	n	h	e	a	r	n	d	i	J	



CHAPTER IJ
THE CORRECTED GREAT TABLE

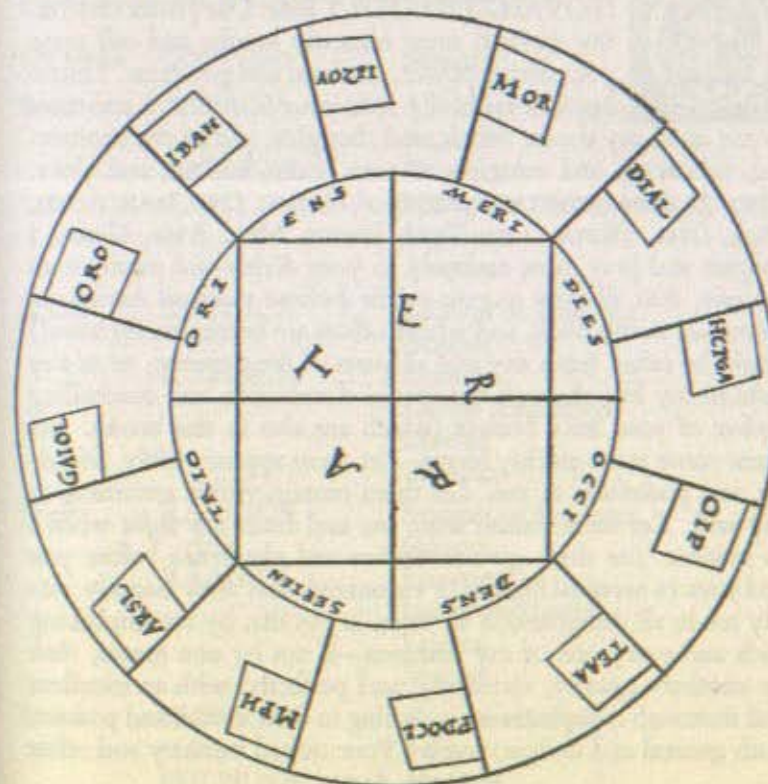
¶ This is the Great Table as reformed by Raphaël on the twentieth of April, 1587.

III

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a	r	d	Z	a	i	d	p	a	L	a	m		o	a	b	c	o	r	o	m	e	b	b	
c	z	o	n	s	a	r	o	y	a	u	b	x	z	o	g	c	o	n	x	m	a	i	G	m
z	o	i	z	e	z	o	p	a	c	o	C	a	n	h	o	d	i	o	S	e	a	o	c	
S	i	g	a	s	o	m	r	b	x	n	h	r	p	a	e	A	x	i	o	U	s	p	s	H
f	m	o	n	d	a	t	d	i	a	r	i	p	S	a	a	i	x	a	a	r	U	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	i	g	a	i	o	i
e	N	a	b	r	U	i	x	g	a	s	d	h	M	a	m	g	i	o	i	n	L	i	r	x
O	i	i	i	e	z	p	a	s	O	a	i		o	s	a	a	D	n	g	a	z	a	p	a
A	b	a	m	o	o	a	C	u	c	a	C		p	a	L	c	o	i	d	x	p	a	c	n
N	a	o	c	O	z	e	n	p	r	n	z	o	n	d	a	z	N	z	i	U	a	s	a	
o	c	a	n	m	a	g	o	e	r	o	i	m	i	i	d	p	o	n	s	d	A	s	p	i
S	h	i	a	i	r	a	p	m	z	o	x	a	x	r	i	n	n	e	c	a	r	n	d	i
m	o	b	i	e		a	z	n	a	n			n	a	n	z	a		b	i	e	c	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	z	d	a	n	U	a	a
u	N	n	a	x	o	p	S	o	n	d	n		o	s	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	p	a	m	n	o	U	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	s	o	a	p	i	s	z	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	s	e	m	u	C	S	c	m	i	o	n	A	m	i	o	x	
i	z	i	n	r	C	Z	i	a	M	h	i	h	U	a	r	s	G	o	L	b	r	i	a	p
M	O	r	d	i	a	s	h	C	e	G	a		o	i	p	e	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	e	p	p	s	u	a	e	N	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	s	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	s	a	m	S	m	a	p	r	d	a	i	e	z	d	n	a	d	i	r	e
d	O	i	o	p	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	e	s	i	z	i	x	p	x	o	o	D	p	z	i	A	p	a	n	i	
a	x	e	i	r	U	a	s	t	r	i	m	e	r	g	e	a	n	n	q	A	C	r	a	r

CHAPTER IJJ
THE GREAT CIRCLE OF THE QUARTERS

¶ The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV
THE FUNDAMENTAL OBESANCE

This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.



IEOVAH ZEBAOOTH, I, JOHN DEE (YOUR UNWORTHY servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendly, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God. AMEN.

Through you, Jesu Christe,

AMEN



CHAPTER V
THE TWENTY FOUR SENIORS

These are the twenty-four Seniors (mentioned in the Apocalypse of Saint John) whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.

QUARTER	GOD NAME	SENIORS
East	BATAIVA	Abioro or Habiore
	or BATAIVH	Aaoxaif Htmorda Haozpi or Ahaozpi Hipotga Autotar
South	ICZHHCA	Aidrom or Laidrom
	or ICZHHCL	Aczinor Lzinopo Lhctga or Alhctga Lhiansa Acmbicu
West	RAAGIOS	Srahpm or Lsrahpm
	or RAAGIOL	Saiinou Laoaxrp Lgaiol or Slgaiol Ligdisa Soaiznt
North	ELDPRNA	Ætpio or Aætpio
	or EDLPRNA	Adocoet Alndvod Apdoce or Aapdoce Arinnaq Anodoin

¶ This is the invitation to the six seniors of the East:

Q YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministry, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAI, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
BATAIVA or BATAIVH

AMEN



r	Z	i	l	a	f	A	u	t	s	p	a
a	r	d	Z	a	i	d	p	a	l	a	m
c	z	o	n	s	a	r	o	y	a	u	b
t	o	i	t	x	o	p	a	c	o	c	
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	t	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	t	p	a	i	O	a	i
A	b	a	m	o	o	a	C	u	c	a	
N	a	o	c	O	t	t	n	p	r	a	t
o	c	a	n	m	a	g	o	e	r	o	i
S	h	i	a	i	r	a	p	m	z	o	x

¶ This is the invitation to the six seniors of the South:

Q YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANSA, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ICZHHCA or ICZHHCL

AMEN



b	O	a	Z	a	R	o	p	h	o	R	a
u	N	n	a	x	o	p	S	o	n	d	n
a	i	g	r	a	n	o	m	a	g	g	
o	r	p	m	n	i	n	g	b	e	a	i
r	s	O	n	i	Z	i	r	s	e	m	u
i	x	i	n	r	C	z	i	a	M	h	i
M	O	r	d	i	a	i	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	s	p	i	z
O	p	a	n	a	B	a	m	S	m	a	h
d	O	s	o	p	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

This is the invitation to the six Seniors of the West:

Q YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAINOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
RAAGIOS or RAAGIOL

AMEN



τ	a	0	A	d	u	p	ε	D	n	i	m
o	a	s	c	o	r	o	m	e	b	b	
τ	a	g	c	o	n	x	m	a	s	G	m
n	h	o	d	D	i	a	s	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	H
S	a	a	i	z	o	a	r	V	r	o	i
m	p	h	a	r	s	s	g	a	i	o	s
M	a	m	g	i	o	i	n	L	i	r	x
o	s	a	a	D	a	g	a	τ	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	e	a	r	n	d	i	J

This is the invitation to the six Seniors of the North:

Q YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AETPIO or AETPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God
ELDPRNA or EDLPRNA

AMEN



d	o	n	p	a	τ	d	a	n	V	a	a
o	i	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	s	τ	e	d	e	c	a	o	p	
s	c	m	i	o	o	n	A	m	j	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	τ	i	r	τ	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	i	ε	τ	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	s	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI
THE ANGELS OF MEDICINE



These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

QUARTER	GOD NAME	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	IDOIGO ARDZA	Czns or Czons Tott or Toitt Sias or Sigas Fmnd or Fmond	Xcz Ato Rsi Pfm	OGIODI AZDRA
South	ANGPOI VNNAX	Aira or Aigra Ormn or Orpmn Rsnr or Rsonr Iznr or Izinr	Xai Aor Rrs Pi	IOPGNA XANNV
West	OLGOTA OALCO	Taco or Tagco Nhdd or Nhodd Paax or Patax Saiz or Saaiz	Mta Onh Cfa Hsa	ATOGLO OCLAO
North	NOALMR OLOAG	Opmn or Opamn Apst or Aplst Scio or Scmio Vasg or Varsg	Mop Oap Csc Hua	RMLAON GAOLO

This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:

Q YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND or FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA

AMEN



r	z	i	l	a
a	r	d	z	a
c	z	o	n	s
t	o	i	t	t
s	i	g	a	s
f	m	o	n	d

This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:

Q YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSONI or RSONI, IZNR or IZNR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
ANGPOI and VNNAX

AMEN



b	o	a	z	a
u	n	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	o	n	i
i	z	i	n	r

This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX OR PATAX, SAIZ OR SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO

AMEN



T	a	O	A	d
o	a	s	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:

O YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO OR SCMIO, VASQ OR VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentifully, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG

AMEN



d	o	n	p	a
o	s	o	a	G
O	p	a	m	n
a	p	s	s	T
s	c	m	i	o
V	a	r	s	G

CHAPTER VII
THE ANGELS OF PRECIOUS STONES



These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	LLACZA PALAM	Oyub or Oyaub Paoc or Pacoc Rbnh or Rbznh Diri or Diari	Xoy Apa Rrb Pdi	AZCALL MALAP
South	ANÆEM SONDN	Omagg or Omagg Gbal or Gbeal Rlmū or Rlemu Iahl or Iamhl	Xom Agb Rrl Pia	MEEANA NDNOS
West	NELAPR OMEBB	Magm or Malg Leoc or Leaoc Vssn or Vspn Rvoi or Rvroi	Mma Ole Cvs Hrv	RPALEN BBEMO
North	VADALI OBARA	Gmnm or Gmdnm Ecop or Ecaop Amox or Amlox Brap or Briap	Mgm Oec Cam Hbr	ILADAV AVABO

¶ This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN



u	e	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

¶ This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:



YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, IABL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEM and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN



p	h	a	r	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	s
r	s	e	m	v
i	a	M	h	i

This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), MAGM or MALGM, LEOC or LEAOC, VSSN or VSPSN, RVOI or RVROI, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

AMEN



t	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	v	r	o	i

This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:

YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), GMNM or GMDNM, ECOP or ECAOP, AMOX or AMLOX, BRAP or BRIAP, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	s	o	x
b	r	i	a	p

CHAPTER VIIJ
THE ANGELS OF TRANSFORMATION



These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

QUARTER	GOD NAMES	ANGELS	CACO- DEMONS	GOD NAMES REVERSED
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAIA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

¶ This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God
AIAOAI and OIIIT

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	h	i	a	s

¶ This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:



YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	o	i	o	p
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:

Q YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), PACO or PALCO, NDZN or NDAZN, IPO or IDPO, XRNH or XRNH, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

AMEN

Through these sacred and mystical Names of God
MALADI and OLAAD

AMEN



M	a	m	g	i
o	f	a	a	D
p	a	l	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	n

¶ This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:

Q YOU OUR GOOD AND TRUE ANGELS OF GOD (OUR CREATOR), DATT or DABTT, DIOM or DIXOM, OOPZ or OODPZ, RGNH or RGOAN, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentifully make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

AMEN

Through these sacred and mystical Names of God
VOLXDO and SIODA

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	t	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX
THE ANGELS OF THE FOUR ELEMENTS



These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO- DEMONS	GOD NAMES REVERSED
E.	AOVRRZ ALOA	Acca or Acvca Npat or Nprat Otoi or Otoi Pmox or Pmzox	Air Watr Erth Fire	Cac Onp Mot Apm	ZRRVOA IAOLA
S.	SPMNIR ILPIZ	Msal or Msmal Iaba or Ianba Izxp or Izixp Stim or Strim	Air Watr Erth Fire	Cms Oia Miz Ast	RINMPS ZIPLI
W.	IAAASD ATAPA	Xpen or Xpæn Vasa or Vaasa Dapi or Daspi Rnil or Rndil	Air Watr Erth Fire	Rxp Ara Xda Ern	DSAAAI APATA
N.	RZIONR NRZFM	Adre or Adire Sisp or Siosp Pali or Panli Acar or Acrar	Air Watr Erth Fire	Rad Asi Xpa Eac	RNIOZR MFZRN

33 This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:



YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ACCA or ACVCA, NPAT or NPRAT, OTOI or OTROI, PMOX or PMZOX, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ACCA or ACVCA, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious NPAT or NPRAT, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished OTOI or OTROI, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, PMOX or PMZOX, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRZRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRZRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
AOVRZRZ and ALOAI

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	t
o	t	r	o	i
p	m	z	o	x

This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ

AMEN



i	a	s	o	m
i	i	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

¶ This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:

Q YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentifully, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

CHAPTER X
THE ANGELS OF NATURAL SUBSTANCES



*These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

* Commixtionibus Naturarum

¶ This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) RZLA, ZLAR, LARZ, ARZI, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ERZLA

AMEN



r	Z	i	i	a
a	r	o	Z	a
c	z	o	n	s
t	o	i	t	t
S	i	g	a	s
f	m	o	n	d

¶ This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) BOZA, OZAB, ZABO, ABOZ, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

EBOZA

AMEN



b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

¶ This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:

Q YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God

ATAAD

AMEN



T	a	o	A	d
o	a	i	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

¶ This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:

Q YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIPOTENT God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentifully, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God

ADOPA

AMEN



d	o	n	p	a
o	i	o	a	G
O	p	a	m	n
a	p	i	s	t
s	c	m	i	o
V	a	r	s	G

CHAPTER XI
THE ANGELS OF TRANSPORTATION



*These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	VPTA TPAV PAVT AVTP	L
South	EPHRA	PHRA HRAP RAPH APHR	A
West	ATDIM	TDIM DIMT IMTD MTDI	N
North	AANAA	ANAA NAAA AAAN AANA	V

* In Locali Mutatione

¶ This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:

Q YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O VTPA, TPAV, PAVT, & AVTP, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EVTPA

AMEN



u	t	s	p	a
p	a	l	a	m
o	y	a	u	b
p	a	c	o	c
r	b	z	n	h
d	i	a	r	i

¶ This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:

Q YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O PHRA, HRAV, RUPH, and APHR, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

EPHRA

AMEN



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	i
r	s	e	m	u
i	a	M	h	i

§ This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Tdim, Dimt, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

ATDIM

AMEN



t	D	n	i	m
o	m	e	b	b
m	a	s	G	m
s	e	a	o	c
V	s	p	s	H
r	v	r	o	i

§ This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:



YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentifully, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God

AANAA

AMEN



a	n	v	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	j	o	x
b	r	i	a	p

THE ANGELS OF THE MECHANICAL ARTS



These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	CNBR NBRC BRCN RCNB	A
South	HROAN	ROAN OANR ANRO NROA	C
West	PMAGL	MAGL AGLM GLMA LMAG	M
North	PPSAC	PSAC SACP ACPS CPSA	V

¶ This is the invitation to the four good angels of the East, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HCNBR

AMEN



c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	o
o	c	a	n	m
S	n	i	a	s

¶ This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

HROAN

AMEN



R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	i	o	P
r	x	p	a	o
a	x	t	i	r

¶ This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PMAGL

AMEN



M	a	m	a	s
o	s	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	p	o
x	r	i	n	n

¶ This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts

Q YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God

PPSAC

AMEN



p	s	u	a	c
S	i	o	d	a
d	a	i	e	z
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIII
THE ANGELS OF SECRET DISCOVERY



These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	XGZD GZDX ZDXG DXGZ	A
South	HIAOM	IAOM AOM OMIA MIAO	S
West	PNLRX	NLRX LRXN RXNL XNLR	I
North	PZIZA	ZIZA IZAZ ZAZI AZIZ	R

§ This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, then devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HXGZD

AMEN



x	g	a	z	d
a	y	o	a	i
a	c	u	c	a
n	p	r	a	z
o	e	r	o	i
p	m	z	o	x

§ This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.



YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, IAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

HIAOM

AMEN



i	a	s	o	m
i	i	p	i	z
m	s	m	a	l
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

§ This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PNLRX

AMEN



n	L	i	r	x
a	z	a	p	a
x	p	a	c	n
V	a	a	s	a
d	A	s	p	i
r	n	d	i	J

§ This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentifully, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God

PZIZA

AMEN



Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	s	i
A	C	r	a	r

FIN



APPENDICES

APPENDIX A

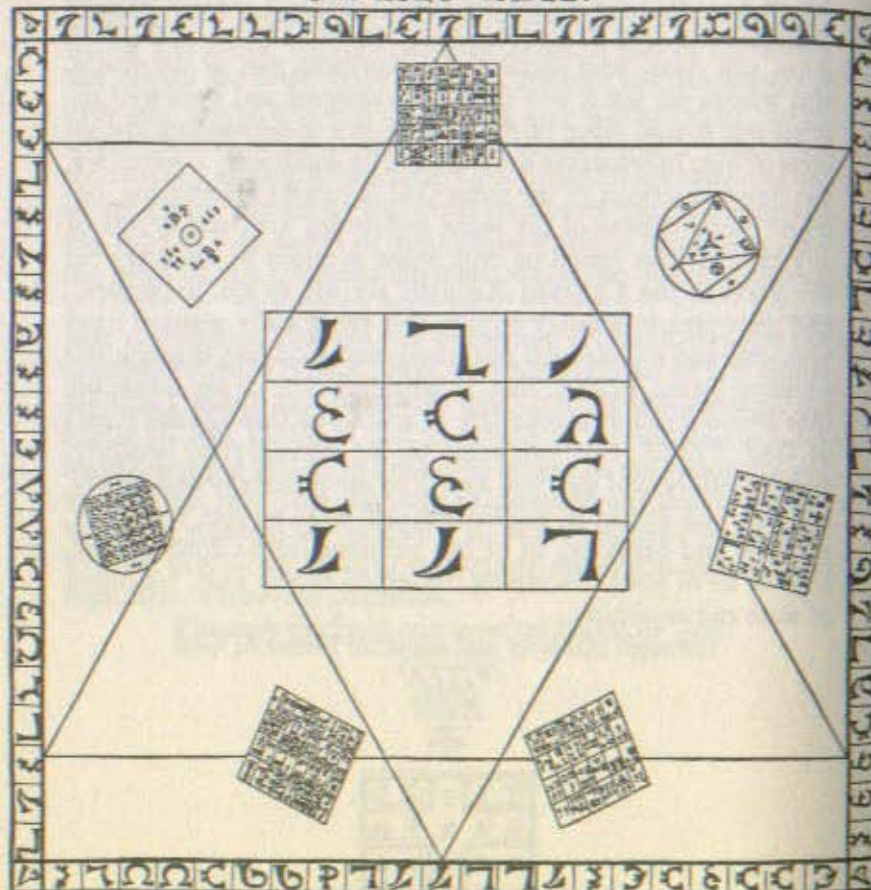
THE PRACTICE OF ENOCHIAN EVOCATION



HERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of

THE HOLY TABLE.



[Vide page 181, II., number 6.]

the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies.
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

¶ I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Stryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Stryer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Stryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

¶ II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Stryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the stryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that

- the crystal ball could easily be placed on top of the Sigil.
3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
 4. A red silk 'rug', two yards square.
 5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassles at each corner.
 6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
 7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1: PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern all earthly actions, & disperse of the will of the Creator. One conjured them to obtain knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to subvert whole countries without armies, to get the favour of all the (human) Princes, & to know the secret treasure of the waters, and the unknown caves of the earth. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchic hierarchy is shown in the following figure:

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Avc	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON	BNASPOL	BOBOGEL	BABALEL	BYNEPOR	BNAPSEN	BLUMAZA
Princes	BAGANOL	BLISDON	BORNOGO	BEFAFES	BUTMONO	BRORGES	BRALGES
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBBNAAV	NLINZVB	LNANAEB	NEOTPTA	BRAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACTY	BBALPAE	BNAMGEN	YLLMAPS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NERCPRN
	NLLRINA	ergdbab	AOIDIAB	ETEVGL	BBASNOD	BABEPEN	LABDGE
	(Fri.)	(Wed.)	(Sun.)	(Tues.)	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM—4AM	Aoaynnl	Oaynnla	Aynnlaa	ynnlaaa	Nlaaay	Nlaayn	Laaaynn
4AM—8AM	Lbbnaav	Bbnaavl	Bnaavlb	Naavllb	Aavllbn	Avllbna	Vllbnaa
8AM—12PM	Ioaespm	Oaespmi	Aespmio	Espmioa	Spmioa	Pmioas	Mioaes
12PM—4PM	Gglppsa	Glpssag	Lpssagg	Ppsaggl	Psagglp	Sagglpp	Agglpps
4PM—8PM	Oeeooez	Eeeoozo	Eeeooze	Oeeooze	Oeeoozo	Eeeoozo	Zeeooze
8PM—12AM	Nllrina	Lllrina	Lllrina	Nllrina	Nllrina	Nllrina	Nllrina

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

	SUNDAY		MONDAY
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus
	TUESDAY		WEDNESDAY
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur
	THURSDAY		FRIDAY
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmelo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgame	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balceor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH' uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac:

1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israel that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompanying each 'Invitation' [conjunction] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon Xcz is formed by taking the 'X' in EXARP and combining it with the 'Cz' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

§ The sign of Majesty, the Cloth of the passage was cast forth.

§ In the East, the cloth red; after the new smitten blood

§ In the South, the cloth white, Lilly-colour

§ In the West a cloth, the skins of many Dragons, green; garlic bladed.

§ In the North, the cloth, Hair-coloured, Bilbery juyce.

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.

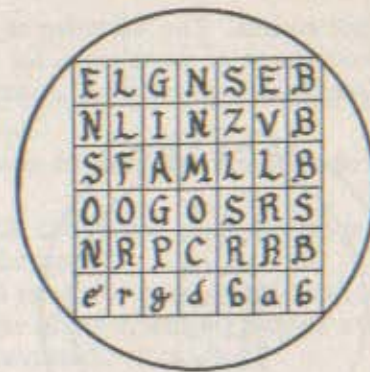
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual.

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were held in the hand as thou shalt have cause to use them, implying that the Magus held them during the prayers. During the conjurations, however, thy feet must be placed upon these tables, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

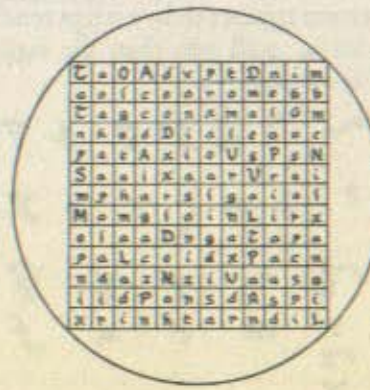
§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



§2. TALISMANS FOR THE ANGELS OF THE AIRES

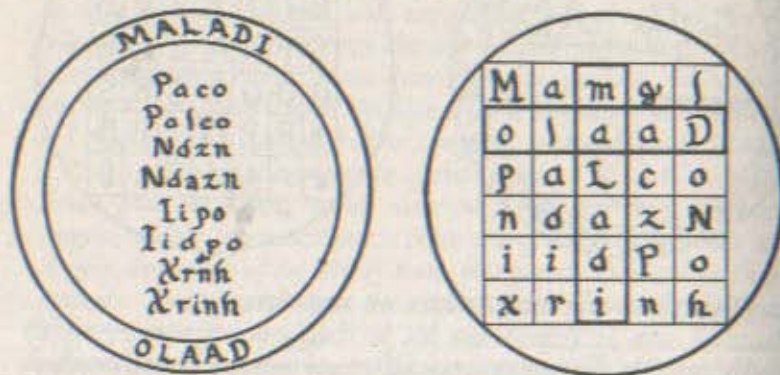
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

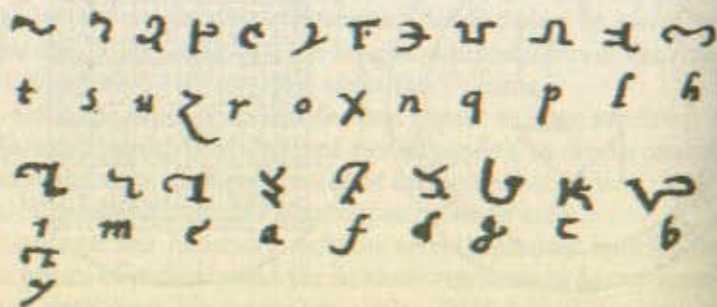
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of

these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:



§4. ENOCHIAN LETTERS

It is possible that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane MS. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repertory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalms* 33 is mentioned specifically.

APPENDIX B
TRANSLATOR'S NOTES



The Story of the Manuscripts

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were: 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[Additional manuscripts were then discovered to be:] in the back of the furnace . . . the hole which was not greater than the thickness of a brick.†*

Pethaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, whose lock and hinges [were] extraordinarily neat, where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones heard some loose thing rattle it, toward the right hand end, under the box or till. Her husband pried open the bottom, revealing a private drawer, which being drawn out, therein were found diverse books

* Casaubon, *op. cit.*, p. 418.

† *Ibidem*, p. 419.

in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.*

Ignorant of the value of the papers, they allowed their servant maid to waste about one half of them under pies, and other like uses but later kept the rest more safe. Four years later, Mrs. Jones was forced to flee the great fire of London and, though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods. She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been underground, God knows how long.‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britain and the United States. An interesting fragment, included at the back of Sloane MS. 3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

* *Vide*, Ashmole's preface to Sloane MS. 3677.

† *Ibidem*.

‡ *Vide* Casaubon's Preface to the *True Relation*.

APPENDIX C

GENERAL METHOD OF TRANSLATION & TRANSCRIPTION



THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistency and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane MS. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation*:

Mensis Mysticus Saobaticus Pars primus ejusdem, op. cit. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelice*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon NN

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious. § Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendment; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcription of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Column 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saobaticus Pars primus ejusdem, Casaubon, *op. cit.* pgs. 73-114.

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202.

Libri Cracoviensis Mystici Apertorius Præteria Præmium Madimianum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Israel. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendments, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two separate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

* *Vide* Israel Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. Manuscripts

The Sloane and Cotton collections are in the British Library. The Bodleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicæ Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the *Enochian Keys* or *Enochian Calls*).

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containin the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:—

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28,

1583 to July 4, 1583, and containing the tail end of the Hepharchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angeliae Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Sabbaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Actio, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum seu Fœdus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiternæ & unæ Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. Related Manuscripts.

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original MSS.* (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8462* *Papers concerning the actions* (Ashmole).

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits*: London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. VII, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume VIII, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathematicall Præface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work, but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Israel Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contains an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

Tufts College Library.

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OF THE LATE

Hon. RICHARD FROTHINGHAM.

GIFT OF HIS CHILDREN.

June 1895
~~MARCH, 1890.~~

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Thos. Stothorpe

Aug⁵ 1836—

Of these lives, Ashmore & Lilly
there cannot be a second opi-
nion of their several merits.
both appear weak, the former
is particularly stupid & foolish.
the latter Lilly is rather curious
his life & death of Charles. It
is well worth looking into & from
these facts, which have been
subsequently corroborated, ^{Charles} ~~he~~
well deserved his fate had
he been the conqueror. "Voe to
England" —

iv





WILLIAM LILLY.



ELIAS ASHMOLE.

Ex Libris Robert Travers A.M.M.B.

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THE
L I V E S
OF THOSE
EMINENT ANTIQUARIES
ELIAS ASHMOLE, Esquire,
AND
Mr. WILLIAM LILLY,
WRITTEN BY THEMSELVES;
CONTAINING, FIRST,
WILLIAM LILLY'S HISTORY of His
LIFE and TIMES,
With NOTES, by Mr. ASHMOLE:
SECONDLY,
LILLY'S LIFE AND DEATH OF
CHARLES THE FIRST:
AND LASTLY,
The LIFE of ELIAS ASHMOLE, Esquire.
By Way of DIARY.
With Several OCCASIONAL LETTERS,
By CHARLES BURMAN, Esquire.

L O N D O N :

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ADVERTISEMENT
TO THE
READER.

ALTHOUGH we cannot, with justice, compare Elias Ashmole to that excellent Antiquary John Leland, or William Lilly to the learned and indefatigable Thomas Hearne; yet I think we may fairly rank them with such writers as honest Antony Wood, whose Diary greatly resembles that of his cotemporary, and intimate friend, Elias Ashmole.

Some

Some anecdotes, connected with affairs of state; many particulars relating to illustrious persons, and antient and noble families; several occurrences in which the Public is interested, and other matters of a more private nature, can only be found in works of this kind. History cannot stoop to the meanness of examining the materials of which Memoirs are generally composed.

And yet the pleasure and benefit resulting from such books, are manifest to every reader.

I hope the admirers of the very laborious Thomas Hearne will pardon me, if I should venture to give it as my opinion, and with much deference to their judgment, that William Lilly's Life and Death of Charles the first, contains more useful matter of instruction, as well as more splendid and striking occurrences, than are to be found in several of those monkish

ish volumes published by that learned Oxonian.

Lilly affords us many curious particulars relating to the life of that unfortunate Prince, which are no where else to be found. In delineating the character of Charles, he seems dispassionate and impartial, and indeed it agrees perfectly with the general portraiture of him, as it is drawn by our most authentic Historians.

The History of Lilly's Life and Times is certainly one of the most entertaining narratives in our language. With respect to the science he professed of calculating nativities, casting figures, the prediction of events, and other appendages of Astrology, he would fain make us think that he was a very solemn and serious Believer. Indeed, such is the manner of telling his story, that sometimes the Reader may possibly be induced to suppose Lilly rather an Enthusiast than an Impostor. He
relates

relates many anecdotes of the pretenders to foretell events, raise spirits, and other impostures, with such seeming candor, and with such an artless simplicity of style, that we are almost persuaded to take his word when he protests such an inviolable respect to truth and sincerity.

The powerful genius of Shakespeare could carry him triumphantly through subjects the most unpromising, and fables the most improbable: we therefore cannot wonder at the success of such of his plays, where the magic of witches; and the incantation of spirits are described, or where the power of Fairies is introduced; when such was the Credulity of the times respecting these imaginary Beings, and when that belief was made a science of, and kept alive by artful and superstitious, knavish and enthusiastic teachers; what Lilly relates of these people, considered only as matter of fact, is surely very curious.

To conclude ; I know no Record but this where we can find so just, and so entertaining a History of Doctor Dee, Doctor Forman, Booker, Winder, Kelly, Evans, (Lilly's Master) the famous William Poole, and Captain Bubb Fiske, Sarah Shelborne, and many others.

To these we may add, the uncommon effects of the Crystal, the appearance of Queen Mabb, and other strange and miraculous, operations, which owe their origin to folly, curiosity, superstition, bigotry and imposture.

T. D.

THE
L I F E
OF
W I L L I A M L I L L Y,
STUDENT IN ASTROLOGY.

Wrote by himself in the 66th Year of his Age,
at HERSHAM, in the Parish of WALTON
UPON THAMES, in the County of SURRY.

Propria Mana.

I WAS born in the county of Leiceſter, in an obſcure town, in the north-weſt borders thereof, called Diſeworth, ſeven miles ſouth of the town of Derby, one mile from Caſtle-Donnington, a town of great rudeneſs, wherein it is not remembered that any of the farmers thereof did ever educate any of their ſons to learning, only my grandfather ſent his younger
B ſon

son to Cambridge, whose name was Robert Lilly, and died Vicar of Cambden in Gloucestershire, about 1640.

The town of Diseworth did formerly belong unto the Lord Seagrave, for there is one record in the hands of my cousin Melborn Williamson, which mentions one acre of land abutting north upon the gates of the Lord Seagrave; and there is one close, called Hall-close, wherein the ruins of some ancient Buildings appear, and particularly where the dove-house stood; and there is also the ruins of decayed fish-ponds and other outhouses. This town came at length to be the inheritance of Margaret, Countess of Richmond, Mother of Henry VII. which Margaret gave this town and lordship of Diseworth unto Christ's College in Cambridge, the Master and Fellows whereof have ever since, and at present, enjoy and possess it.

In the church of this town there is but one monument, and that is a white marble stone, now almost broken to pieces, which was placed there by Robert Lilly, my grandfather, in memory of Jane his wife, the daughter of Mr. Poole of Dalby, in the same county, a family now quite extinguished. My grandmother's brother was Mr. Henry Poole, one of the Knights of Rhodes, or Templars, who
being

being a soldier at Rhodes at the taking thereof by Solyman the Magnificent, and escaping with his life, came afterwards to England, and married the Lady Parron or Perham, of Oxfordshire, and was called, during his life, Sir Henry Poole. William Poole the Astrologer knew him very well, and remembers him to have been a very tall person, and reputed of great strength in his younger years.

The impropriation of this town of Diseworth was formerly the inheritance of three sisters, whereof two became votaries; one in the nunnery of Langly in the parish of Diseworth, valued at the suppression, I mean the whole nunnery, at thirty-two pounds per annum, and this sister's part is yet enjoyed by the family of the Grayes, who now, and for some years past, have the enjoyment and possession of all the lands formerly belonging to the nunnery in the parish of Diseworth, and are at present of the yearly value of three hundred and fifty pounds per annum. One of the sisters gave her part of the great tithes unto a religious house in Bredon upon the Hill; and, as the inhabitants report, became a religious person afterwards.

The third sister married, and her part of the tithes in succeeding ages became the

Earl of Huntingdon's, who not many years since sold it to one of his servants.

The donation of the vicarage is in the gift of the Grayes of Langley, unto whom they pay yearly, (I mean unto the Vicar) as I am informed, six pounds per annum. Very lately some charitable citizens have purchased one third portion of the tithes, and given it for a maintenance of a preaching minister, and it is now of the value of about fifty pounds per annum.

There have been two hermitages in this parish; the last hermit was well remembered by one Thomas Cooke, a very ancient inhabitant, who in my younger years acquainted me therewith.

This town of Diseworth is divided into three parishes; one part belongs unto Lockington, in which part standeth my father's house, over-against the west end of the steeple, in which I was born: some other farms are in the parish of Bredon, the rest in the parish of Diseworth.

In this town, but in the parish of Lockington, was I born, the first day of May, 1602.

My father's name was William Lilly, son of Robert, the son of Robert, the son of Rowland, &c. My mother was Alice, the daughter of Edward Barham, of Fiskerton Mills, in Nottinghamshire, two miles from Newark upon Trent: this Edward

ward Barham was born in Norwich, and well remembered the rebellion of Kett the Tanner, in the days of Edward VI.

Our family have continued many ages in this town as yeomen; besides the farm my father and his ancestors lived in, both my father and grandfather had much free land, and many houses in the town, not belonging to the college, as the farm wherein they were all born doth, and is now at this present of the value of forty pounds per annum, and in possession of my brother's son; but the freehold land and houses, formerly purchased by my ancestors, were all sold by my grandfather and father; so that now our family depend wholly upon a college lease. Of my infancy I can speak little, only I do remember that in the fourth year of my age I had the measles.

I was, during my minority, put to learn at such schools, and of such masters, as the rudeness of the place and country afforded; my mother intending I should be a scholar from my infancy, seeing my father's backslidings in the world, and no hopes by plain husbandry to recruit a decayed estate; therefore upon Trinity Tuesday, 1613, my father had me to Ashby de la Zouch, to be instructed by one Mr. John Brinsley; one, in those times, of great abilities for instruction of youth in

the Latin and Greek tongues ; he was very severe in his life and conversation, and did breed up many scholars for the universities : in religion he was a strict Puritan, not conformable wholly to the ceremonies of the Church of England. In this town of Ashby de la Zouch, for many years together, Mr. Arthur Hildersham exercised his ministry at my being there ; and all the while I continued at Ashby, he was silenced. This is that famous Hildersham, who left behind him a commentary on the fifty-first Psalm ; as also many sermons upon the fourth of John, both which are printed : he was an excellent textuary, of exemplary life, pleasant in discourse, a strong enemy to the Brownists, and dissented not from the Church of England in any article of faith, but only about wearing the surplice, baptizing with the cross, and kneeling at the sacrament ; most of the people in the town were directed by his judgment, and so continued, and yet do continue presbyterianly affected ; for when the Lord of Loughborough in 1642, 1643, 1644, and 1645, had his garrison in that town, if by chance at any time any troops of horse had lodged within the town, though they came late at night to their quarters ; yet would one or other of the town presently give Sir John Gell of Derby notice, so

that ere next morning most of his Majesty's troops were seized in their lodgings, which moved the Lord of Loughborough merrily to say, there was not a fart let in Asby but it was presently carried to Derby.

The several authors I there learned were these, viz. *Sententiæ Pueriles*, Cato, *Corderius*, *Æsop's Fables*, Tully's *Offices*, Ovid de *Tristibus*; lastly, Virgil, then Horace; as also Camden's *Greek Grammar*, *Theognis* and Homer's *Iliads*: I was only entered into Udall's *Hebrew Grammar*; he never taught Logick, but often would say it was fit to be learned in the universities.

In the fourteenth year of my age, by a fellow scholar of swarth, black complexion, I had like to have my right eye beaten out as we were at play; the same year, about Michaelmas, I got a surfeit, and thereupon a fever, by eating beech-nuts.

In the sixteenth year of my age I was exceedingly troubled in my dreams concerning my salvation and damnation, and also concerning the safety and destruction of the souls of my father and mother; in the nights I frequently wept, prayed and mourned, for fear my sins might offend God.

In the seventeenth year of my age my mother died.

In the eighteenth year of my age my master Brinsley was enforced from keeping school, being persecuted by the Bishop's officers, he came to London, and then lectured in London, where he afterwards died. In this year, by reason of my father's poverty, I was also enforced to leave school, and so came to my father's house, where I lived in much penury for one year, and taught school one quarter of a year, until God's providence provided better for me.

For the two last years of my being at school, I was of the highest form in the school, and chieftest of that form; I could then speak Latin as well as English; could make extempore verses upon any theme; all kinds of verses, Hexameter, Pentameter, Phaleuciacks, Iambicks, Sapphicks, &c. so that if any scholars from remote schools came to dispute, I was ringleader to dispute with them; I could cap verses, &c. If any minister came to examine us, I was brought forth against him, nor would I argue with him unless in the Latin tongue, which I found few of them could well speak without breaking Priscian's head; which, if once they did, I would complain to my master, *Non bene intelligit linguam Latinam, nec prorsus loquitur*. In the derivation of words, I found
most

most of them defective, nor indeed were any of them good grammarians: all and every of those scholars who were of my form and standing, went to Cambridge and proved excellent divines, only poor I, William Lilly, was not so happy; fortune then frowning upon father's present condition, he not in any capacity to maintain me at the university.

Of the Manner how I came unto London.

Worthy sir, I take much delight to recount unto you, even all and every circumstance of my life, whether good, moderate, or evil; *Deo gloria*.

My father had one Samuel Smatty for his Attorney, unto whom I went sundry times with letters, who perceiving I was a scholar, and that I lived miserably in the country, losing my time, nor any ways likely to do better, if I continued there; pitying my condition, he sent word for me to come and speak with him, and told me that he had lately been at London, where there was a gentleman wanted a youth, to attend him and his wife, who could write, &c.

I acquainted my father with it, who was very willing to be rid of me, for I could

could not work, drive the plough, or endure any country labour; my father oft would say, I was good for nothing.

I had only twenty shillings, and no more, to buy me a new suit, hose, doublet, &c. my doublet was fustian: I repaired to Mr. Smatty, when I was accoutred, for a letter to my master, which he gave me.

Upon Monday, April 3, 1620, I departed from Diseworth, and came to Leicester: but I must acquaint you, that before I came away I visited my friends, amongst whom I had given me about ten shillings, which was a great comfort unto me. On Tuesday, April the 4th, I took leave of my father, then in Leicester gaol for debt, and came along with Bradshaw the carrier, the same person with whom many of the Duke of Buckingham's kindred had come up with. Hark how the waggons crack with their rich lading! It was a very stormy week, cold and uncomfortable: I footed it all along; we could not reach London until Palm-Sunday, the 9th of April, about half an hour after three in the afternoon, at which time we entered Smithfield. When I had gratified the carrier and his servants, I had seven shillings and six pence left, and no more; one suit of cloaths
upon

upon my back, two shirts, three bands, one pair of shoes, and as many stockings. Upon the delivery of my letter my master entertained me, and next day bought me a new cloak, of which you may imagine (good Esquire) whether I was not proud of; besides, I saw and eat good white bread, contrary to our diet in Leicestershire. My master's name was Gilbert Wright, born at Market Bosworth in Leicestershire; my mistress was born at Ashby de la Zouch, in the same county, and in the town where I had gone to school. This Gilbert Wright could neither write nor read; he lived upon his annual rents, was of no calling or profession; he had for many years been servant to the Lady Pawlet in Hertfordshire; and when Serjeant Puckering was made Lord keeper, he made him keeper of his lodgings at Whitehall. When Sir Thomas Egerton was made Lord Chancellor, he entertained him in the same place; and when he married a widow in Newgate Market, the Lord Chancellor recommended him to the company of Salters, London, to admit him into their company, and so they did, and my master in 1624, was master of that company; he was a man of excellent natural parts, and would speak publickly upon any occasion very rationally and to the purpose. I
write

write this, that the world may know he was no taylor, or myself of that or any other calling or profession: My work was to go before my master to church; to attend my master when he went abroad; to make clean his shoes; sweep the street; help to drive bucks when we washed; fetch water in a tub from the Thames: I have helped to carry eighteen tubs of water in one morning, weed the garden; all manner of drudgeries I willingly performed; scrape trenchers, &c. If I had any profession, it was of this nature: I should never have denied my being a taylor, had I been one; for there is no calling so base, which by God's mercy may not afford a livelihood; and had not my master entertained me, I would have been of a very mean profession ere I would have returned into the country again; so here ends the actions of eighteen years of my life.

My master married his second wife for her estate; she was competently rich; she married him for considerations he performed not, (nocturnal society) so that they lived very uncomfortably; she was about seventy years of age, he sixty six or more; yet never was any woman more jealous of a husband than she; inasmuch, that whensoever he went into London, she was confident of his going
to

to women; by those means my life was the more uncomfortable, it being very difficult to please two such opposite natures: However, as to the things of this world I had enough, and endured their discontents with much serenity. My mistress was very curious to know of such as were then called cunning or wise men, whether she should bury her husband? She frequently visited such persons, and this occasion begot in me a little desire to learn something that way, but wanting money to buy books, I laid aside these motions, and endeavoured to please both master and mistress.

Of my Mistress's Death, and Occasion thereof by Means of a Cancer in her Breast.

In 1622 she complained of a pain in her left breast, whereon there appeared at first a hard knob no bigger than a small pea; it increased in a little time very much, was very hard, and sometimes would look very red; she took advice of surgeons, had oils, scar-cloths, plates of lead, and what not: In 1623 it grew very big, and spread all over her breast; then for many weeks pultices were applied to it, which in continuance of time broke the skin,
and

and then abundance of watery thin stuff came from it, but nothing else; at length the matter came to suppuration, but never any great store issued forth; it was exceeding noisome and painful; from the beginning of it until she died, she would permit no surgeon to dress it but only myself; I applied every thing unto it, and her pains were so great the winter before she died, that I have been called out of my bed two or three times in one night to dress it and change plaisters. In 1624 by degrees with scissars I cut all the whole breast away, I mean the sinews, nerves, &c. In one fortnight, or little more, it appeared, as it were, mere flesh, all raw, so that she could scarce endure any unguent to be applied. I remember there was a great cleft through the middle of the breast, which when that fully appeared she died, which was in September 1624; my master being then in the country, his kindred in London would willingly have had mourning for her; but by advice of an especial friend of his I contradicted them; nor would I permit them to look into any chest or trunk in the house: She was decently buried, and so fond of me in the time of her sickness, she would never permit me out of her chamber, gave me five pounds in old gold, and sent me unto a private trunk of hers

hers at a friend's house, where she had one hundred pounds in gold; she bid me bring it away and take it, but when I opened the trunk I found nothing therein; for a kinsman of hers had been there a few days before and carried all away: She was in a great passion at my relating thereof, because she could not gratify my pains in all her sickness, advised me to help myself when she was gone, out of my master's goods, which I never did.

Courteous Esquire, be not weary of reading hereof, or what followeth.

When my mistress died, she had under her arm-hole a small scarlet bag full of many things, which, one that was there delivered unto me. There was in this bag several figils, some of Jupiter in Trine, others of the nature of Venus, some of iron, and one of gold, of pure angel-gold, of the bigness of a thirty three shilling piece of King James's coin. In the circumference on one side was engraven, *Vicit Leo de tribu Judæ Tetragrammaton* +, within the middle there was engraven an holy lamb. In the other circumference there was *Amraphel* and three +. In the middle, *Sanctus Petrus, Alpha and Omega*.

The occasion of framing this sigil was thus; her former husband travelling into Suffex, happened to lodge in an inn, and
to

to lie in a chamber thereof; wherein, not many months before a country grazier had lain, and in the night cut his own throat; after this night's lodging he was perpetually, and for many years, followed by a spirit, which vocally and articulately provoked him to cut his throat; he was used frequently to say, 'I defy thee, I defy thee,' and to spit at the spirit; this spirit followed him many years, he not making any body acquainted with it; at last he grew melancholly and discontented; which being carefully observed by his wife, she many times hearing him pronounce, 'I defy thee,' &c. she desired him to acquaint her with the cause of his distemper, which he then did. Away she went to Dr. Simon Forman, who lived then in Lambeth, and acquaints him with it; who having framed this sigil, and hanged it about his neck, he wearing it continually until he died, was never more molested by the spirit: I sold the sigil for thirty two shillings, but transcribed the words *verbatim* as I have related. Sir, you shall now have a story of this Simon Forman, as his widow, whom I well knew, related it unto me. But before I relate his death, I shall acquaint you something of the man, as I have gathered them from some manuscripts of his own writing.

Of

Of Dr. Simon Forman.

He was a chandler's son in the city of Westminster. He travelled into Holland for a month in 1580, purposely to be instructed in astrology, and other more occult sciences; as also in physick, taking his degree of Doctor beyond seas: being sufficiently furnished and instructed with what he desired, he returned into England towards the latter end of the reign of Queen Elizabeth, and flourished until that year of King James, wherein the Countess of Essex, the Earl of Somerset, and Sir Thomas Overbury's matters were questioned. He lived in Lambeth with a very good report of the neighbourhood, especially of the poor, unto whom he was charitable. He was a person that in horary questions (especially thefts) was very judicious and fortunate; so also in sicknesses, which indeed was his masterpiece. In resolving questions about marriage he had good success: in other questions very moderate. He was a person of indefatigable pains. I have seen sometimes half one sheet of paper wrote of his judgment upon one question; in writing whereof he used much tautology, as you may see yourself (most excellent Esquire) if you read a great book of Dr.

Flood's, which you have, who had all that book from the manuscripts of Forman; for I have seen the same word for word in an English manuscript formerly belonging to Doctor Willoughby of Gloucestershire. Had Forman lived to have methodized his own papers, I doubt not but he would have advanced the Jatro-mathematical part thereof very compleatly; for he was very observant, and kept notes of the success of his judgments, as in many of his figures I have observed. I very well remember to have read in one of his manuscripts, what followeth.

‘ Being in bed one morning’ (says he) ‘ I was desirous to know whether I should ever be a Lord, Earl or Knight, &c. whereupon I set a figure; and thereupon my judgment:’ by which he concluded, that within two years time he should be a Lord or great man: ‘ But,’ says he, ‘ before the two years were expired, the Doctors put me in Newgate, and nothing came.’ Not long after, he was desirous to know the same things concerning his honour or greatship. Another figure was set, and that promised him to be a great Lord within one year. But he sets down, that in that year he had no preferment at all; only ‘ I became acquainted with a merchant’s wife, by whom I got well.’ There is another figure

figure concerning one Sir——Ayre his going into Turkey, whether it would be a good voyage or not: The Doctor repeats all his astrological reasons, and musters them together, and then gave his judgment it would be a fortunate voyage. But under this figure, he concludes, ‘ this proved not so, for he was ‘ taken prisoner by pirates ere he arrived in ‘ Turkey, and lost all.’ He set several questions to know if he should attain the philosophers stone, and the figures, according to his straining, did seem to signify as much; and then he tuggs upon the aspects and configurations, and elected a fit time to begin his operation; but by and by, in conclusion, he adds, ‘ so the ‘ work went very forward; but upon the ‘ □ of ♄ the setting-glass broke, and I ‘ lost all my pains:’ He sets down five or six such judgments, but still complains all came to nothing, upon the malignant aspects of ♀ and ♄. Although some of his astrological judgments did fail, more particularly those concerning himself, he being no way capable of such preferment as he ambitiously desired; yet I shall repeat some other of his judgments, which did not fail, being performed by conference with spirits. My mistress went once unto him, to know when her husband, then in Cumberland, would return,

he having promised to be at home near the time of the question ; after some consideration, he told her to this effect : ‘ Margery,’ ‘ for so her name was, thy husband will not ‘ be at home these eighteen days ; his kindred have vexed him, and he is come ‘ away from them in much anger : he is ‘ now in Carlisle, and hath but three pence ‘ in his purse.’ And when he came home he confessed all to be true, and that upon leaving his kindred he had but three pence in his purse. I shall relate one story more, and then his death.

One Coleman, clerk to Sir Thomas Beaumont of Leicestershire, having had some liberal favours both from his Lady and her daughters, bragged of it, &c. The Knight brought him into the star-chamber, had his servant sentenced to be pilloried, whipped, and afterwards, during life, to be imprisoned. The sentence was executed in London, and was to be in Leicestershire : Two keepers were to convey Coleman from the Fleet to Leicester. My mistress taking consideration of Coleman, and the miseries he was to suffer, went presently to Forman, acquainted him therewith ; who, after consideration, swore Coleman had lain both with mother and daughters ; and besides said, that the old Lady being afflicted with fits of the mother, called him into
her

her chamber to hold down the fits with his hands ; and that he holding his hands about the breast, she cried ‘ Lower, lower,’ and put his hands below her belly ; and then——He also told my mistress in what posture he lay with the young Ladies, &c. and said, ‘ they intend in Leicester to whip ‘ him to death ; but I assure thee, Margery, he shall never come there ; yet they ‘ set forward tomorrow,’ says he ; and so his two keepers did, Coleman’s legs being locked with an iron chain under the horse’s belly. In this nature they travelled the first and second day ; on the third day the two keepers, seeing their prisoner’s civility the two preceding days, did not lock his chain under the horse’s belly as formerly, but locked it only to one side. In this posture they rode some miles beyond Northampton, when, on a sudden, one of the keepers had a necessity to untruss, and so the other and Coleman stood still ; by and by the other keeper desired Coleman to hold his horse, for he had occasion also : Coleman immediately took one of their swords, and ran through two of the horses, killing them stark dead ; gets upon the other, with one of the r swords ; ‘ Farewell, gentlemen,’ quoth he, ‘ tell my master I have ‘ no mind to be whipped in Leicestershire,’ and so went his way. The two keepers

in all haste went to a gentleman's house near at hand, complaining of their misfortune, and desired of him to pursue their prisoner, which he with much civility granted; but ere the horses could be got ready, the mistress of the house came down, and enquiring what the matter was, went to the stable, and commanded the horses to be unfaddled, with this sharp speech—‘ Let the Lady Beaumont and her daughters live honestly, none of my horses shall go forth upon this occasion.’

I could relate many such stories of his performances; as also what he wrote in a book left behind him, *viz.* ‘ This I made the devil write with his own hand in Lambeth Fields 1596, in June or July, as I now remember.’ He professed to his wife there would be much trouble about Carr and the Countess of Essex, who frequently resorted unto him, and from whose company he would sometimes lock himself in his study a whole day. Now we come to his death, which happened as follows; the Sunday night before he died, his wife and he being at supper in their garden-house, she being pleasant, told him, that she had been informed he could resolve, whether man or wife should die first; ‘ Whether shall I’ (quoth she) ‘ bury you or no?’ ‘ Oh Trunco,’ for so he called her,

her, 'thou wilt bury me, but thou wilt
 'much repent it.' 'Yea, but how long first?'
 'I shall die,' said he, 'ere Thursday night.'
 Monday came, all was well. Tuesday
 came, he not sick. Wednesday came,
 and still he was well; with which his
 impertinent wife did much twit him in
 the teeth. Thursday came, and dinner
 was ended, he very well: he went down
 to the water-side, and took a pair of
 oars to go to some buildings he was in
 hand with in Puddle-dock. Being in the
 middle of the Thames, he presently fell
 down, only saying, 'An impost, an impost,'
 and so died. A most sad storm of wind
 immediately following. He died worth
 one thousand two hundred pounds, and
 left only one son called Clement. All
 his rarities, secret manuscripts, of what
 quality soever, Dr. Napper of Lindford
 in Buckinghamshire had, who had been
 a long time his scholar; and of whom
 Forman was used to say he would be a
 dunce: Yet in continuance of time he
 proved a singular astrologer and physi-
 cian. Sir Richard now living I believe
 has all those rarities in possession, which
 were Forman's, being kinsman and heir
 unto Dr. Napper. [His son Thomas
 Napper, Esq; most generously gave most of
 these manuscripts to Elias Ashmole, Esq;]
 I hope you will pardon this digression.

After my mistress was dead, I lived most comfortably, my master having a great affection for me.

The year 1625 now comes on, and the plague exceeding violent, I will relate what I observed the spring before it broke forth. Against our corner house every night there would come down, about five or six of the clock, sometime one hundred or more boys, some playing, others as if in serious discourse, and just as it grew dark would all be gone home; many succeeding years there was no such, or any concourse usually, no more than four or five in a company: In the spring of 1625, the boys and youths of several parishes in like number appeared again, which I beholding, called Thomas Sanders, my landlord, and told him, that the youth and young boys of several parishes did in that nature assemble and play, in the beginning of the year 1625. ‘God bless us,’ quoth I, ‘from a plague this year;’ but then there succeeded one, and the greatest that ever was in London. In 1625, the visitation encreasing, and my master having a great charge of money and plate, some of his own, some other men’s, left me and a fellow-servant to keep the house, and himself in June went into Leicestershire. He was in that year feoffee collector

lector for twelve poor alms-people living in Clement-Dane's Church-Yard; whose pensions I in his absence paid weekly, to his and parish's great satisfaction. My master was no sooner gone down, but I bought a bass-viol, and got a master to instruct me; the intervals of time I spent in bowling in Lincoln's-Inn-Fields, with Wat the cobbler, Dick the blacksmith, and such like companions: We have sometimes been at our work at six in the morning, and so continued till three or four in the afternoon, many times without bread or drink all that while. Sometimes I went to church and heard funeral sermons, of which there was then great plenty. At other times I went early to St. Antholine's in London, where there was every morning a sermon. The most able people of the whole city and suburbs were out of town; if any remained, it were such as were engaged by parish-offices to remain; no habit of a gentleman or woman continued; the woeful calamity of that year was grievous, people dying in the open fields and in the open streets. At last, in August, the bills of mortality so encreased, that very few people had thoughts of surviving the contagion: The Sunday before the great bill came forth, which was of five thousand and odd hundreds, there was appointed a sacra-

a sacrament at Clement Dane's; during the distributing whereof I do very well remember we sang thirteen parts of the one hundred and nineteenth Psalm. One Jacob, our minister (for we had three that day, the communion was so great) fell sick as he was giving the sacrament, went home, and was buried of the plague the Thursday following. Mr. James, another of the ministers, fell sick ere he had quite finished, had the plague, and was thirteen weeks ere he recovered. Mr. Whitacre, the last of the three, escaped not only then, but all the contagion following, without any sickness at all; though he officiated at every funeral, and buried all manner of people, whether they died of the plague or not. He was given to drink, seldom could preach more than one quarter of an hour at a time, &c. In November my master came home. My fellow-servant's and my diet came weekly to six shillings and six pence, sometimes to seven shillings, so cheap was diet at that time.

In February of that year, my master married again (one who after his death became my wife). In the same year he settled upon me, during my life, twenty pounds *per annum*, which I have enjoyed ever since, even to the writing hereof.

May

May 22, 1627, my master died at the corner house in the Strand, where I also lived so long. He died intestate; my mistress relinquishing the administration, it came to his elder brother, who assigned the estate over to me for payment of my master's debts; which being paid, I faithfully returned the remaining part unto his administrator; nor had one penny of the estate more than twenty pounds *per annum*, which was allowed me by contract, to undertake the payment of my master's debts.

Of my Marriage the first Time.

My mistress had been twice married to old men, was now resolved to be couzened no more; she was of a brown ruddy complexion, corpulent, of but mean stature, plain, no education, yet a very provident person, and of good condition: She had many suitors, old men, whom she declined; some gentlemen of decayed fortunes, whom she liked not, for she was covetous and sparing: By my fellow-servant she was observed frequently to say, she cared not if she married a man that would love her, so that he had never a penny; and would ordinarily talk of me when she was in bed: This servant

vant gave me encouragement to give the onset : I was much perplexed hereat, for should I attempt her, and be slighted, she would never care for me afterwards ; but again, I considered that if I should attempt and fail, she would never speak of it ; or would any believe I durst be so audacious as to propound such a question, the disproportion of years and fortune being so great betwixt us : However, all her talk was of husbands, and in my presence saying one day after dinner, she respected not wealth, but desired an honest man ; I made answer, I thought I could fit her with such a husband ; she asked me, where ? I made no more ado, but presently saluted her, and told her myself was the man : She replied, I was too young ; I said nay ; what I had not in wealth, I would supply in love ; and saluted her frequently, which she accepted lovingly ; and next day at dinner made me sit down at dinner with my hat on my head, and said, she intended to make me her husband ; for which I gave her many salutes, &c.

I was very careful to keep all things secret, for I well knew, if she should take counsel of any friend, my hopes would be frustrated, therefore I suddenly procured her consent to marry, unto which she assented ; so that upon the eighth day
of

of September 1627, at St. George's church in Southwark, I was married unto her, and for two whole years we kept it secret. When it was divulged, and some people blamed her for it, she constantly replied, that she had no kindred; if I proved kind, and a good husband, she would make me a man; if I proved otherwise, she only undid herself. In the third and fourth years after our marriage, we had strong suits of law with her first husband's kindred, but overthrew them in the end. During all the time of her life, which was until October 1633, we lived very lovingly, I frequenting no company at all; my exercises were sometimes angling, in which I ever delighted: My companions, two aged men. I then frequented lectures, two or three in a week; I heard Mr. Sute in Lombard-Street, Mr. Gouge of Black-Fryars, Dr. Micklethwait of the Temple, Dr. Oldworth, with others, the most learned men of these times, and leaned in judgment to Puritanism. In October 1627, I was made free of the Salters company in London.

How I came to study Astrology.

It happened on one Sunday 1632, as myself and a Justice of Peace's clerk were,
before

before service, discoursing of many things, he chanced to say, that such a person was a great scholar, nay, so learned, that he could make an Almanack, which to me then was strange: One speech begot another, till, at last, he said, he could bring me acquainted with one Evans in Gun-Powder-Alley, who had formerly lived in Staffordshire, that was an excellent wise man, and studied the Black Art. The same week after we went to see Mr. Evans. When we came to his house, he having been drunk the night before, was upon his bed, if it be lawful to call that a bed whereon he then lay; he roused up himself, and, after some compliments, he was content to instruct me in astrology; I attended his best opportunities for seven or eight weeks, in which time I could set a figure perfectly: Books he had not any, except Haly de judiciis Astrorum, and Orriganus's Ephemerides; so that as often as I entered his house, I thought I was in the Wilderness. Now something of the man: He was by birth a Welshman, a Master of Arts, and in sacred orders; he had formerly had a cure of souls in Staffordshire, but now was come to try his fortunes at London, being in a manner enforced to fly for some offences very scandalous committed by him in these parts, where he had lately lived;

for

for he gave judgment upon things lost, the only shame of astrology: He was the most saturnine person my eyes ever beheld, either before I practised or since; of a middle stature, broad forehead, beetle-browed, thick shoulders, flat nosed, full lips, down-looked, black curling stiff hair, splay-footed; to give him his right, he had the most piercing judgment naturally upon a figure of theft, and many other questions, that I ever met withal; yet for money he would willingly give contrary judgments, was much addicted to debauchery, and then very abusive and quarrelsome, seldom without a black eye, or one mischief or other: This is the same Evans who made so many antimonial cups, upon the sale whereof he principally subsisted; he understood Latin very well, the Greek tongue not at all: He had some arts above, and beyond astrology, for he was well versed in the nature of spirits, and had many times used the circular way of invoking, as in the time of our familiarity he told me. Two of his actions I will relate, as to me delivered. There was in Staffordshire a young gentlewoman that had, for her preferment, married an aged rich person, who being desirous to purchase some lands for his wife's maintenance; but this young gentlewoman, his wife, was
desired

desired to buy the land in the name of a gentleman, her very dear friend, but for her use: After the aged man was dead, the widow could by no means procure the deed of purchase from her friend; whereupon she applies herself to Evans, who, for a sum of money, promises to have her deed safely delivered into her own hands; the sum was forty pounds. Evans applies himself to the invocation of the angel Salmon, of the nature of Mars, reads his Litany in the Common-Prayer-Book every day, at select hours, wears his surplice, lives orderly all that time; at the fortnight's end Salmon appeared, and having received his commands what to do, in a small time returns with the very deed desired, lays it down gently upon a table where a white cloth was spread, and then, being dismissed, vanished. The deed was, by the gentleman who formerly kept it, placed among many other of his evidences in a large wooden chest, and in a chamber at one end of the house; but upon Salmon's removing and bringing away the deed, all that bay of building was quite blown down, and all his own proper evidences torn all to pieces. The second story followeth.

Some time before I became acquainted with him, he then living in the Minorities, was desired by the Lord Bothwell
and

and Sir Kenelm Digby to shew them a spirit. He promised so to do: the time came, and they were all in the body of the circle, when lo, upon a sudden, after some time of invocation, Evans was taken from out the room, and carried into the field near Battersea Causeway, close to the Thames. Next morning a countryman going by to his labour, and espying a man in black cloaths, came unto him and awaked him, and asked him how he came there? Evans by this understood his condition, enquired where he was, how far from London, and in what parish he was; which when he understood, he told the labourer he had been late at Battersea the night before, and by chance was left there by his friends. Sir Kenelm Digby and the Lord Bothwell went home without any harm, came next day to hear what was become of him; just as they in the afternoon came into the house, a messenger came from Evans to his wife, to come to him at Battersea. I enquired upon what account the spirit carried him away: who said, he had not, at the time of invocation, made any suffumigation, at which the spirits were vexed. It happened, that after I discerned what astrology was, I went weekly into Little-Britain, and bought many books of astrology, not acquainting Evans therewith.

Mr. A. Bedwell, Minister of Tottenham-High-Cross near London, who had been many years chaplain to Sir Henry Wotton, whilst he was Ambassador at Venice, and assisted Pietro Soave Polano, in composing and writing the Council of Trent, was lately dead; and his library being sold into Little-Britain, I bought amongst them my choicest books of astrology. The occasion of our falling out was thus: a woman demanded the resolution of a question, which when he had done, she went her way; I standing by all the while, and observing the figure, asked him why he gave the judgment he did, since the signification shewed quite the contrary, and gave him my reasons; which when he had pondered, he called me boy, and must he be contradicted by such a novice! But when his heat was over, he said, had he not so judged to please the woman, she would have given him nothing, and he had a wife and family to provide for; upon this we never came together after. Being now very meanly introduced, I applied myself to study those books I had obtained, many times twelve, or fifteen, or eighteen hours day and night; I was curious to discover, whether there was any verity in the art or not. Astrology in this time, *viz.* in 1633, was very rare in London, few professing
it

it that understood any thing thereof. Let it not repent you (O noble Esquire) if now I make a short digression of such persons as then professed astrology, that posterity may understand in what condition I found it, and in whose hands that little that remained was lodged.

There lived then in Houndsditch one Alexander Hart, who had been a soldier formerly, a comely old man, of good aspect; he professed questionnaire astrology, and a little of physick; his greatest skill was to elect young gentlemen fit times to play at dice, that they might win or get money. I went unto him for resolutions for three questions at several times, and he erred in every one. To speak soberly of him, he was but a cheat, as appeared suddenly after; for a rustical fellow of the city, desirous of knowledge, contracted with Hart to assist for a conference with a spirit, and paid him twenty pounds of thirty pounds the contract. At last, after many delays, and no spirit appearing, or money returned, the young man indicts him for a cheat at the Old-Bailey in London; the Jury found the bill, and at the hearing of the cause this jest happened: some of the bench enquired what Hart did? ‘He sat like an Alderman
‘in his gown,’ quoth the fellow; at which

the court fell into a great laughter, most of the court being Aldermen. He was to have been set upon the pillory for this cheat; but John Taylour, the Water Poet, being his great friend, got the Lord Chief Justice Richardfon to bail him, ere he stood upon the pillory, and so Hart fled presently into Holland, where he ended his days. It was my fortune, upon the sale of his books in 1634, to buy Argoll's *Primum Mobile* for fourteen shillings, which I only wanted.

In Lambeth Marsh at the same time lived one Captain Bubb, who resolved horary questions astrologically; a proper handsome man, well spoken, but withal covetous, and of no honesty, as will appear by this story, for which he stood upon the pillory. A certain butcher was robbed, going to a fair, of forty pounds; he goes to Bubb, who for ten pounds in hand paid, would help him to the thief; appoints the butcher such a night precisely, to watch at such a place, and the thief should come thither; commanded him by any means to stop him; the butcher attends according to direction. About twelve in the night there comes one riding very fiercely upon a full gallop, whom the butcher knocks down, and seized both upon man and horse:

The

The butcher brings the man and horse to the next town, but then the person whom the butcher attacked was John, the servant of Dr. Bubb; for which the Captain was indicted and suffered upon the pillory, and afterwards ended his days in great disgrace.

There was also one Jeffry Neve, at this time a student in physick and astrology; he had formerly been a merchant in Yarmouth, and Mayor of the town, but failing in estate, went into the Low-Countries, and at Franeker took the degree of Doctor in Physick; he had some little smattering in astrology; could resolve a question of theft, or love-question, something of sickness; a very grave person, laborious and honest, of tall stature and comely feature; he died of late years, almost in the very street near Tower-Hill: He had a design of printing two hundred verified questions, and desired my approbation ere they went to the press; that I first would see them, and then give testimony. When I had perused the first forty, I corrected thirty of them, would read over no more: I shewed him how erroneous they were, desired his emendation of the rest, which he performed not. These were afterwards, in R. Saunders's custody, bought

by him either of his son or of a stationer: (a)

There was then William Poole, a nibbler at astrology, sometimes a gardener, an apparitor, a drawer of linen; as quoifs, handkerchiefs; a plaisterer and a bricklayer; he would brag many times he had been of seventeen professions; was very good company for drolling, as you yourself very well remember (most honoured Sir); (b) he pretended to poetry; and that posterity may have a taste of it, you shall here have inserted two verses of his own making; the occasion of making them was thus. One Sir Thomas Jay, a Justice of the Peace in Rosemary-Lane, issued out his warrant for the apprehension of Poole, upon a pretended suggestion, that he was in company with some lewd people in a Tavern, where a silver cup was lost, Anglice stolen. Poole hearing of the warrant, packs up his little trunk of books, being all his library, and runs to Westminster; but hearing some months after that the Justice was dead and buried, he came and enquired

(a) But first offered to be sold to me for twenty shillings. When Mr. Saunders died I bought them of his son for less.—E. A——.

(b) 17 December this William Poole was married to Alice How, at St. George's Church in Southwark. Mr. Lilly gave her to him.

where

where the grave was; and after the discharge of his belly upon the grave, left these two verses upon it, which he swore he made himself,

Here lieth buried Sir Thomas Jay, Knight,
Who being dead, I upon his grave did write.

He died about 1651, or 1652, at St. Mary Overy's in Southwark; and this was part of his last will.

'Item; I give to Dr. Ardee all my books, and one manuscript of my own, worth one hundred of Lilly's Introduction.'

'Item; If Dr. Ardee give my wife any thing that is mine, I wish the devil may fetch him body and soul.' The Doctor, terrified with this curse, gave me all the books and his goods, which I presently gave to his widow.—*Interdum seria jocos.*

Now also lived this Dr. Ardee, but his true name was Richard Delahay, formerly an Attorney; he studied astrology and physick, being in necessity, and forced from Derbyshire, where he had lived, by the old Countess of Shrewsbury; he was of moderate judgment, both in astrology and physick. He had formerly been well acquainted with Charles Sledd, (a)

(a) Of this Charles Sledd, there is mention made in Dr. Dee's book of his discourse with spirits, set forth by Dr. Causabon, page 17.

an apothecary, who used the crystal, and had a very perfect sight. This Dr. Ardee hath many times affirmed unto me, (*esto fides*) that an angel, one time, appeared unto him, and offered him a lease of his life for one thousand years; he died about the age of fourscore years; left his widow, who married into Kent, (*a*) worth two or three thousand pounds, and William Poole's estate came to four or five pounds.

In the years 1632, and 1633, John Booker became famous for a prediction of his upon a solar eclipse in the 19th degree of Aries 1663, taken out of Leovitius de magnis conjunctionibus, viz. *Ob Reges & Principes, &c.* Both the King of Bohemia, and Gustavus King of Sweden, dying during the effects of that eclipse.

John Booker was born in Manchester, of good parentage, in the year 1601; was in his youth well instructed in the Latin tongue, which he understood very well: He seemed from his infancy to be designed for astrology; for from the time he had any understanding, he would be always poring on, and studying almanacks. He came to London at fitting years, and served an apprenticeship to an haber-

(a) To one Moreland,

dasher in Laurence-Lane, London; but either wanting stock to set up, disliking the calling, he left his trade, and taught to write at Hadley in Middlesex several scholars in that school: He wrote singularly well both Secretary and Roman. In process of time he served Sir Christopher Clethero, Knight, Alderman of London, as his clerk, being a city Justice of Peace: He also was clerk to Sir Hugh Hammerley, Alderman of London, both which he served with great credit and estimation; and by that means became not only well known, but as well respected of the most eminent citizens of London, even to his dying day.

He was an excellent proficient in astrology, whose excellent verses upon the twelve months, framed according to the configurations of each month, being blessed with success according to his predictions, procured him much reputation all over England: He was a very honest man, abhorred any deceit in the art he studied; had a curious fancy in judging of thefts, and as successful in resolving love-questions: He was no mean proficient in astronomy; he understood much in physick; was a great admirer of the antimonial cup; not unlearned in chymistry, which he loved well, but did not practise. He was inclined to a diabetes; and

and in the last three years of his life was afflicted with a dysentery, which at last consumed him to nothing: He died of good fame in 1667. Since his decease I have seen one nativity of his performance exactly directed, and judged with as much learning as from astrology can be expected.

His library of books came short of the world's approbation, and were by his widow sold to Elias Ashmole, Esq; who most generously gave her (*a*) far more money than they were worth; but out of his respects unto the deceased and his memory, he most willingly paid her the money. He left behind him two sons and two daughters. He left in writing very little but his annual prognostications. He began first to write about the year 1630; he wrote *Bellum Hibernicæ*, in the time of the long parliament, a very sober and judicious book: the epistle thereunto I gave him. He wrote lately a small treatise of Easter-Day, a very learned thing, wherein he shewed much learning and reading. To say no more of him, he lived an honest man, his fame not questioned at his death.

In this year 1633, I became acquainted with Nicholas Fiske, licentiate in physick,

(*a*) They cost me 140 pounds.

who was born in Suffolk, near Framingham (b) Castle, of very good parentage, who educated him at country schools, until he was fit for the university; but he went not to the academy, studying at home both astrology and physick, which he afterwards practised in Colchester; and there was well acquainted with Dr. Gilbert, who wrote *De Magnete*. He came afterwards unto London, and exercised his faculty in several places thereof. (For in his youth he would never stay long in one house.) In 1633 he was sent for out of Suffolk by Dr. Winston of Gresham College, to instruct the Lord Treasurer Weston's son in arithmetick, astronomy upon the globes, and their uses. He was a person very studious, laborious, of good apprehension, and had by his own industry obtained both in astrology, physick, arithmetick, astronomy, geometry and algebra, singular judgment: He would in astrology resolve horary questions very soundly; but was ever diffident of his own abilities: He was exquisitely skilful in the art of directions upon nativities, and had a good genius in performing judgment thereupon, but very unhappy he was, that he had

(b) There is no such place in Suffolk, it being mistaken for Framlingham in that county.

no genius in teaching his scholars, for he never perfected any: his own son Matthew hath often told me, that where his father did teach any scholars in his time, they would principally learn of him; he had Scorpio ascending, and was secretly envious to those he thought had more parts than himself; however, I must be ingenuous, and do affirm, that by frequent conversation with him, I came to know which were the best authors, and much to enlarge my judgment, especially in the art of directions: He visited me most days once after I became acquainted with him, and would communicate his most doubtful questions unto me, and accept of my judgment therein rather than his own: He singularly well judged and directed Sir Robert Holborn's nativity, but desired me to adjudge the first house, seventh and tenth thereof, which I did, and which nativity (since Sir Robert gave it me) came to your hands, and remains in your library; [oh learned Esquire] he died about the seventy-eighth year of his age, poor.

In this year also William Bredon, parson or vicar of Thornton in Buckinghamshire, was living, a profound divine, but absolutely the most polite person for nativities in that age, strictly adhering to Ptolomy, which he well understood; he
had

had a hand in composing Sir Christopher Heydon's defence of judicial astrology, being that time his chaplain; he was so given over to tobacco and drink, that when he had no tobacco, he would cut the bell-ropes and smoke them.

I come now to continue the story of my own life, but thought it not inconvenient to commit unto memory something concerning those persons who practised when first I became a student in astrology; I have wrote nothing concerning any of them, which I myself do not either know, or believe to be true.

In October 1633 my first wife died, and left me whatever was hers: it was considerable, very near to the value of one thousand pounds.

One whole year and more I continued a widower, and followed my studies very hard; during which time a scholar pawned unto me, for forty shillings, *Ars Notoria*, (*a*) a large volume wrote in parchment, with the names of those angels, and their pictures, which are thought and believed by wise men, to teach and instruct in all the several liberal sciences, and is attained by observing elected times,

(*a*) Among Dr. Napier's MSS. I had an *Ars Notoria*, written by S. Forman in large vellum.

and those prayers appropriated unto the several angels.

I do ingenuously acknowledge, I used those prayers according to the form and direction prescribed for some weeks, using the word *astrologia* for *astronomia*; but of this no more: That *Ars Notoria*, inserted in the latter end of Cornelius Agrippa signifieth nothing; many of the prayers being not the same, nor is the direction to these prayers any thing considerable.

In the year 1634, I taught Sir George Peckham, Knight, astrology, that part which concerns sickness, wherein he so profited, that in two or three months he would give a very true discovery of any disease, only by his figures: He practised in Nottingham, but unfortunately died in 1635, at St. Winifred's Well in Wales; in which well he continued so long mumbling his *Pater Nosters* and *Sancta Winifrida ora pro me*, that the cold struck into his body; and, after his coming forth of that well, never spoke more.

In this year 1634, I purchased the moiety of thirteen houses in the Strand for five hundred and thirty pounds.

In November, the 18th day, I was again the second time married, and had five hundred pounds portion with that wife; she was of the nature of Mars.

Two accidents happened to me in that year something memorable.

Davy Ramsey, his Majesty's clock-maker, had been informed, that there was a great quantity of treasure buried in the cloyster of Westminster-Abbey; he acquaints Dean Williams therewith, who was also then Bishop of Lincoln; the Dean gave him liberty to search after it, with this proviso, that if any was discovered, his church should have a share of it. Davy Ramsey finds out one John Scott, (a) who pretended the use of the Mosaical rods, to assist him herein: I was desired to join with him, unto which I consented. One winter's night Davy Ramsey, with several gentlemen, myself, and Scott, entered the cloysters; we played the hazel-rod round about the cloyster; upon the west-side of the cloysters the rods turned one over another, an argument that the treasure was there: The labourers digged at least six foot deep, and then we met with a coffin; but in regard it was not heavy, we did not open, which we afterwards much repented: From the cloysters we went into the Abbey church, where, upon a sudden, (there being no wind when we

(a) This Scott lived in Pudding-Lane, and had some time been a page (or such like) to the Lord Norris.

began) so fierce, so high, so blustering and loud a wind did rise, that we verily believed the west-end of the church would have fallen upon us; our rods would not move at all; the candles and torches, all but one, were extinguished, or burned very dimly: (a) John Scott, my partner, was amazed, looked pale, knew not what to think or do, until I gave directions and command to dismiss the Dæmons; which when done, all was quiet again, and each man returned unto his lodging late, about twelve o'clock at night; I could never since be induced to join with any in such-like actions.

The true miscarriage of the business, was by reason of so many people being present at the operation; for there was above thirty, some laughing, others deriding us; so that if we had not dismissed the Dæmons, I believe most part of the Abbey church had been blown down; secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are best for this work.

In 1634, or 1635, a Lady living in Greenwich, who had tried all the known artists in London, but to no purpose, came weeping and lamenting her con-

(a) Davy Ramsey brought an half quartern sack to put the treasure in,

dition, which was this: She had permitted a young Lord to have the use of her body, till she was with child by him; after which time he could not or would not endure her sight, but commanded his lacquies and servants to keep his doors fast shut, lest she should get into his chamber; or if they chanced to see her near his lodging, to drive her away, which they several times had done. Her desire unto me was to assist her to see him, and then she should be content; whereupon I ordered such a day, such an hour of that day, to try her fortune once more. She obeyed; and when she came to the King's Bench, where the Lord there was imprisoned, the outward door stood wide open: none speaking a word unto her, she went up stairs, no body molesting her; she found the Lord's chamber door wide open: he in bed, not a servant to be heard or seen, so she was pleased. Three days after she came to acquaint me with her success, and then drew out of her pocket a paper full of ratbane, which, had she not had admision unto him that day I appointed, she would in a pint of white wine have drank at the stair's foot where the Lord lodged. The like misfortune befell her after that; when the Lord was out of the prison: then I ordered her such a day to go and see a play

at Salisbury-Court; which she did, and within one quarter of an hour the Lord came into the same box wherein she was. But I grew weary of such employments, and since have burned my books which instructed these curiosities: For after that I became melancholly, very much afflicted with the hypocondraick melancholly, growing lean and spare, and every day worse; so that in the year 1635 my infirmity continuing, and my acquaintance increasing, I resolved to live in the country, and in March and April 1636 removed my goods unto Herfham, where I now live; and in May my person, where I continued until 1641, no notice being taken who, or what I was.

In the years 1637 and 1638, I had great lawfuits both in the Exchequer and Chancery, about a lease I had of the annual value of eighty pounds: I got the victory.

In the year 1640 I instructed John Humphreys, master of that art, in the study of astrology: upon this occasion, being at London, by accident in Fleet-Street, I met Dr. Percival Willoughby of Derby; we were of old acquaintance, and he but by great chance lately come to town, we went to the Mitre-Tavern in Fleet-Steet, where I sent for old Will Poole the astrologer, living then in Ram-Alley:

Alley: being come to us, the Doctor produced a bill, set forth by a master of arts in Cambridge, intimating his abilities for resolving of all manner of questions astrologically: The bill was shewed, and I wondering at it, Poole made answer, he knew the man, and that he was a silly fool; 'I' quoth he, 'can do more than he; he sees me every day, he will be here by and by;' and indeed he came into our room presently: Poole had just as we came to him set a figure, and then shewed it me, desiring my judgment; which I refused, but desired the master of arts to judge first; he denied, so I gave mine, to the very great liking of Humphreys, who presently enquired, if I would teach him, and for what? I told him I was willing to teach, but would have one hundred pounds. I heard Poole, whilst I was judging the figure, whisper in Humphreys's ear, and swear I was the best in England. Staying three or four days in town, at last we contracted for forty pounds, for I could never be quiet from his solicitations; he invited me to supper, and before I had shewed him any thing, paid me thirty five pounds. As we were at supper a client came to speak with him, and so up into his closet he went with his client; I called him in before he set his figure, or resolved

the question, and instantly acquainted him how he should discover the moles or marks of his client: he set his figure, and presently discovers four moles the querent had; and was so overjoyed therewith, that he came tumbling down the stairs, crying, 'Four by G—, four by 'G—, I will not take one hundred pounds 'for this one rule.' In six weeks time, and tarrying with him three days in a week, he became a most judicious person.

This Humphreys was a laborious person, vain-glorious, loquacious, fool-hardy, desirous of all secrets which he knew not, insomuch that he would have given me two hundred pounds to have instructed him in some curiosities he was persuaded I had knowledge of, but, *Artis est celere artem*, especially to those who live not in the fear of God, or can be masters of their own counsels: He was in person and condition such another as that monster of ingratitude my *quondam* taylor, John Gadbury. After my refusal of teaching him, what he was not capable of, we grew strange, though I afforded him many civilities whenever he required it; for after the siege of Colchester he wrote a book against me, called *Anti Merlinus-Anglicus*, married a second wife, his first living in Cambridgeshire, then practised physick by a contrary name, having

having intentions to practise in Ireland, he went to Bristol, but there understanding the parliament's forces had reduced that kingdom, he came back to London, but durst not abide therein; but running from his second wife, who also had another husband, he went to sea, with intention for Barbadoes, but died by the way in his voyage. I had never seen John Booker at that time; but telling him one day I had a desire to see him, but first, ere I would speak with him, I would fit myself with my old rules, and rub up my astrology; for at that time [and this was 1640] I thought John Booker the greatest and most compleat astrologer in the world. My scholar Humphreys presently made answer, 'Tutor, you need not pump for any of your former knowledge, John Booker is no such pumper; we met,' saith he, 'the other day, and I was too hard for him myself, upon judgment of three or four questions.' If all the transactions happening unto that my scholar were in one volume, they would transcend either Guzman, Don Quixote, Lazarillo de Tormes, or any other of the like nature I ever did see.

Having now in part recovered my health, being weary of the country, and perceiving there was money to be got in

London, and thinking myself to be as sufficiently enabled in astrology as any I could meet with, I made it my business to repair thither; and so in September 1641 I did; where, in the years 1642 and 1643, I had great leisure to better my former knowledge: I then read over all my books of astrology, over and over; had very little or no practice at all: And whereas formerly I could never endure to read Valentine Naibod's Commentary upon Alcabitius, now having seriously studied him, I found him to be the profoundest author I ever met with; him I traversed over day and night, from whom I must acknowledge to have advanced my judgment and knowledge unto that height I soon after arrived at, or unto: A most rational author, and the sharpest expositor of Ptolomy that hath yet appeared. To exercise my genius, I began to collect notes, and thought of writing some little thing upon the σ of η and ψ then approaching: I had not wrote above one sheet, and that very meanly, but James Lord Galloway came to see me; and, by chance, casting his eyes upon that rude collection, he read it over, and so approved of it, yea, so encouraged me to proceed farther, that then, and after that time, I spent most of my time in composing thereof,

thereof, and bringing it, in the end, into that method wherein it was printed 1644. I do seriously now profess, I had not the assistance of any person living, in the writing or composing thereof. Mr. Fiske sent me a small manuscript which had been Sir Christopher Heydon's, who had wrote something of the conjunction of h and 4 , 1603; out of which, to bring my method in order, I transcribed, in the beginning, five or six lines, and not any more, though that graceless fellow Gadbury wrote the contrary; but, *Semel & semper nebulo & mendax*. I did formerly write one treatise, in the year 1639, upon the eclipse of the sun, in the 11th degree of Gemini, 22 May 1639: It consisted of six sheets of paper. But that manuscript I gave unto my most munificent patron, and ever bountiful friend William Pennington, of Muncaſter in Cumberland, Esq; a wise and excellently learned person; who, from the year 1634, even till he died, continued unto me the most grateful person I ever was acquainted with. I became acquainted with him by means of Davy Ramsey.

Oh! most noble Esquire, let me now beg your pardon, if I digress for some small time, in commemorating his bounty unto me, and my requital of his

friendship, by performing many things successfully for his advantage.

In 1639 he was made captain, and served His Majesty in his then wars against the Scots; during which time a farmer's daughter being delivered of a bastard, and hearing, by report, that he was slain, fathered the child upon him. Shortly after he returned, most woefully vexed to be thus abused, when absent. The woman was countenanced by some gentlemen of Cumberland, in this her villany against him; so that, notwithstanding he had warrants to attach her body, he could never discover her: But yet, hunting her from one place to another, her friends thought it most convenient to send her to London, where she might be in most safety. She came up to the city, and immediately I had notice thereof, and the care of that matter left unto me. I procured the Lord Chief Justice Bramston's warrant, and had it lying dormant by me. She had not been in the city above one fortnight, but that I, going casually to the clerk of the assizes office for Cumberland, saw there an handsome woman; and hearing of her speak the northern tone, I concluded she was the party I did so want. I rounded the clerk in his ear, and told him I would give him five shillings to
hold

hold the woman in chat till I came again, for I had a writing concerned her. I hasted for my warrant, and a constable, and returned into the office, seized her person before the clerk of the assizes, who was very angry with me: It was then sessions at Old-Bayley, and neither Judge nor Justice to be found. At night we carried her before the Recorder, Gardner. It being Saturday at night, she, having no bail, was sent to Bridewell, where she remained till Monday. On Monday morning, at the Old-Bayley, she produced bail; but I desiring of the Recorder some time to enquire after the bail, whether they were sufficient, returned presently, and told him one of the bail was a prisoner in Ludgate, the other a very poor man: At which he was so vexed, that he sent her to Newgate, where she lay all that week, until she could please me with good sureties; which then she did, and so was bound over to appear at the next assizes in Cumberland; which she did, and was there sentenced to be whipped, and imprisoned one whole year.

This action infinitely pleased Mr. Pennington, who thought I could do wonders; and I was most thankfully requited for it. All the while of this scandalous business, do what he could, he could not discover

discover what persons they were that supported her; but the woman's father coming to town, I became acquainted with him, by the name of Mr. Sute, merchant; invited him to a dinner; got George Farmer with me; when we so plied him with wine, he could neither see or feel. I paid the reckoning, being twenty two shillings. But next morning the poor man had never a writing or letter in his pocket. I sent them down to my friend, who thereby discovered the plots of several gentlemen in the business; after which, Mr. Sute returned to his old name again.

Mr. Pennington was a true royalist, whom Charles the Second made one of his Commissioners of Array for Cumberland. Having directions from me continually how matters did and would go betwixt the King and Parliament, he acted warily, and did but sign one only warrant of that nature, and then gave over. When the times of sequestrations came, one John Musgrave, the most bold and impudent fellow, and most active of all the north of England, and most malicious against my friend, had got this warrant under Mr. Pennington's hand into his custody; which affrighted my friend, and so it might, for it was cause enough of sequestration, and would have
done

done it. Musgrave intending and promising himself great matters out of his estate, I was made acquainted herewith. Musgrave being in London, by much ado, I got acquainted with him, pretending myself a bitter enemy against Pennington, whereat he very heartily rejoiced; and so we appointed one night to meet at the Five Bells, to compare notes; for I pretended much. We did meet, and he very suddenly produced upon the table all his papers, and withal, the warrant of array unto which my friend had set his hand; which when I saw, 'I marry,' said I, 'this is his hand I will swear; now have at all; come, the other cup, this warrant shall pay for all.' I observed where the warrant lay upon the table, and, after some time took occasion ignorantly to let the candle fall out, which whilst he went to light again at the fire, I made sure of the warrant, and put it into my boot; he never missing it of eight or ten days; about which time, I believe, it was above half way towards Cumberland, for I instantly sent it by the post, with this friendly caveat, 'Sin no more.' Musgrave durst not challenge me in those times, and so the business was ended very satisfactory to his friend, and no less to myself.

He

He was, besides, extreamly abused by one Isaac Antrobus, parson of Egremond, a most evil liver, bold, and very rich; at last he procured a minister of that country, in hope of the parsonage, to article against him in London, before the committee of plundered ministers. I was once more invited to solicit against Antrobus, which I did upon three or more articles.

I. That Antrobus baptized a cock, and called him Peter.

II. He had knowledge of such a woman and of her daughter, *viz.* of both their bodies, in as large a manner as ever of his own wife.

III. Being drunk, a woman took a cord and tied it about his privy members unto a manger in a stable.

IV. Being a continual drunkard.

V. He never preached, &c.

Antrobus was now become a great champion for the Parliament; but, at the day of hearing, I had procured abundance of my friends to be there; for the godly, as they termed themselves, sided with him; the present Master of the Rolls was Chairman that day, Sir Harbottle Grimston.

Who

Who hearing the foulness of the cause, was very much ashamed thereof. I remember Antrobus, being there, pleaded he was in his natural condition when he acted so ungraciously.

‘What condition were you in,’ said the Chairman, ‘when you lay with mother and daughter?’

‘There is no proof of that,’ said he.

‘None but your own confession,’ said the Chairman, ‘nor could any tell so well.’

‘I am not given to drunkenness,’ quoth he. ‘He was so drunk within this fortnight’ quoth I, ‘he reeled from one side of the street to the other; here is the witness to prove it:’ who presently, before the committee, being sworn, made it good, and named the place and street where he was drunk. So he was adjudged scandalous, and outed of his benefice, and our minister had the parsonage.

You cannot imagine how much the routing of this drunken parson pleased Mr. Pennington, who paid all charges munificently and thankfully.

But now follows the last and greatest kindness I ever did him. Notwithstanding the committee for sequestrations in Cumberland were his very good friends, yet the sub-sequestrators, of their own heads,
and

and without order, and by strength of arms, secured his iron, his wood, and so much of his personal estate as was valued at seven thousand pounds. Now had I complaint upon complaint: would I suffer my old friend to be thus abused? it was in my power to free him from these villains.

I hereupon advised what was best to do, and was counselled to get Mr. Speaker Lenthall's letter to the sub-sequestrators, and command them to be obedient to the committee of the county.

Whereupon, I framed a letter myself, unto the sub-sequestrators directed, and with it, myself and Mr. Laurence Maydwell (whom yourself well knew) went to Mr. Speaker, unto whom we sufficiently related the stubbornness of the officers of Cumberland; their disobedience to the committee; and then shewed him the letter, which when he had read over, he most courteously signed, adding withal, that if they proceeded further in sequestring Mr. Pennington, he would command a Serjeant at Arms to bring them up to answer their contempts: I immediately posted that letter to my friend, which when the absurd fellows received, they delivered him possession of his goods again; and, for my pains, when he came to London, gave me one hundred

hundred pounds: He died in 1652, of a violent fever. I did carefully, in 1642 and 1643, take notice of every grand action which happened betwixt King and Parliament, and did first then incline to believe, that as all sublunary affairs did depend upon superior causes, so there was a possibility of discovering them by the configurations of the superior bodies; in which way making some essays in those two years, I found encouragement to proceed further, which I did; I perused the writings of the ancients, but therein they were silent, or gave no satisfaction; at last, I framed unto myself that method, which then and since I follow, which, I hope, in time may be more perfected by a more penetrating person than myself.

In 1643, I became familiarly known to Sir Bulstrode Whitlocke, a member of the House of Commons; he being sick, his urine was brought unto me by Mrs. Lisle, (a) wife to John Lisle, afterwards one of the keepers of the Great Seal;

(a) She was afterwards beheaded at Winchester, for harbouring one Nelthrop, a rebel in the Duke of Monmouth's army 1685. She had made herself remarkable, by saying at the martyrdom of King Charles I. 1648, 'that her blood leaped within her to see the tyrant fall;' for this, when she fell into the state trap, she neither did nor could expect favour from any of that martyr's family. D. N.

having

having set my figure, I returned answer, the sick for that time would recover, but by means of a surfeit would dangerously relapse within one month; which he did, by eating of trouts at Mr. Sand's house, near Leatherhead in Surrey. Then I went daily to visit him, Dr. Prideau despairing of his life; but I said there was no danger thereof, and that he would be sufficiently well in five or six weeks; and so he was.

In 1644, I published *Merlinus Anglicus Junior* about April. I had given one day the copy thereof unto the then Mr. Whitlocke, who by accident was reading thereof in the House of Commons: ere the Speaker took the chair, one looked upon it, and so did many, and got copies thereof; which when I heard, I applied myself to John Booker to license it, for then he was licenser of all mathematical books; I had, to my knowledge, never seen him before; he wondered at the book, made many impertinent obliterations, framed many objections, swore it was not possible to distinguish betwixt King and Parliament; at last licensed it according to his own fancy; I delivered it unto the printer, who being an arch Presbyterian, had five of the ministry to inspect it, who could make nothing of it, but said it might be printed, for in that I meddled

not with their Dagon. The first impression was sold in less than one week; when I presented some to the members of Parliament, I complained of John Booker the licenser, who had defaced my book; they gave me order forthwith to reprint it as I would, and let them know if any durst resist me in the reprinting, or adding what I thought fit; so the second time it came forth as I would have it.

I must confess, I now found my scholar Humphreys's words to be true concerning John Booker, whom at that time I found but moderately versed in astrology; nor could he take the circles of position of the planets, until in that year I instructed him. After my Introduction in 1647 became publick, he amended beyond measure, by study partly, and partly upon emulation to keep up his fame and reputation; so that since 1647, I have seen some nativities by him very judiciously performed. When the printer presented him with an Introduction of mine, as soon as they were forth of the press; 'I wish,' saith he, 'there was never another but this in England, conditionally I gave one hundred pounds for this.' After that time we were very great friends to his dying day.

In June 1644, I published Supernatural Sight; and, indeed, if I could have procured the dull stationer to have been at charges to have cut the icon or form of that prodigious apparition, as I had drawn it forth, it would have given great satisfaction; however, the astrological judgment thereupon had its full event in every particular.

That year also I published the White King's Prophecy, of which there were sold in three days eighteen hundred, so that it was oft reprinted: I then made no commentary upon it.

In that year I printed the Prophetical Merlin, and had eight pounds for the copy.

I had then no farther intention to trouble the press any more, but Sir Richard Napper having received one of Captain Wharton's Almanacks for 1645, under the name Naworth, he came unto me: 'Now, Lilly, you are met withal, see here what Naworth writes.' The words were, he called me 'an impudent senseless fellow, and by name William Lilly.'

Before that time, I was more Cavalier than Roundhead, and so taken notice of; but after that I engaged body and soul in the cause of Parliament, but still with much affection to his Majesty's person and

and unto monarchy, which I ever loved and approved beyond any government whatsoever; and you will find in this story many passages of civility which I did, and endeavoured to do, with the hazard of my life, for his Majesty: But God had ordered all his affairs and counsels to have no successes; as in the sequel will appear.

To vindicate my reputation, and to cry quittance with Naworth, against whom I was highly incensed, to work I went again for *Anglicus* 1645; which as soon as finished I got to the press, thinking every day one month till it was publick: I therein made use of the King's nativity, and finding that his ascendant was approaching to the quadrature of Mars, about June 1645, I gave this unlucky judgment; 'If now we fight, a victory stealeth upon us;' and so it did in June 1645, at Naseby, the most fatal overthrow he ever had.

In this year 1645, I published a treatise call the *Starry Messenger*, with an interpretation of three suns seen in London 29 May 1644, being Charles the Second's birth-day: In that book I also put forth an astrological judgment concerning the effects of a solar eclipse, visible the 11th of August 1645. Two days before its publishing, my antagonist,

Captain Wharton, having given his astrological judgment upon his Majesty's present march from Oxford; therein again fell foul against me and John Booker: Sir Samuel Luke, Governor of Newport-pagnel, had the thing came to his garriſon from Oxford, which preſently was preſented unto my view. I had but twelve hours, or thereabout, to answer it, which I did with ſuch ſucceſs as is incredible; and the printer printed both the March and my answer unto it, and produced it to light, with my Starry Meſſenger, which came forth and was made publick the very day of the Parliament's great victory obtained againſt his Majesty in perſon at Naſeby, under the conduct of the Lord Thomas Fairfax.

That book no ſooner appeared, but within fourteen days complaint was made to the committee of examinations, Miles Corbet then being Chairman, my mortal enemy, he who after was hanged, drawn, and quartered, for being one of the King's Judges; he grants his warrant, and a meſſenger to the Serjeant at Arms ſeizeth my perſon. As I was going to Weſtminſter with the meſſenger, I met Sir Philip Stapleton, Sir Chriſtopher Wray, Mr. Denzil Hollis, Mr. Robert Reynolds, who, by great fortune, had the Starry Meſſenger ſheet by ſheet from me as it
came

came from the press. They presently fell a smiling at me; 'Miles Corbet, Lilly, will punish thee soundly; but fear nothing, we will dine, and make haste to be at the Committee time enough to do the business;' and so they most honourably performed; for they, as soon as they came, sat down, and put Mr. Reynolds purposely into the chair, and I was called in; but Corbet being not there, they bid me withdraw until he came; which when he did, I was commanded to appear, and Corbet desired to give the cause of my being in restraint, and of the Committee's order. Mr. Reynolds was purposely put into the chair, and continued till my business was over.

Corbet produced my *Anglicus* of 1645, and said there were many scandalous passages therein against the Commissioners of the Excise in London. He produced one passage, which being openly read by himself, the whole committee adjudged it to signify the errors of sub-officers, but had no relation to the Commissioners themselves, which I affirmatively maintained to be the true meaning as the committee declared.

Then Corbet found out another dangerous place, as he thought, and the words were thus in the printed book—
'In the name of the Father, Son, and

‘ Holy Ghost, will not the Excise pay
‘ the soldiers ?’

Corbet very ignorantly read, ‘ will not
‘ the Eclipse pay soldiers ?’ at which the
Committee fell heartily to laugh at him,
and so he became silent.

There was a great many Parliament
men there ; the chamber was full. ‘ Have
‘ you any more against Mr. Lilly ?’ cried
the chairman.

‘ Yes,’ saith the Sollicitor for the Ex-
cise, ‘ since his Starry Messenger came
‘ forth we had our house burnt, and the
‘ Commissioners pulled by their cloaks in
‘ the Exchange.’ ‘ Pray, Sir, when was
‘ this,’ asked old Sir Robert Pye, ‘ that
‘ the house was burnt, and the Aldermen
‘ abused ?’ ‘ It was in such a week,’ saith
he. ‘ Mr. Lilly, when came the book
‘ forth ?’ ‘ The very day of Naseby fight,’
answered Mr. Reynolds, ‘ nor needs he
‘ be ashamed of writing it: I had it
‘ daily as it came forth of the press: It
‘ was then found the house to be burnt,
‘ and the Aldermen abused, twelve days
‘ before the Starry Messenger came forth.’
‘ What a lying fellow art thou,’ saith
Sir Robert Pye, ‘ to abuse us so !’ This
he spoke to the Sollicitor. Then stood
up one Bassell, a merchant: he inveighed
bitterly against me, being a Presbyterian,
and would have had my books burnt.

‘ You

‘ You smell more of a citizen than a scholar,’ replied Mr. Francis Drake. I was ordered to withdraw, and by and by was called in, and acquainted the Committee did discharge me. But I cried with a loud voice, ‘ I was under a messenger ;’ whereupon the Committee ordered him or the Serjeant at Arms not to take any fees ; Mr. Reynolds saying, ‘ Literate men never pay any fees.’

But within one week after, I was likely to have had worse success, but that the before-named gentlemen stoutly befriended me. In my Epistle of the Starry Messenger, I had been a little too plain with the Committee of Leicestershire ; who thereof made complaint unto Sir Arthur Hazelrigg, Knight for that county ; he was a furious person, and made a motion in the House of Commons against me, and the business was committed to that Committee, whereof Baron Rigby was Chairman. A day was assigned to hear the matter ; in the morning whereof, as I passed by Mr. Pullen’s shop in St. Paul’s Church-yard, Pullen bad God be with you, and named me by name. Mr. Sel-den being there, and hearing my name, gave direction to call me unto him, where he acquaints me with Hazelrigg’s humour and malice towards me, called for the Starry Messenger, and having

read over the words mentioning that Committee, he asked me how I would answer them? I related what I would have said, but he contradicted me, and acquainted me what to say, and how to answer. In the afternoon I went to appear, but there was no Committee set, or would sit; for both Mr. Reynolds and Sir Philip Stapleton, and my other friends, had fully acquainted Baron Rigby with the business, and desired not to call upon me until they appeared; for the matter and charge intended against me was very frivolous, and only presented by a cholerick person to please a company of clowns, meaning the Committee of Leicester. Baron Rigby said, if it were so he would not meddle with the matter, but exceedingly desired to see me. Not long after he met Sir Arthur, and acquainting him what friends appeared for me, said, 'I will then prosecute him no further.'

All the ancient astrologers of England were much startled and confounded at my manner of writing, especially old Mr. William Hodges, who lived near Wolverhampton in Staffordshire, and many others who understood astrology competently well, as they thought. Hodges swore I did more by astrology than he could by the crystal, and use thereof,
which

which indeed he understood as perfectly as any one in England. He was a great royalist, but could never hit any thing right for that party, though he much desired it: He resolved questions astrologically; nativities he meddled not with; in things of other nature, which required more curiosity, he repaired to the crystal: His angels were Raphael, Gabriel, and Uriel: his life answered not in holiness and sanctity to what it should, having to deal with those holy angels. Being contemporary with me, I shall relate what my partner John Scott, the same Scott as is before-mentioned, affirmed of him. John Scott was a little skilful in surgery and physick, so was Will Hodges, and had formerly been a school-master. Scott having some occasions into Staffordshire, addressed himself for a month or six weeks to Hodges, assisted him to dress his patients, let blood, &c. Being to return to London, he desired Hodges to shew him the person and feature of the woman he should marry. Hodges carries him into a field not far from his house, pulls out his crystal, bids Scott set his foot to his, and, after a while, wishes him to inspect the crystal, and observe what he saw there. ‘I see,’ saith Scott, ‘a ruddy complexioned wench in a red waistcoat,
‘drawing

‘drawing a can of beer.’ ‘She must be your wife,’ said Hodges. ‘You are mistaken, Sir,’ said Scott. ‘I am, so soon as I come to London, to marry a tall gentlewoman in the Old-Bailey.’ ‘You must marry the red waistcoat,’ said Hodges. Scott leaves the country, comes up to London, finds his gentlewoman married: Two years after going into Dover, in his return, he refreshed himself at an inn in Canterbury, and as he came into the hall, or first room thereof, he mistook the room, and went into the buttery, where he espied a maid, described by Hodges, as before said, drawing a can of beer, &c. He then more narrowly viewing her person and habit, found her, in all parts, to be the same Hodges had described; after which he became a suitor unto her, and was married unto her; which woman I have often seen. This Scott related unto me several times, being a very honest person, and made great conscience of what he spoke. Another story of him is as followeth, which I had related from a person which well knew the truth of it.

A neighbour gentleman of Hodges lost his horse; who having Hodges’s advice for recovery of him, did again obtain him. Some years after, in a frolick, he thought to abuse him, acquainting a
neighbour

neighbour therewith, *viz.* That he had formerly lost a horse, went to Hodges, recovered him again, but saith it was by chance; I might have had him without going unto him: ‘Come, let’s go, I will now put a trick upon him; I will leave some boy or other at the town’s-end with my horse, and then go to Hodges and enquire for him.’ He did so, gave his horse to a youth, with orders to walk him till he returned. Away he goes with his friend, salutes Mr. Hodges, thanks him for his former courtesy, and now desires the like, having lost a horse very lately. Hodges, after some time of pausing, said; ‘Sir, your horse is lost, and never to be recovered.’ ‘I thought what skill you had,’ replies the gallant, ‘my horse is walking in a lane at the town’s-end.’ With that Hodges swore (as he was too much given unto that vice) ‘your horse is gone, and you will never have him again.’ The gentleman departed in great derision of Hodges, and went where he left his horse: when he came there, he found the boy fast asleep upon the ground, the horse gone, the boy’s arm in the bridle.

He returns again to Hodges, desiring his aid, being sorry for his former abuse. Old Will swore like a devil, ‘Be gone, be gone; go look your horse.’ This business ended

ended not so; for the malicious man brought Hodges into the star-chamber, bound him over to the assizes, put Hodges to great expences: but, by means of the Lord Dudley, if I remember aright, or some other person thereabouts, he overcame the gentleman, and was acquitted.

Besides this, a gentlewoman of my acquaintance, and of credit, in Leicestershire, having lost a pillion-cloth, a very new one, went to desire his judgment. He ordered her such a day to attend at Mountsorrel in Leicestershire, and about twelve o'clock she should see her pillion-cloth upon a horse, and a woman upon it. My friend attended the hour and place; it being told, she must needs warm herself well, and then enquired if any passengers had lately gone by the inn? Unto whom answer was made, there passed by whilst she was at the fire, about half an hour before, a man, and a woman behind him, on horse-back. Inquiring of what colour the pillion-cloth was of; it was answered, directly of the colour my friend's was: They pursued, but too late.

In those times, there lived one William Marsh in Dunstable, a man of godly life and upright conversation, a Recusant. By astrology he resolved thievish questions with great success; that was his utmost
sole

sole practice. He was many times in trouble; but by Dr. Napper's interest with the Earl of Bolingbroke, Lord Wentworth, after Earl of Cleveland, he still continued his practice, the said Earl not permitting any Justice of Peace to vex him.

This man had only two books, Guido and Haly bound together: He had so mumbled and tumbled the leaves of both, that half one side of every leaf was torn even to the middle. I was familiar with him for many years: He died about 1647.

A word or two of Dr. Napper, who lived at Great Lindford in Buckinghamshire, was parson, and had the advowson thereof. He descended of worshipful parents, and this you must believe; for when Dr. Napper's brother, Sir Robert Napper, a Turkey merchant, was to be made a Baronet in King James's reign, there was some dispute whether he could prove himself a gentleman for three or more descents. 'By my faul,' saith King James, 'I will certify for Napper, that he is of
'above three hundred years standing in
'his family, all of them, by my faul,
'gentlemen,' &c. However, their family came into England in King Henry the Eighth's time. The parson was Master of Arts; but whether doctorated by degree or courtesy, because of his profession, I know

know not. Miscarrying one day in the pulpit, he never after used it, but all his life-time kept in his house some excellent scholar or other to officiate for him, with allowance of a good salary: He out-went Forman in physick and holiness of life; cured the falling-sickness perfectly by constellated rings, some diseases by amulets, &c.

A maid was much afflicted with the falling-sickness, whose parents applied themselves unto him for cure: he framed her a constellated ring, upon wearing whereof, she recovered perfectly. Her parents acquainted some scrupulous divines with the cure of their daughter: 'The cure is done by enchantment,' say they. 'Cast away the ring, it's diabolical; God cannot bless you, if you do not cast the ring away.' The ring was cast into the well, whereupon the maid became epileptical as formerly, and endured much misery for a long time. At last her parents cleansed the well, and recovered the ring again; the maid wore it, and her fits took her no more. In this condition she was one year or two; which the Puritan ministers there adjoining hearing, never left off, till they procured her parents to cast the ring quite away; which done, the fits returned in such violence, that they were enforced to apply

ply to the Doctor again, relating at large the whole story, humbly imploring his once more assistance; but he could not be procured to do any thing, only said, those who despised God's mercies, were not capable or worthy of enjoying them.

I was with him in 1632, or 1633, upon occasion. He had me up into his library, being excellently furnished with very choice books: there he prayed almost one hour; he invoked several angels in his prayer, *viz.* (a) Michael, Gabriel, Raphael, Uriel, &c. We parted.

He instructed many ministers in astrology, would lend them whole cloak-bags of books; protected them from harm and violence, by means of his power with the Earl of (b) Bolingbroke. He would confess my master Evans knew more than himself in some things: and some time before he died, he got his cousin Sir Richard to set a figure to see when he should die. Being brought him; 'Well,' he said, 'the old man will live this winter, but in the spring he will die; welcome Lord Jesus, thy will be done.'

(a) The collect read on Michaelmas day, seems to allow of praying to angels. At some times, upon great occasions, he had conference with Michael, but very rarely.

(b) Lord Wentworth, after Earl of Cleveland.

He

He had many enemies : Cotta, Doctor of physick in Northampton, wrote a sharp book of witchcraft, wherein, obliquely, he bitterly inveighed against the Doctor.

In 1646, I printed a collection of Prophecies, with the explanation and verification of Aquila, or the White King's Prophecy ; as also the nativities of Bishop Laud and Thomas Earl of Strafford, and a most learned speech by him intended to have been spoke upon the scaffold. In this year 1646, after a great consideration, and many importunities, I began to fix upon thoughts of an Introduction unto Astrology, which was very much wanting, and as earnestly longed for by many persons of quality. something also much occasioned and hastened the impression, *viz.* the malevolent barking of Presbyterian ministers in their weekly sermons, reviling the professors thereof, and myself particularly by name.

Secondly, I thought it a duty incumbent upon me, to satisfy the whole kingdom of the lawfulness thereof, by framing a plain and easy method for any person but of indifferent capacity to learn the art, and instruct himself therein, without any other master than my Introduction ; by which means, when many understood it, I should have more partners
and

and assistants to contradict all and every antagonist.

Thirdly, I found it best as unto point of time, because many of the soldiers were wholly for it, and many of the Independant party; and I had abundance of worthy men in the House of Commons, my assured friends, no lovers of Presbytery, which then were in great esteem, and able to protect the art; for should the Presbyterian party have prevailed, as they thought of nothing less than to be Lords of all, I knew well they would have silenced my pen annually, and committed the Introduction unto everlasting silence.

Fourthly, I had something of conscience touched my spirit, and much elevated my conceptions, believing God had not bestowed those abilities upon me, to bury them under a bushel; for though my education was very mean, yet, by my continual industry, and God's great mercy, I found myself capable to go forward with the work, and to commit the issue thereof unto divine providence.

I had a hard task in hand to begin the first part hereof, and much labour I underwent to methodize it as it is.

I ingenuously confess unto you (Arts' great Mecænas, noble Esquire Ashmole,) no mortal man had any share in the

composition or ordering of the first part thereof, but my one only self. You are a person of great reading, yet I well know you never found the least trace thereof in any author yet extant.

In composing, contriving, ordering, and framing thereof (*viz.* the first part) a great part of that year was spent. I again perused all, or most, authors I had, sometimes adding, at other times diminishing, until at last I thought it worthy of the press. When I came to frame the second part thereof, having formerly collected out of many manuscripts, and exchanged rules with the most able professors I had acquaintance with, in transcribing those papers for impresson, I found, upon a strict inquisition, those rules were, for the most part, defective; so that once more I had now a difficult labour to correct their deficiency, to new rectify them according to art; and lastly, considering the multiplicity of daily questions propounded unto me, it was as hard a labour as might be to transcribe the papers themselves with my own hand. The desire I had to benefit posterity and my country, at last overcame all difficulties; so that what I could not do in one year, I perfected early the next year, 1647; and then in that year, *viz.* 1647, I finished

I finished the third book of (a) nativities, (b) during the composing whereof, for seven whole weeks, I was shut up of the plague, burying in that time two maid-servants thereof; yet towards November that year, the Introduction, called by the name of Christian Astrology was made publick. There being, in those times, some smart difference between the army and the Parliament, the head-quarters of the army were at Windsor, whither I was carried with a coach and four horses, and John Booker with me. We were welcome thither, and feasted in a garden where General Fairfax lodged. We were brought to the General, who bid us kindly welcome to Windsor; and, in effect, said thus much:

‘ That God had blessed the army with
 ‘ many signal victories, and yet their work
 ‘ was not finished. He hoped God would
 ‘ go along with them until his work was
 ‘ done. They fought not themselves, but
 ‘ the welfare and tranquillity of the good
 ‘ people, and whole nation; and, for
 ‘ that end, were resolved to sacrifice both
 ‘ their lives and their own fortunes. As

(a) The name of the person whose nativity is directed and judged, is Mr. Thompson, whose father had been some time an inn-keeper at the White-hart in Newark.

(b) I devised the forms and fashions of the several schemes. E. A.

‘ for the art we studied, he hoped it was
‘ lawful and agreeable to God’s word :
‘ He understood it not ; but doubted not
‘ but we both feared God ; and therefore
‘ had a good opinion of us both.’ Unto
his speech I presently made this reply :

‘ My Lord, I am glad to see you here
‘ at this time.

‘ Certainly, both the people of God,
‘ and all others of this nation, are very
‘ sensible of God’s mercy, love, and fa-
‘ vour unto them, in directing the par-
‘ liament to nominate and elect you Ge-
‘ neral of their armies, a person so religi-
‘ ous, so valiant.

‘ The several unexpected victories ob-
‘ tained under your Excellency’s conduct,
‘ will eternize the same unto all poste-
‘ rity.

‘ We are confident of God’s going
‘ along with you and your army, until
‘ the great work for which he ordained
‘ you both, is fully perfected ; which we
‘ hope will be the conquering and sub-
‘ version of your’s and the Parliament’s
‘ enemies, and then a quiet settlement
‘ and firm peace over all the nation, unto
‘ God’s glory, and full satisfaction of ten-
‘ der consciences.

‘ Sir, as for ourselves, we trust in God ;
‘ and, as christians, believe in him. We
‘ do not study any art but what is lawful,
‘ and

‘ and consonant to the scriptures, fathers,
 ‘ and antiquity; which we humbly desire
 ‘ you to believe,’ &c.

This ended, we departed, and went to visit Mr. Peters the minister, who lodged in the castle, whom we found reading an idle pamphlet come from London that morning. ‘ Lilly, thou art herein,’ says he. ‘ Are not you there also?’ I replied. ‘ Yes, that I am,’ quoth he.——The words concerning me, were these :

From th’ oracles of the Sibyls so filly,
 The curst predictions of William Lilly,
 And Dr. Sybbald’s Shoe-lane Philly,
 Good Lord, deliver me.

After much conference with Hugh Peters, and some private discourse betwixt us two, not to be divulged, we parted, and so came back to London.

King Charles the First, in the year 1646, April 27, went unto the Scots, then in this nation. Many desired my judgment, in time of his absence, to discover the way he might be taken : which I would never be drawn unto, or give any direction concerning his person.

There were many lewd Mercuries printed both in London and Oxford, wherein I was sufficiently abused, in this year 1646. I had then my ascendant *ad* ☐ ♄, and ☾ *ad proprium*. The Presbyterians were, in

their pulpits, as merciless as the Cavaliers in their pamphlets.

About this time, the most famous mathematician of all Europe, (*a*) Mr. William Oughtred, parson of Aldbury in Surrey, was in danger of sequestration by the Committee of or for plundered ministers; (Ambo-dexters they were;) several inconsiderable articles were deposed and sworn against him, material enough to have sequestered him, but that, upon his day of hearing, I applied myself to Sir Bolstrode Whitlock, and all my own old friends, who in such numbers appeared in his behalf, that though the chairman and many other Presbyterian members were stiff against him, yet he was cleared by the major number. The truth is, he had a considerable parsonage, and that only was enough to sequester any moderate judgment: He was also well known to affect his Majesty. In these times many worthy ministers lost their livings or benefices, for not complying with the Three-penny Directory. Had you seen (O noble Esquire) what pitiful ideots were preferred into sequestered church-benefices, you would have been grieved in your soul; but when they came before the classis of divines, could

(*a*) This gentleman I was very well acquainted with, having lived at the house over-against his, at Aldbury in Surrey, three or four years. E. A.

those simpletons but only say, they were converted by hearing such a sermon, such a lecture, of that godly man Hugh Peters, Stephen Marshall, or any of that gang, he was presently admitted.

In 1647, I published the World's Catastrophe, the Prophecies of Ambrose Merlin, with the Key wherewith to unlock those obstruse Prophecies; also Trithemius of the Government of the World by the presiding Angels; these came forth all in one book.

The two first were exquisitely translated by yourself, (most learned Sir) as I do ingenuously acknowledge in my Epistle unto the Reader, with a true character of the worth and admirable parts, unto which I refer any that do desire to read you perfectly delineated. I was once resolved to have continued Trithemius for some succeeding years, but multiplicity of employment impeded me. The study required, in that kind of learning, must be sedentary, of great reading, sound judgment, which no man can accomplish except he wholly retire, use prayer, and accompany himself with angelical consorts.

His Majesty Charles the First, having entrusted the Scots with his person, was, for money, delivered into the hands of the English Parliament, and, by several removals, was had to Hampton-Court about July or August 1647; for he was

there, and at that time when my house was visited with the plague. He was desirous to escape from the soldiery, and to obscure himself for some time near London, the citizens whereof began now to be unruly, and alienated in affection from the Parliament, inclining wholly to his Majesty, and very averse to the army. His Majesty was well informed of all this, and thought to make good use hereof; besides, the army and Parliament were at some odds, who should be masters. Upon the King's intention to escape, and with his consent, Madam Whorewood (whom you knew very well, worthy Esquire) came to receive my judgment, viz. In what quarter of this nation he might be most safe, and not to be discovered until himself pleased.

When she came to my door, I told her I would not let her come into my house, for I buried a maid-servant of the plague very lately. 'I fear not the plague,' but the pox,' quoth she; so up we went. After erection of my figure, I told her about twenty miles (or thereabouts) from London, and in Essex, I was certain he might continue undiscovered. She liked my judgment very well; and, being herself of a sharp judgment, remembered a place in Essex about that distance, where was an excellent house, and all conveniences for his reception.

ception. Away she went, early next morning, unto Hampton-Court, to acquaint his Majesty; but see the misfortune: He, either guided by his own approaching hard fate, or misguided by (a) Ashburnham, went away in the night-time westward, and surrendered himself to Hammond, in the Isle of Wight.

Whilst his Majesty was at Hampton-Court, Alderman Adams sent his Majesty one thousand pounds in gold, five hundred whereof he gave to Madam Whorewood. I believe I had twenty pieces of that very gold for my share.

I have something more to write of Charles the First's misfortunes, wherein I was concerned; the matter happened in 1648, but I thought good to insert it here, having after this no more occasion to mention him.

His Majesty being in Carisbrook-Castle in the Isle of Wight, the Kentish men, in great numbers, rose in arms, and joined with the Lord Goring; a considerable number of the best ships revolted from the Parliament; the citizens of London were forward to rise against the Parliament; his Majesty laid his design to escape

(a) This Ashburnham was turned out of the House of Commons the 3d of November, 1667, for taking a bribe of five hundred pounds of the merchants. I was informed hereof 26 November, 1667.

out of prison, by sawing the iron bars of his chamber window; a small ship was provided, and anchored not far from the castle to bring him into Suffex; horses were provided ready to carry him through Suffex into Kent, that so he might be at the head of the army in Kent, and from thence to march immediately to London, where thousands then would have armed for him. The Lady Whorewood came to me, acquaints me herewith. I got G. Farmer (who was a most ingenious lock-smith, and dwelt in Bow-lane) to make a saw to cut the iron bars in funder, I mean to saw them, and aqua fortis besides. His Majesty in a small time did his work; the bars gave liberty for him to go out; he was out with his body till he came to his breast; but then his heart failing, he proceeded no farther: when this was discovered, as soon after it was, he was narrowly looked after, and no opportunity after that could be devised to enlarge him. About September the Parliament sent their Commissioners with propositions unto him into the Isle of Wight, the Lord William Sea being one; the Lady Whorewood comes again unto me from him or by his consent, to be directed: After perusal of my figure, I told her the Commissioners would be there such a day; I elected a day and hour when

when to receive the Commissioners and propositions; and as soon as the propositions were read, to sign them, and make haste with all speed to come up with the Commissioners to London. The army being then far distant from London, and the city enraged stoutly against them, he promised he would do so. That night the Commissioners came, and old Sea and his Majesty had private conference till one in the morning: the King acquaints Sea with his intention, who clearly dissuaded him from signing the propositions, telling him they were not fit for him to sign; that he had many friends in the House of Lords, and some in the House of Commons; that he would procure more, and then they would frame more easy propositions. This flattery of this unfortunate Lord, occasioned his Majesty to wave the advice I and some others that wished his prosperity had given, in expectation of that which afterwards could never be gained. The army having some notice hereof from one of the Commissioners, who had an eye upon old Sea, hastened unto London, and made the citizens very quiet; and besides, the Parliament and army kept a better correspondence afterwards with each other.

Whilst the King was at Windsor-Castle, one walking upon the leads there, he
looked

looked upon Captain Wharton's Almanack; 'My book,' saith he, 'speaks well 'as to the weather:' One William Allen standing by; 'what,' saith he, 'saith his antagonist, Mr. Lilly?' 'I do not care 'for Lilly,' said his Majesty, 'he hath 'been always against me, and became a 'little bitter in his expressions.' 'Sir,' said Allen, 'the man is an honest man, 'and writes but what his art informs 'him.' 'I believe it,' said his Majesty, 'and that Lilly understands astrology as 'well as any man in Europe.' *Exit Rex Carolus.*

In 1648 I published a Treatise of the three Suns, seen the winter preceding; as also an Astrological Judgment upon a Conjunction of Saturn and Mars 28 June, in 11 degrees 8 minutes of Gemini.

I commend unto your perusal that book and the Prophetical Merlin, which seriously considered, (Oh worthy Esquire) will more instruct your judgment (*De generalibus contingentibus Mundi*) than all the authors you yet ever met with.

In this year, for very great considerations, the Counsel of State gave me in money fifty pounds, and a pension of one hundred pounds *per Annum*, which for two years I received, but no more: upon some discontents I after would not or did require it. The cause moving them
was

was this; they could get no intelligence out of France, although they had several agents there for that purpose. I had formerly acquaintance with a secular priest, at this time confessor to one of the Secretaries; unto him I wrote, and by that means had perfect knowledge of the chiefest concernments of France, at which they admired; but I never yet, until this day, revealed the name of the person.

One occasion why I deserted that employment was, because Scott, who had eight hundred pounds *per Annum* for intelligence, would not contribute any occasion to gratify my friend: And another thing was, I received some affront from Gualter Frost their Secretary, one that was a principal minister belonging to the Council of State. Scott was ever my enemy, the other knave died of a gangrene in his arm suddenly after.

In 1648 and 1649, that I might encourage young students in astrology, I publickly read over the first part of my Introduction, wherein there are many things contained, not easily to be understood.

And now we are entered into the year 1649: his Majesty being at St. James's House, in January of that year, I begun its observations thus:

“ I am

“ I am ferious, I beg and expect justice; either fear or shame begins to question offenders.

“ The lofty cedars begin to divine a thundering hurricane is at hand; God elevates men contemptible.

“ Our demigods are sensible we begin to dislike their actions very much in London, more in the country.

“ Blessed be God, who encourages his servants, makes them valiant, and of undaunted spirits, to go on with his decrees: upon a sudden, great expectations arise, and men generally believe a quiet and calm time draws nigh.”

In Christmas holidays, the Lord Gray of Grooby and Hugh Peters, sent for me to Somerset-House, with directions to bring them two of my Almanacks.—I did so; Peters and he read January's Observations.

‘ If we are not fools and knaves,’ saith he, ‘ we shall do justice:’ then they whispered. I understood not their meaning till his Majesty was beheaded. They applied what I wrote of justice, to be understood of his Majesty, which was contrary to my intention; for Jupiter, the first day of January, became direct; and Libra is a sign signifying Justice; I implored for justice generally upon such as
had

had cheated in their places, being treasurers, and such like officers. I had not then heard the least intimation of bringing the King unto trial, and yet the first day thereof I was casually there, it being upon a Saturday; for going to Westminster every Saturday in the afternoon, in these times, at White-hall I casually met Peters; ‘Come, Lilly, wilt thou go hear ‘the King tried?’ ‘When?’ said I. ‘Now, ‘just now; go with me.’ I did so, and was permitted by the guard of soldiers to pass up to the King’s-Bench. Within one quarter of an hour came the Judges, presently his Majesty, who spoke excellently well, and majestically, without impediment in the least when he spoke. I saw the silver top of his staff unexpectedly fall to the ground, which was took up by Mr. Rushworth: but when I heard Bradshaw the Judge say to his Majesty,

‘Sir, instead of answering the court, ‘you interrogate their power, which be- ‘comes not one in your condition.’

These words pierced my heart and soul, to hear a subject thus audaciously to reprehend his Sovereign, who ever and anon replied with great magnanimity and prudence.

After that his Majesty was beheaded, the Parliament for some years affected nothing either for the publick peace or tran-

tranquillity of the nation, or settling religion as they had formerly promised. The interval of time betwixt his Majesty's death and Oliver Cromwell's displacing them, was wholly consumed in voting for themselves, and bringing their own relations to be members of Parliament, thinking to make a trade thereof.

The week, or three or four days before his Majesty's beheading, one Major Sydenham, who had commands in Scotland, came to take his leave of me, and told me the King was to be put to death, which I was not willing to believe, and said, 'I could not be persuaded the Parliament could find any Englishman so barbarous, that would do that foul action.' 'Rather,' saith he, 'than they should want such a man, these arms of mine should do it.' He went presently after into Scotland, and upon the first engagement against them, was slain, and his body miserably cut and mangled.

In 1651 I published Monarchy or no Monarchy, and in the latter end thereof some hieroglyphicks of my own, composed, at spare time, by the accult learning, many of those types having representations of what should from thence succeed in England, and have since had verification.

I had

I had not that learning from books, or any manuscript I ever yet met withal, it is reduced from a cabal lodging in astrology, but so mysterious and difficult to be attained, that I have not yet been acquainted with any who had that knowledge. I will say no more thereof, but that the asterisms and signs and constellations give greatest light thereunto.

During Bradshaw's being President of the Council of State, it was my happiness to procure Captain Wharton his liberty, which when Bradshaw understood, said, 'I will be an enemy to Lilly, if ever he come before me.' Sir Bolstrode Whitlock broke the ice first of all on behalf of Captain Wharton: after him the Committee, unto whom his offence had been committed, spoke for him, and said he might well be bailed or enlarged: I had spoken to the Committee the morning of his delivery, who thereupon were so civil unto him, especially Sir William Ermin of Lincolnshire. who at first wondered I appeared not against him; but upon my humble request, my long continued antagonist was enlarged and had his liberty.

In 1651 I purchased one hundred and ten pounds *per Annum* in fee-farm rents for one thousand and thirty pounds. I paid all in ready money; but when his

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Majesty

Majesty King Charles the Second, 1660, was restored; I lost it all again, and it returned to the right owner; the loss thereof never afflicted me, for I have ever reduced my mind according to my fortune. I was drawn in by several persons to make that simple purchase. The year I bought it, I had my ascendant directed into a Trine of Jupiter first, and in the same year into the Cauda Draconis—my fortune into a quadrant of Mercury. When Colchester was besieged, John Booker and myself were sent for, where we encouraged the soldiers, assuring them the town would very shortly be surrendered, as indeed it was: I would willingly have obtained leave to enter the town, to have informed Sir Charles Lucas, whom I well knew, with the condition of affairs as they then stood, he being deluded by false intelligence: at that time my scholar Humphreys was therein, who many times deluded the Governor with expectation of relief; but failing very many times with his lies, at last he had the bastinado, was put in prison, and enforced to become a soldier; and well it was, he escaped so.—During my being there, the steeple of St. Mary's Church was much battered by two cannons purposely placed: I was there one day about three of the clock in the afternoon, talking

ing

ing with the cannoneer, when presently he desired us to look to ourselves, for he perceived by his perspective glass there was a piece charged in the castle against his work, and ready to be discharged. I ran for haste under an old ash-tree, and immediately the cannon-bullet came hissing quite over us. 'No danger now,' saith the gunner, 'but begone, for there are five more charging,' which was true; for two hours after those cannons were discharged, and unluckily killed our cannoneer and matross. I came the next morning and saw the blood of the two poor men lie upon the planks: we were well entertained at the head quarters, and after two whole days abiding there, came for London.

But we prosecute our story again, and say that in the year 1652 I purchased my house and some lands in Herisham, in the parish of Walton upon Thames, in the county of Surrey, where I now live; intending by the blessing of God, when I found it convenient, to retire into the country, there to end my days in peace and tranquillity; for in London my practice was such, I had none or very little time afforded me to serve God, who had been so gracious unto me. The purchase of the house and lands, and building, stood me in nine hundred and

fifty pounds sterling, which I have very much augmented.

The Parliament now grows odious unto all good men, the members whereof became insufferable in their pride, covetousness, self-ends, laziness, minding nothing but how to enrich themselves. Much heart-burning now arose betwixt the Presbyterian and Independant, the latter siding with the army, betwixt whose two judgments there was no medium. Now came up, or first appeared, that monstrous people called Ranters: and many other novel opinions in themselves heretical and scandalous, were countenanced by members of Parliament, many whereof were of the same judgment. Justice was neglected, vice countenanced, and all care of the common good laid aside. Every judgment almost groaned under the heavy burthen they then suffered; the army neglected; the city of London scorned; the ministry, especially those who were orthodox and serious, honest or virtuous, had no countenance; my soul began to loath the very name of a Parliament, or Parliament-men. There yet remained in the House very able, judicious, and worthy patriots; but they, by their silence, only served themselves: all was carried on by a rabble of dunces, who being the greater number, voted
what

what seemed best to their nonintelligent fancies.

In this year I published *Annus Tenebrosus*, which book I did not so entitle, because of the great obscurity of the solar eclipse, by so many prattled of to no purpose, but because of those underhand and clandestine counsels held in England by the soldiery, of which I would never, but in generals, give any knowledge unto any Parliamant man. I had wrote publicly in 1650, that the Parliament should not continue, but a new government should arise, &c.

In my next year's *Anglicus*, upon rational grounds in astrology, I was so bold as to aver therein, that the Parliament stood upon a tottering foundation, and that the commonalty and soldiery would join together against them.

My *Anglicus* was for a whole week every day in the Parliament House, peeped into by the Presbyterians, one disliking this sentence, another finds another fault, others misliked the whole; so in the end a motion was made, that *Anglicus* should be inspected by the Committee for plundered ministers; which being done, they were to return them to the House, *viz.* report its errors.

A messenger attached me by a warrant from that Committee; I had private

notice ere the messenger came, and hasted unto Mr. Speaker Lenthall, ever my friend. He was exceeding glad to see me, told me what was done; called for Anglicus, marked the passages which tormented the Presbyterians so highly. I presently sent for Mr. Warren the printer, an assured Cavalier, obliterated what was most offensive, put in other more significant words, and desired only to have six amended against next morning, which very honestly he brought me. I told him my design was to deny the book found fault with, to own only the six books. I told him, I doubted he would be examined. 'Hang them,' said he, 'they are all rogues. I'll swear myself to the devil ere they shall have an advantage against you by my oath.'

The day after, I appeared before the Committee, being thirty six in number that day; whereas it was observed, at other times, it was very difficult to get five of them together. At first they shewed me the true Anglicus, and asked if I wrote and printed it. I took the book and inspected it very heedfully; and, when I had done so, said thus:

'This is none of my book, some malicious Presbyterian hath wrote it, who are my mortal enemies; I disown it.' The Committee looked upon one another

ther like distracted men, not imagining what I presently did; for I presently pulled out of my pocket six books, and said, 'These I own, the others are counterfeits, published purposely to ruin me.' The Committee were now more vexed than before: Not one word was spoke a good while; at last, many of them, or the greatest number of them, were of opinion to imprison me. Some were for Newgate, others for the Gate-House; but then one Brown of Sussex, called the Presbyterian beadle, whom the company of Stationers had bribed to be my friend, by giving him a new book of Martyrs; he, I say, preached unto the Committee this doctrine, that neither Newgate or the Gate-House were prisons unto which at any time the Parliament sent prisoners: it was most convenient for the Serjeant at Arms to take me in custody.

Mr. Strickland, who had for many years been the Parliament's Ambassador or Agent in Holland, when he saw how they inclined, spoke thus:

'I came purposely into the Committee this day to see the man who is so famous in those parts where I have so long continued: I assure you his name is famous all over Europe: I come to do him justice. A book is produced by

'us, and said to be his; he denies it; we have not proved it, yet will commit him, Truly this is great injustice. It is likely he will write next year, and acquaint the whole world with our injustice; and so well he may. It is my opinion, first to prove the book to be his, ere he be committed.'

Another old friend of mine, Mr. R. spoke thus:

'You do not know the many services this man hath done for the Parliament these many years, or how many times, in our greatest distresses, we applying unto him, he hath refreshed our languishing expectations; he never failed us of comfort in our most unhappy distresses. I assure you his writings have kept up the spirits both of the soldiery, the honest people of this nation, and many of us Parliament men; and now at last, for a slip of his pen (if it were his) to be thus violent against him: I must tell you, I fear the consequence urged out of the book will prove effectually true. It is my counsel, to admonish him hereafter to be more wary, and for the present to dismiss him.'

Notwithstanding any thing that was spoken on my behalf, I was ordered to stand committed to the Serjeant at Arms.

The

The messenger attached my person, said I was his prisoner. As he was carrying me away, he was called to bring me again. Oliver Cromwell, Lieutenant-General of the army, having never seen me, caused me to be produced again, where he steadfastly beheld me for a good space, and then I went with the messenger; but instantly a young clerk of that Committee asks the messenger what he did with me, where's the warrant? until that is signed you cannot seize Mr. Lilly, or shall. Will you have an action of false imprisonment against you? So I escaped that night, but next day obeyed the warrant. That night Oliver Cromwell went to Mr. R. my friend, and said, 'What never a man to take Lilly's cause in hand but yourself? None to take his part but you? He shall not be long there.' Hugh Peters spoke much in my behalf to the Committee; but they were resolved to lodge me in the Serjeant's custody. One Millington, a drunken member, was much my enemy; and so was Cawley and Chichester, a deformed fellow, unto whom I had done several courtesies.

First thirteen days I was a prisoner; and though every day of the Committee's sitting I had a petition to deliver, yet so many churlish Presbyterians still appeared, I could not get it accepted. The
last

last day of the thirteen, Mr. Joseph Ash was made Chairman, unto whom my cause being related, he took my petition, and said I should be bailed in despite of them all, but desired I would procure as many friends as I could to be there. Sir Arthur Hazelrigg, and Major Salloway, a person of excellent parts, appeared for me, and many now of my old friends came in. After two whole hours arguing of my cause by Sir Arthur and Major Salloway, and other friends, the matter came to this point; I should be bailed, and a Committee nominated to examine the printer. The order of the Committee being brought afterwards to him who should be Chairman, he sent me word, do what I would, he would see all the knaves hanged, ere he would examine the printer. This is the truth of the story.

The 16th of February 165 $\frac{1}{4}$, my second wife died; for whose death I shed no tears. I had five hundred pounds with her as a portion, but she and her poor relations spent me one thousand pounds. *Gloria Patri, & Filio, & Spiritui Sancto: sicut erat in principio & nunc & semper, & in sæcula sæculorum:* For the 20th of April 1655, these enemies of mine, viz. Parliament men, were turned out of doors by Oliver Cromwell. A German doctor
of

of physick being then in London, sent me this paper :

*Strophe Alcaica: Generoso Domino Gulielmo
Lillio Astrologo, de dissoluto nuper Par-
liamento.*

Quod calculasti Sydere prævio,
Miles peregit numine conscio,
Gentis videmus nunc Senatum,
Marte Togæq; gravi levatum.

In the time of my imprisonment, Mr. Rushworth came to visit me, and told me, the army would do as much as I had predicted unto the Parliament.

In October 1654, I married the third wife, who is signified in my nativity by Jupiter in Libra; and she is so totally in her conditions, to my great comfort.

In 1655, I was indicted at Hicks's-Hall by a half-witted young woman. Three several Sessions she was neglected, and the Jury cast forth her bill; but the fourth time, they found it against me: I put in bail to traverse the indictment. The cause of the indictment was, for that I had given judgment upon stolen goods, and received two shillings and six pence. —And this was said to be contrary unto an Act in King James's time made.

This mad woman was put upon this action against me by two ministers, who
had

had framed for her a very ingenious speech, which she could speak without book, as she did the day of hearing the traverse. She produced one woman, who told the court, a son of her's was run from her; that being in much affliction of mind for her loss, she repaired unto me to know what was become of him; that I told her he was gone for the Barbadoes, and she would hear of him within thirteen days; which, she said, she did.

A second woman made oath, that her husband being wanting two years, she repaired to me for advice: That I told her he was in Ireland, and would be at home such a time; and, said she, he did come home accordingly.

I owned the taking of half a crown for my judgment of the theft; but said, I gave no other judgment, but that the goods would not be recovered, being that was all which was required of me: the party, before that, having been with several astrologers, some affirming she should have her goods again, others gave contrary judgment, which made her come unto me for a final resolution.

At last my enemy began her before-made speech, and, without the least stumbling, pronounced it before the court; which ended, she had some queries put unto her, and then I spoke for myself, and

and produced my own Introduction into court, saying, that I had some years before emitted that book for the benefit of this and other nations; that it was allowed by authority, and had found good acceptance in both universities; that the study of astrology was lawful, and not contradicted by any scripture; that I neither had, or ever did, use any charms, forceries, or enchantments related in the bill of indictment, &c.

She then related, that she had been several times with me, and that afterwards she could not rest a nights, but was troubled with bears, lions, and tygers, &c. My counsel was the Recorder Green, who after he had answered all objections, concluded, astrology was a lawful art.

‘Mistress,’ said he, ‘what colour was those beasts that you were so terrified with?’

‘I never saw any,’ said she.

‘How do you then know they were lions, tygers, or bears,’ replied he.—‘This is an idle person, only fit for Bedlam.’ The Jury who went not from the bar, brought in, No true Bill.

There were many Presbyterian Justices much for her, and especially one Roberts, a busy fellow for the Parliament, who after his Majesty came in, had like to have lost life and fortune.

I had

I had procured Justice Hooker to be there, who was the oracle of all the Justices of Peace in Middlesex.

There was nothing memorable, after that happened unto me, until 1650, and the month of October, at what time Captain Owen Cox brought me over from his Majesty of Sweden, a gold chain and medal, worth about fifty pounds; the cause whereof was, that in the year 1657, and 1658, I had made honourable mention of him: the Anglicus of 1658 being translated into the language spoke at Hamburgh, printed and cried about the streets, as it is in London.

The occasion of my writing so honourably of his Majesty of Sweden was this: Sir Bolstrode Whitlock, Knight, upon the very time of Oliver's being made Protector, having made very noble articles betwixt Christina then Queen of Sweden, and the English nation, was in his being at Stockholm visited frequently by Charles Gustavus, unto whom Christina resigned during his abode, and used with all manner of civility by him, insomuch as some other Ambassadors took it ill, that they had not so much respect or equal: unto which he would reply, he would be kind where himself did find just cause of merit unto any. He was a great lover of our nation; but there was some other causes
also

also moving my pen to be so liberal, *viz*: The great hopes I had of his prevailing, and of taking Copenhagen and Elsinore, which if he had lived, was hoped he might have accomplished; and had assuredly done, if Oliver the Protector had not so untimely died ere our fleet of ships returned; for Oliver sent the fleet on purpose to fight the Dutch; but dying, and the Parliament being restored, Sir Henry Vane, who afterwards was beheaded, had order from the Council of State to give order to the fleet what to do now Oliver was dead, and themselves restored. Vane, out of state-policy, gave the Earl of Sandwich direction not to fight the Dutch. Captain Symons, who carried those letters, swore unto me, had he known the letters he carried had contained any such prohibition, he would have sunk both ship and letters. Oliver said, when the fleet was to go forth, ‘That if God blessed his Majesty of Sweden with Copenhagen, the English were to have Elsinore as their share; which if once I have,’ saith Oliver, ‘the English shall have the whole trade of the Baltick Sea: I will make the Dutch find another passage, except they will pay such customs as I shall impose.’ Considering the advantages this would have been to our English, who can blame my
pen

pen for being liberal, thereby to have encouraged our famous and noble seamen, or for writing so honourably of the Swedish nation, who had most courteously treated my best of friends, Sir Bolstrode Whitlock, and by whose means, had the design taken effect, the English nation had been made happy with the most beneficial concern of all Christendom. I shall conclude about Oliver the then Protector, with whom obliquely I had transactions by his son-in-law, Mr. Cleypool; and to speak truly of him, he sent one that waited upon him in his chamber, once in two or three days, to hear how it fared with me in my sessions business; but I never had of him, directly or indirectly, either pension, or any the least sum of money, or any gratuity during his whole Protectorship; this I protest to be true, by the name and in the name of the most holy God.

In 1653, before the dissolution of the Parliament, and that ere they had chosen any for their Ambassador into Sweden, Mr. Cleypool came unto me, demanding of me whom I thought fittest to send upon that ambassy into Sweden: I nominated Sir B. Whitlock, who was chosen, and two or three days after Mr. Cleypool came again: 'I hope Mr. Lilly, my fa-

ther, hath now pleased you: Your friend

' Sir

' Sir B. Whitlock is to go for Sweden.' But since I have mentioned Oliver Cromwell, I will relate something of him, which perhaps no other pen can, or will mention. He was born of generous parents in Huntingdonshire, educated some time at the university of Cambridge: in his youth was wholly given to debauchery, quarelling, drinking, &c. *quid non*; having by those means wasted his patrimony, he was enforced to bethink himself of leaving England, and go to New-England: he had hired a passage in a ship, but ere she launched out for her voyage, a kinsman dieth, leaving him a considerable fortune; upon which he returns, pays his debts, became affected to religion; is elected in 1640 a member of Parliament, in 1642 made a Captain of horse under Sir Philip Stapleton, fought at Edge-Hill; after he was made a Colonel, then Lieutenant-General to the Earl of Manchester, who was one of the three Generals to fight the Earl of Newcastle and Prince Rupert at York: Ferdinando Lord Fairfax, and Earl Leven the Scot, were the other two for the Parliament: the last two thinking all had been lost at Marston-Moor fight, Fairfax went into Cawood Castle, giving all for lost: at twelve at night there came word of the Parliament's victory; Fairfax being then

I

laid

laid down upon a bed, there was not a candle in the castle, nor any fire: up riseth Lord Fairfax, procures after some time, paper, ink, and candle, writes to Hull, and other garrisons of the Parliament's, of the success, and then slept.

Leven the Scot asked the way to Tweed: the honour of that day's fight was given to Manchester, Sir Thomas Fairfax's brigade of horse, and Oliver Cromwell's iron sides; for Cromwell's horse, in those times, usually wore head-pieces, back and breast-plates, of iron. After this victory Cromwell became gracious with the House of Commons, especially the Zealots, or Presbyterians, with whom at that time he especially joined; the name Independent, at that time, *viz.* 1644, being not so much spoken of.

There was some animosity at or before the fight, betwixt the Earl of Newcastle and Prince Rupert; for Newcastle being General of his Majesty's forces in the North, a person of valour, and well esteemed in those parts, took it not well to have a competitor in his concernments; for if the victory should fall on his Majesty's side, Prince Rupert's forces would attribute it unto their own General, *viz.* Rupert, and give him the glory thereof: but that it happened, Prince Rupert, in that day's fight, engaged the Parliament's forces

forces too soon, and before the Earl of Newcastle could well come out of York with his army; by reason whereof, though Rupert had absolutely routed the Scots and the Lord Fairfax's forces; yet ere timely assistance could second his army, Sir Thomas Fairfax and Cromwell had put him to flight, and not long after all Newcastle's army. Amongst the most memorable actions of that day's this happened, that one entire regiment of foot belonging to Newcastle, called the Lambs, because they were all new cloathed in white woollen cloth, two or three days before the fight. This sole regiment, after the day was lost, having got into a small parcel of ground ditched in, and not of easy access of horse, would take no quarter; and by mere valour, for one whole hour, kept the troops of horse from entering amongst them at near push of pike: when the horse did enter, they would have no quarter, but fought it out till there was not thirty of them living: those whose hap it was to be beaten down upon the ground as the troopers came near them, though they could not rise for their wounds, yet were so desperate as to get either a pike or sword, or piece of them, and to gore the troopers horses as they came over them, or passed by them. Captain Camby, then a trooper under Crom-

well, and an actor, who was the third or fourth man that entered amongst them, protested, he never in all the fights he was in, met with such resolute brave fellows, or whom he pitied so much, and said, ' he saved two or three against their ' wills.'

After the fight, Manchester marched slowly southward, &c. but at last came with his army to Newbery fight; which ended, he came for London, and there he accuseth Cromwell, being his Lieutenant, to the Parliament, of disobedience, and not obeying his orders.

The House of Commons acquaint Cromwell herewith, and charge him, as he would answer it before God, that the day following he should give them a full account of Manchester's proceedings, and the cause and occasion of their difference, and of the reasons why Manchester did not timely move westward for the relief of Essex, then in the west, who was absolutely routed, inforced to fly, all his foot taken, and all his ordnance and train of artillery, only the horse escaping.

Cromwell the next day gave this account to Mr. Speaker in the House of Commons—by way of recrimination.

That after God had given them a successful victory at Marston over the King's forces, and that they had well refreshed
their

their army, Manchester, by their order, did move southward, but with such slowness, that sometimes he would not march for three days together; sometimes he would lie still one day, then two days; whereupon he said, considering the Earl of Essex was in the west, with what success he then knew not, he moved Manchester several times to quicken his march to the west, for relief of Essex, if he were beaten, or to divert the King's forces from following of Essex; but he said Manchester still refused to make any haste; and that one day he said, 'If any
' man but yourself, Lieutenant, should
' so frequently trouble me, I would call
' him before a Council of War. We
' have beaten the King's forces in the
' north; if we should do so in the west,
' his Majesty is then undone: He hath
' many sons living; if any of them come
' to the Crown, as they well may, they
' will never forget us.' This Major Hammond, a man of honour, will justify as well as myself. After which he marched not at all, until he had order from the Committee to hasten westward, by reason of Essex's being lost in Cornwall, which then he did; and at Newbery fight, it is true, I refused to obey his directions and order: for this it was; his Majesty's horse being betwixt

four and five thousand in a large common, in good order, he commands me, Mr. Speaker, to charge them; we having no way to come at them but through a narrow lane, where not above three horse could march abreast; whereby had I followed his order, we had been all cut off ere we could have got into any order. Mr. Speaker, (and then he wept; which he could do *toties quoties*) I considering that all the visible army you then had, was by this counsel in danger to be lost, refused thus to endanger the main strength, which now most of all consisted of those horse under my command, &c. This his recrimination was well accepted by the House of Commons, who thereupon, and from that time, thought there was none of the House of Lords, very fit to be entrusted with their future armies, but had then thoughts of making a commoner their General; which afterwards they did, and elected Sir Thomas Fairfax their General, and Cromwell Lieutenant-General; but it was next spring first. Upon Essex's being lost in Cornwall, I heard Serjeant Maynard say, 'If now the King haste to London we are undone, having no army to resist him.'

His Majesty had many misfortunes ever attending him, during his abode at

Oxford; some by reason of that great animosity betwixt Prince Rupert and the Lord Digby, each endeavouring to cross one another; but the worst of all was by treachery of several officers under his command, and in his service; for the Parliament had in continual pay one Colonel of the King's Council of War; one Lieutenant-Colonel; one Captain; one Ensign; one or two Serjeants; several Corporals, who had constant pay, and duly paid them every month, according to the capacity of their offices and places, and yet none of these knew any thing of each other's being so employed. There were several well-wishers unto the Parliament in Oxford, where each left his letter, putting it in at the hole of a glass-window, as he made water in the street. What was put in at the window in any of those houses, was the same day conveyed two miles off by some in the habit of town-gardeners, to the side of a ditch, where one or more were ever ready to give the intelligence to the next Parliament garrison: I was then familiar with all the spies that constantly went in and out to Oxford.

But once more to my own actions. I had in 1652 and 1653 and 1654 much contention with Mr. Gatacre of Rotherhithe, a man endued with all kind of

learning, and the ablest man of the whole synod of divines in the Oriental tongues.

The synod had concluded to make an exposition upon the bible; some undertook one book, some another. Gatacre fell upon Jeremy. Upon making his exposition on the 2d verse of the 10th chapter,

‘ Learn not the way of the heathen,
‘ and be not dismayed at the signs of
‘ heaven, for the heathen are dismayed at
‘ them.’

In his Annotations thereupon, he makes a scandalous exposition; and in express terms, hints at me, repeating *verbatim*, ten or twelve times an Epistle of mine in one of my former Anglicus.

The substance of my Epistle was, that I did conceive the good angels of God, did first reveal astrology unto mankind, &c. but he in his Annotations calls me blind buzzard, &c.

Having now liberty of the press, and hearing the old man was very cholerick, I thought fit to raise it up—and only wrote—I referred my discourse then in hand to the discussion and judgment of sober persons, but not unto Thomas Wiseacre, for *Senes bis pueri*: These very words begot the writing of forty-two sheets against myself and astrology. The next year I quibbled again in three or four
lines

lines against him, then he printed twenty-two sheets against me. I was persuaded by Dr. Gauden, late Bishop of Exeter, to let him alone; but in my next year's Anglicus, in August observations, I wrote, *Hoc in tumba jacet Presbyter & Nebulo*, in which very month he died.

Several divines applied themselves unto me, desiring me to forbear any further vexing of Mr. Gatacre; but all of them did as much condemn him of indiscretion, that in so sober a piece of work as that was, viz. in an Annotation upon a sacred text of scripture to particularize me and in that dirty language: they pitied him, that he had not better considered with himself ere he published it.

Dean Owen of Christ's-Church in Oxford, also in his sermons had sharp invectives against me and astrology; I cried quittance with him, by urging *Abbot Panormitan's* judgment of astrology contrary to Owen's, and concluded, 'An Abbot was an ace above a Dean.'

One Mr. Nye of the assembly of divines, a Jesuitical Presbyterian, bleated forth his judgment publicly against me and astrology: to be quit with him, I urged *Causinus* the Jesuit's approbation of astrology, and concluded, *Sic canibus catulos, &c.*

In

In some time after the Dutch Ambassador was offended with some things in Anglicus, presented a memorial to the Council of State, that Merlinus Anglicus might be considered, and the abuses against their nation examined; but his paper was not accepted of, or I any way molested.

In Oliver's Protectorship, I wrote freely and satyrical enough: he was now become Independant, and all the soldiery my friends; for when he was in Scotland, the day of one of their fights, a soldier stood with Anglicus in his hand; and as the several troops passed by him, 'Lo, 'hear what Lilly saith; you are in this 'month promised victory, fight it out, 'brave boys, and then read that month's 'prediction.'

I had long before predicted the downfall of Presbytery, as you (most honoured Sir) in the figure thereof, in my Introduction, may observe; and it was upon this occasion. Sir Thomas Middleton of Chark Castle, enemy to Presbytery, seeing they much prevailed, being a member of the House, seriously demanded my judgment, if Presbytery should prevail, or not, in England? The figure printed in my Introduction, will best give you an account, long before it happened, of the sinking and failing of Presbytery; so will
the

the second page of my Hieroglyphicks. Those men, to be serious, would preach well; but they were more lordly than Bishops, and usually, in their parishes, more tyrannical than the Great Turk.

Of the Year 1660; the Actions whereof, as they were remarkable in England, so were they no less memorable as to my particular Fortune and Person.

Upon the Lord General Monk's returning from Scotland with his army into England, suddenly after his coming to London, Richard Cromwell, the then Protector's authority was laid aside, and the old Parliament restored; the Council of State sat as formerly. The first act they put the General upon was, to take down the city gates and portcullisses, an act which, the General said, was fitter for a Janizary to do than for a General; yet he effected the Commands received, and then lodged in the city with his army. The citizens took this pulling down of their gates so heinously, that one night the ruder sort of them procured all the rumps of beef, and other baggage, and publickly burnt them in the streets, in derision of the then Parliament,

Parliament, calling them that now sat, The Rump. This hurly-burly was managed as well by the General's soldiers as the citizens. The King's health was publicly drank all over the city, to the confusion of the Parliament. The matter continued until midnight, or longer. The Council of State, sitting at White-Hall, had hereof no knowledge, until Sir Martin Noell, a discreet citizen, came about nine at night, and then first informed them thereof. The Council could not believe it, until they had sent some ministers of their own, who affirmed the verity thereof. They were at a stand, and could not resolve what to do; at last Nevil Smith came, being one of them, and publicly protested there was but one way to regain their authority, and to be revenged of this affront, and to overthrow the Lord General Monk, whom they now perceived intended otherways than he had pretended; his counsel was, to take away Monk's commission, and to give a present commission to Major-General Lambert to be their General; which counsel of his, if they would take and put it speedily in execution, would put an end unto all the present mischiefs. The Council in general did all very well approve Nevil Smith's judgment; but presently up starts Sir Arthur Hazellrigg, and

and makes a sharp invective against Lambert, and concluded, he would rather perish under the King of Scots power, than that Lambert should ever any more have command under the Parliament.

The Lord General suddenly after brings in the long excluded Members to sit in Parliament, being persons of great judgment, and formerly enforced from sitting therein by the soldiery, and connivance of those who stiled themselves the godly part of the Parliament. These honourable patriots presently voted his Majesty's coming into England, and so he did in May 1660. But because Charles the Second, now (1667.) King of England, Son of Charles the First, grandchild to James the First, King of Great Brittain, was so miraculously restored, and so many hundreds of years since prophesied of by Ambrose Merlin, it will not be impertinent to mention the prophecies themselves, the rather because we have seen their verification.

Ambrose Merlin's Prophecy wrote
about 990 Years since.

He calls King James, The Lion of Righteousness; and saith, when he died, or was dead, there would reign a noble
White

White King; this was Charles the First. The prophet discovers all his troubles, his flying up and down, his imprisonment, his death; and calls him Aquila. What concerns Charles the Second, is the subject of our discourse: In the Latin copy it is thus:

Deinde ab Austro veniet cum Sole super ligneos equos, & super spumantem inundationem maris, Pullus Aquilæ navigans in Britanniam.

Et applicans statim tunc altam domum Aquilæ sitiens, & cito aliam sitiet.

Deinde Pullus Aquilæ nidificabit in summa rupe totius Britanniae: nec juvenis occidet, nec ad senem vivet.

This, in an old copy, is Englished thus:

‘ After then, shall come through the
‘ south with the sun, on horse of tree,
‘ and upon all waves of the sea, the
‘ Chicken of the Eagle, sailing into Bri-
‘ tain, and arriving anon to the house of
‘ the Eagle, he shall shew fellowship to
‘ them beasts.

‘ After, the Chicken of the Eagle shall
‘ nestle in the highest rock of all Britain;
‘ nay, he shall nought be slain young;
‘ nay, he nought come old.’

Another Latin copy renders the last verse thus:

Deinde

Deinde pullus Aquilæ nidificabit in summo rupium, nec juvenis occidetur, nec ad senium perveniet. There is after this, *pacificato regno, Omnes occidet*; which is intended of those persons put to death, that sat as Judges upon his father's death.

The Verification.

His Majesty being in the Low-Countries when the Lord General had restored the seclused Members, the Parliament sent part of the Royal Navy to bring him for England, which they did in May 1660. Holland is East from England, so he came with the sun; but he landed at Dover, a port in the south part of England. Wooden-horses, are the English ships.

Tunc nidificabit in summo rupium.

The Lord General, and most of the gentry in England, met him in Kent, and brought him unto London, then to White-hall.

Here, by the highest Roock, (some write Rock,) is intended London, being the metropolis of all England.

Since which time, unto this very day I write this story, he hath reigned in England, and long may he do hereafter. 10 December 1667.

Had

Had I leifure, I might verify the whole preceding part concerning King Charles. Much of the verification thereof is mentioned in my Collection of Prophecies, printed 1645. But his Majesty being then alive, I forbore much of that subject, not willing to give offence. I dedicated that book unto him; and, in the conclusion thereof, I advised his return unto Parliament, with these words, *Fac hoc & vivet.*

There was also a Prophecy printed 1588, in Greek characters, exactly decyphering the long troubles the English nation had from 1641 until 1660; and then it ended thus:

‘ And after that shall come a dreadful
‘ dead man, and with him a Royal G.’ [it
is Gamma in the Greek, intending C.
in the Latin, being the third letter in
the alphabet,] ‘ of the best blood in the
‘ world, and he shall have the Crown, and
‘ shall set England on the right way, and
‘ put out all heresies.’

Monkery being extinguished above eighty or ninety years, and the Lord General's name being Monk, is the Dead Man. The Royal G. or C. is Charles the Second, who, for his extraction, may be said to be of the best blood in the world.

These

These two Prophecies were not given vocally by the angels, but by inspection of the crystal in types and figures, or by apparition the circular way, where, at some distance, the angels appear, representing by forms, shapes, and creatures, what is demanded. It is very rare, yea, even in our days, for any operator or master to have the angels speak articulately; when they do speak, it is like the Irish, much in the throat.

What further concerns his Majesty, will more fully be evident about 1672 or 1674, or, at farthest, in 1676. And now unto my own actions in 1660.

In the first place, my fee-farm rents, being of the yearly value of one hundred and twenty pounds, were all lost by his Majesty's coming to his restoration; but I do say truly, the loss thereof did never trouble me, or did I repine thereat.

In June of that year, a new Parliament was called, whereunto I was unwillingly invited by two messengers of the Serjeant at Arms. The matter whereupon I was taken into custody was, to examine me concerning the person who cut off the King's head, *viz.* the late King's.

Sir Daniel Harvey, of Surrey, got the business moved against me in great displeasure,

pleasure, because, at the election of new Knights for Surrey, I procured the whole town of Walton to stand, and give their voices, for Sir Richard Onslow. The Committee to examine me, were Mr. Prinn, one Colonel King, and Mr. Richard Weston of Gray's-Inn.

God's providence appeared very much for me that day, for walking in Westminster-Hall, Mr. Richard Pennington, son to my old friend Mr. William Pennington, met me, and enquiring the cause of my being there, said no more, but walked up and down the hall, and related my kindness to his father unto very many Parliament men of Cheshire and Lancashire, Yorkshire, Cumberland, and those northern countries, who numerously came up into the Speaker's chamber, and bade me be of good comfort: at last he meets Mr. Weston, one of the three unto whom my matter was referred for examination, who told Mr. Pennington, that he came purposely to punish me, and would be bitter against me; but hearing it related, *viz.* my singular kindness and preservation of old Mr. Pennington's estate, to the value of six or seven thousand pounds, 'I will do him all the good I can,' says he. 'I thought he had never done any good; let me see him, and let him stand behind me where
' I sit:'

‘ I fit :’ I did so. At my first appearance, many of the young members affronted me highly, and demanded several scurrilous questions. Mr. Weston held a paper before his mouth ; bade me answer nobody but Mr. Prinn ; I obeyed his command, and saved myself much trouble thereby ; and when Mr. Prinn put any difficult or doubtful query unto me, Mr. Weston prompted me with a fit answer. At last, after almost one hour’s tugging, I desired to be fully heard what I could say as to the person who cut Charles the First’s head off. Liberty being given me to speak, I related what follows, *viz.*

That the next Sunday but one after Charles the First was beheaded, Robert Spavin, Secretary unto Lieutenant-General Cromwell at that time, invited himself to dine with me, and brought Anthony Peirson, and several others, along with him to dinner : That their principal discourse all dinner-time, was only, who it was that beheaded the King ; one said it was the common hangman ; another, Hugh Peters ; others also were nominated, but none concluded. Robert Spavin, so soon as dinner was done, took me by the hand, and carried me to the south window : saith he, ‘ These are all mistaken, they have not named the man that did the fact ; it was Lieutenant-

‘Colonel JOICE; I was in the room
‘when he fitted himself for the work,
‘stood behind him when he did it;
‘when done, went in again with him:
‘There is no man knows this but my
‘master, *viz.* Cromwell, Commissary
‘Ireton, and myself.’ ‘Doth not Mr.
‘Rushworth know it?’ said I. ‘No, he
‘doth not know it,’ saith Spavin. The
same thing Spavin since had often related
unto me when we were alone. Mr.
Prinn did, with much civility, make a
report hereof in the House; yet Norfolk
the Serjeant, after my discharge, kept
me two days longer in arrest, purposely to
get money of me. He had six pounds, and
his Messenger forty shillings; and yet I was
attached but upon Sunday, examined on
Tuesday, and then discharged, though
the covetous Serjeant detained me until
Thursday. By means of a friend, I cried
quittance with Norfolk, which friend was
to pay him his salary at that time, and
abated Norfolk three pounds, which we
spent every penny at one dinner, without
inviting the wretched Serjeant: but in
the latter end of the year, when the
King’s Judges were arraigned at the Old-
Bailey, Norfolk warned me to attend,
believing I could give information con-
cerning Hugh Peters. At the sessions I
attended during its continuance, but was
never

never called or examined. There I heard Harrifon, Scott, Clement, Peters, Hacker, Scroop, and others of the King's Judges, and Cook the Sollicitor, who excellently defended himself; I say, I did hear what they could say for themselves, and after heard the sentence of condemnation pronounced against them by the incomparably modest and learned Judge Bridgman, now Lord Keeper of the Great Seal of England.

One would think my troubles for that year had been ended; but in January 166½, one Everard, a Justice of Peace in Westminster, ere I was stirring, sent a Serjeant and thirty four musqueteers for me to White-Hall: he had twice that night seized about sixty persons, supposed fanaticks, very despicable persons, many whereof were aged, some were water-bearers, and had been Parliament-foldiers; others, of ordinary callings: all these were guarded unto White-Hall, into a large room, until day-light, and then committed to the Gate-House: I was had into the guard-room, which I thought to be hell; some therein were sleeping, others swearing, others smoaking tobacco. In the chimney of the room I believe there was two bushels of broken tobacco-pipes, almost half one load of ashes. Everard, about nine in the morn-

ing, comes, writes my mittimus for the Gate-House, then shews it me: I must be contented. I desired no other courtesy, but that I might be privately carried unto the Gate-House by two soldiers; that was denied. Among the miserable crew of people, with a whole company of soldiers, I marched to prison, and there for three hours was in the open air upon the ground, where the common house of office came down. After three hours, I was advanced from this stinking place up the stairs, where there was on one side a company of rude swearing persons; on the other side many Quakers, who lovingly entertained me. As soon as I was fixed, I wrote to my old friend Sir Edward Walker, Garter King at Arms, who presently went to Mr. Secretary Nicholas, and acquainted him with my condition. He ordered Sir Edward to write to Everard to release me, unless he had any particular information against me, which he had not. He further said, it was not his Majesty's pleasure that any of his subjects should be thus had to prison without good cause shewed before. Upon receipt of Sir Edward's letter, Everard discharged me, I taking the Oaths of Allegiance and Supremacy. This day's work cost me thirty seven shillings. Afterwards Everard stood to be Burgefs for
Westmin-

Westminster; sent me to procure him voices. I returned answer, that of all men living he deserved no courtesy from me, nor should have any.

In this year 1660, I sued out my pardon under the Broad Seal of England, being so advised by good counsel, because there should be no obstruction; I passed as William Lilly, Citizen and Salter of London; it cost me thirteen pounds six shillings and eight pence.

There happened a verification of an astrological judgment of mine in this year 1660, which because it was predicted sixteen years before it came to pass, and the year expressly nominated, I thought fit to mention.

In page III. of my Prophetical Merlin, upon three sextile Aspects of Saturn and Jupiter, made in 1659 and 1660, I wrote thus—

‘ This their friendly salutation com-
 ‘ forts us in England, every man now
 ‘ possesses his own vineyard; our young
 ‘ youth grow up unto man’s estate,
 ‘ and our old men live their full years;
 ‘ our nobles and gentlemen root again;
 ‘ our yeomanry, many years disconsolated,
 ‘ now take pleasure in their husbandry.
 ‘ The merchant sends out ships, and hath
 ‘ prosperous returns; the mechanick hath
 ‘ quick trading: Here is almost a new
 K 4 ‘ world;

‘ world; new laws, new Lords. Now
 ‘ my country of England shall shed no
 ‘ more tears, but rejoice with, and in
 ‘ the many blessings God gives or affords
 ‘ her annually.’

And in the same book, page 118, over-against the year 1660, you shall find, A Bonny Scot acts his part.

The long Parliament would give Charles the Second no other title than King of Scots.—

I also wrote to Sir Edward Walker, Kt. Garter King at Arms in 1659, he then being in Holland—

Tu, Dominusq; vester videbitis Angliam, infra duos Annos.—For in 1662, his moon came by direction to the body of the sun.

But he came in upon the ascendant directed unto the Trine of Sol and antiscion of Jupiter.—

And happy it was for the nation he did come in, and long and prosperously may he reign amongst us.

In 1663 and 1664, I had a long and tedious law-suit in Chancery, M. C. coming to Quartile of Saturn; and the occasion of that suit, was concerning houses; and my enemy, though aged, had no beard, was really saturnine. We came unto a hearing Feb. 166 $\frac{3}{4}$, before the Master of the Rolls, Sir Harbottle Grimston,

Grimston, where I had the victory, but no costs given me.

My adversary not satisfied with that judgment, petitioned that most just and honourable man the Lord Chancellor Hyde, for a re-hearing his cause before him.

It was granted, and the 13 June 1664, my M. C. then directed to Quartile of Venus and Sol. His Lordship most judiciously heard it with much attention, and when my adversary's counsel had urged those depositions which they had against me, his Lordship stood up, and said,

‘Here is not one word against Mr. Lilly.’—

I replied, ‘My Lord, I hope I shall have costs.’

‘Very good reason,’ saith he; and so I had: And, at my departure out of court, put off his hat, and bid God be with you.

This is the month of Dec. 1667, wherein, by misfortune, he is much traduced and highly persecuted by his enemies: is also retired, however not in the least questioned for any indirect judgment as as Chancellor, in the Chancery; [but in other things he hath been very foul, as in the articles drawn up by the Parliament against him, it appears. Which articles
I pre-

I presume you have not seen, otherwise you would have been of another mind, A W] for there was never any person sat in that place, who executed justice with more uprightness, or judgment, or quickness for dispatch, than this very noble Lord. God, I hope, in mercy will preserve his person from his enemies, and in good time restore him unto all his honours again: From my soul I wish it, and hope I shall live to see it. *Amen: Fiat ob tu Deus justitiæ.*

In 1663, and 1664, I was made churchwarden of Walton upon Thames, settling as well as I could the affairs of that distracted parish, upon my own charges; and upon my leaving the place, forgave them seven pounds odd money due unto me.

In 1664, I had another law-suit with Captain Colborn, Lord of the manor of Esher, concerning the rights of the parish of Walton. He had newly purchased that manor, and having one hundred and fifty acres of ground, formerly park and wood ground lying in our parish, conceived, he had right of common in our parish of Walton: Thereupon he puts three hundred sheep upon the common; part whereof I impounded: He replevins them, gave me a declaration. I answered it, The trial was to be

at

at the Assizes at Kingston in April 1664. When the day of trial came, he had not one witness in his cause, I had many; whereupon upon conference, and by mediation, he gave me eleven pounds for my charges sustained in that suit, whereof I returned him back again fifty shillings: forty shillings for himself, and ten shillings for the poor of the parish he lived in.

This I did at my own cost and charges, not one parishioner joining with me. I had now M. C. unto Quartile of Venus and Sol—both in my second, Ergo, I got money by this thing, or suit. Sir Bolstrode Whitlock gave me counsel.

Now I come unto the year 1665, wherein that horrible and devouring plague so extreemly raged in the city of London. 27th of June 1665, I retired into the country to my wife and family, where since I have wholly continued, and so intend by permission of God. I had, before I came away, very many people of the poorer sort frequented my lodging, many whereof were so civil, as when they brought waters, *viz.* urines, from infected people, they would stand purposely at a distance. I ordered those infected, and not like to die, cordials, and caused them to sweat, whereby many recovered. My landlord of the house was afraid of those poor people, I nothing at all.

all. He was desirous I should be gone. He had four children: I took them with me into the country and provided for them. Six weeks after I departed, he, his wife, and man-servant died of the plague.

In Monarchy or no Monarchy, printed 1651, I had framed an Hieroglyphick, which you may see in page the 7th, representing a great sickness and mortality; wherein you may see the representation of people in their winding-sheets, persons digging graves and sepultures, coffins, &c. All this was performed by the more secret Key of Astrology, or Prophetical Astrology.

In 1666, happened that miraculous conflagration in the city of London, whereby in four days, the most part thereof was consumed by fire. In my Monarchy or no Monarchy, the next side after the coffins, and pickaxes, there is representation of a great city all in flames of fire. The memorial whereof some Parliament men remembering, thought fit to send for me before that Committee which then did sit, for examination of the causes of the fire; and whether there was no treachery or design in the business, his Majesty being then in war both with the French and Dutch. The summons
to

to appear before that Committee was as followeth.

Monday, 22d October, 1666.

At the Committee appointed to enquire after the Causes of the late Fires.

ORDERED,

That Mr. Lilly do attend this Committee on Friday next being the 25th of October 1666, at two of the clock in the afternoon in the Speaker's chamber; to answer such questions as shall be then and there asked him.

ROBERT BROOKE.

By accident I was then in London, when the summons came unto me. I was timorous of Committees, being ever by some of them calumniated, upbraided, scorned, and derided. However I must and did appear; and let me never forget that great affection and care yourself (Oh most excellent and learned Esquire Ashmole) shewed unto me at that time. First, your affection in going along with me all that day; secondly, your great pains and care, in speaking unto many worthy Members of that Committee your acquaintance,

quaintance, that they should befriend me, and not permit me to be affronted, or have any disgraceful language cast upon me. I must seriously acknowledge the persuasions so prevailed with those generous souls, that I conceive there was never more civility used unto any than unto myself; and you know, there were no small number of Parliament men appeared, when they heard I was to be there.

Sir Robert Brooke spoke to this purpose:

‘ Mr. Lilly, This Committee thought
‘ fit to summon you to appear before them
‘ this day, to know, if you can say any
‘ thing as to the cause of the late fire, or
‘ whether there might be any design
‘ therein. You are called the rather
‘ ther, because in a book of yours long
‘ since printed, you hinted some such thing
‘ by one of your Hieroglyphicks.’ Unto
which I replied,

May it please your Honours,

‘ After the beheading of the late King,
‘ considering that in the three subsequent
‘ years the Parliament acted nothing which
‘ concerned the settlement of the nation
‘ in peace; and seeing the generality of
‘ people dissatisfied, the citizens of London
‘ discontented, the soldiery prone to
‘ mutiny,

‘ mutiny, I was desirous, according to
 ‘ the best knowledge God had given me,
 ‘ to make enquiry by the art I studied,
 ‘ what might from that time happen unto
 ‘ the Parliament and nation in general.
 ‘ At last, having satisfied myself as well as
 ‘ I could, and perfected my judgment
 ‘ therein, I thought it most convenient
 ‘ to signify my intentions and conceptions
 ‘ thereof, in Forms, Shapes, Types,
 ‘ Hieroglyphicks, &c. without any com-
 ‘ mentary, that so my judgment might
 ‘ be concealed from the vulgar, and made
 ‘ manifest only unto the wise. I herein
 ‘ imitating the examples of many wise
 ‘ philosophers who had done the like.’

‘ Sir Robert,’ saith one, ‘ Lilly is yet
 ‘ *sub vestibulo*.’

I proceeded further. Said I, ‘ Having
 ‘ found, Sir, that the city of London
 ‘ should be sadly afflicted with a great
 ‘ plague, and not long after with an
 ‘ exorbitant fire, I framed these two
 ‘ hieroglyphicks as represented in the
 ‘ book, which in effect have proved very
 ‘ true.’

‘ Did you foresee the year,’ said one?

‘ I did not,’ said I, ‘ or was desirous :
 ‘ of that I made no scrutiny.’ I pro-
 ceeded——

‘ Now, Sir, whether there was any de-
 ‘ sign of burning the city, or any em-
 ‘ ployed

‘ployed to that purpose, I must deal ingenuously with you, that since the fire, I have aken much pains in the search thereof, but cannot or could not give myself any the least satisfaction therein. I conclude, that it was the only finger of God; but what instruments he used thereunto, I am ignorant.’

The Committee seemed well pleased with what I spoke, and dismissed me with great civility.

Since which time no memorable action hath happened unto me, my retirement impeding all concourse unto me.

I have many things more to communicate, which I shall do, as they offer themselves to memory.

In *Anno* 1634, and 1635, I had much familiarity with John Hegenius, Doctor of Physick, a Dutchman, an excellent scholar and an able physician, not meanly versed in astrology. Unto him, for his great civility, I communicated the art of framing Sigils, Lamens, &c. and the use of the Mosaical Rods:—and we did create several Sigils to very good purpose. I gave him the true key thereof, *viz.* instructed him of their forms, characters, words, and last of all, how to give them vivification, and what number or numbers were appropriated to every planet:

net: *Cum multis aliis in libris veterum latentibus; aut perspicuè non intellectis.*

I was well acquainted with the Speculator of John a Windor, a scrivener, sometimes living in Newbury. This Windor was club-fisted, wrote with a pen betwixt both his hands. I have seen many bonds and bills wrote by him. He was much given to debauchery, so that at some times the Dæmons would not appear to the Speculator; he would then suffumigate: sometimes, to vex the spirits, he would curse them, fumigate with contraries. Upon his examination before Sir Henry Wallop, Kt. which I have seen, he said, he once visited Dr. Dee in Mortlack; and out of a book that lay in the window, he copied out that call which he used, when he invocated——

It was that—which near the beginning of it hath these words,

*Per virtutem illorum qui invocant nomen tuum,
Hermeli—mitte nobis tres Angelos, &c.*

Windor had many good parts, but was a most lewd person: My master Wright knew him well, and having dealing in those parts, made use of him as a scrivener.

Oliver Withers, servant to Sir H. Wallop, brought up a Windor's examination

L

unto

unto London, purposely for me to peruse. This Withers was Mr. Fiske's scholar three years more or less, to learn astrology of him; but being never the wiser, Fiske brought him unto me: by shewing him but how to judge one figure, his eyes were opened: He made the Epistle before Dr. Neve's book, now in Mr. Sander's hands, was very learned in the Latin, Greek and Hebrew tongues.

Having mentioned Dr. John Dee, I hold it not impertinent to speak something of him; but more especially of Edward Kelly's Speculator.

Dr. Dee himself was a Cambro Briton, educated in the university of Oxford, there took his degree of Doctor; afterwards for many years in search of the profounder studies, travelled into foreign parts: to be serious, he was Queen Elizabeth's intelligencer, and had a salary for his maintenance from the Secretaries of State. He was a ready witted man, quick of apprehension, very learned, and of great judgment in the Latin and Greek tongues. He was a very great investigator of the more secret Hermetical learning, a perfect astronomer, a curious astrologer, a serious geometrician; to speak truth, he was excellent in all kinds of learning.

With

With all this, he was the most ambitious person living, and most desirous of fame and renown, and was never so well pleased as when he heard himself stiled, Most Excellent.

He was studious in chymistry, and attained to good perfection therein; but his servant, or rather companion, Kelly, out-went him, *viz.* about the Elixir or Philosopher's Stone; which neither Kelly or Dee attained by their own labour and industry. It was in this manner Kelly obtained it, as I had it related from an ancient minister, who knew the certainty thereof from an old English merchant, resident in Germany, at what time both Kelly and Dee were there.

Dee and Kelly being in the confines of the Emperor's dominions, in a city where resided many English merchants, with whom they had much familiarity, there happened an old Friar to come to Dr. Dee's lodging. Knocking at the door, Dee peeped down the stairs. 'Kelly,' says he, 'tell the old man I am not at home.' Kelly did so. The Friar said, 'I will take another time to wait on him.' Some few days after, he came again. Dee ordered Kelly, if it were the same person, to deny him again. He did so; at which the Friar was very angry. 'Tell

‘ thy master I came to speak with him and
 ‘ to do him good, because he is a great
 ‘ scholar and famous ; but now tell him,
 ‘ he put forth a book, and dedicated it to
 ‘ the Emperor : it is called Monas Hiero-
 ‘ glyphicas. He understands it not. I
 ‘ wrote it myself, I came to instruct him
 ‘ therein, and in some other more pro-
 ‘ found things. Do thou, Kelly, come
 ‘ along with me, I will make thee more
 ‘ famous than thy master Dee.’

Kelly was very apprehensive of what the Friar delivered, and thereupon suddenly retired from Dee, and wholly applied unto the Friar ; and of him either had the Elixir ready made, or the perfect method of its preparation and making. The poor Friar lived a very short time after : whether he died a natural death, or was otherwise poisoned or made away by Kelly, the merchant who related this, did not certainly know.

How Kelly died afterwards at Prague, you well know : he was born at Worcester, had been an apothecary. Not above thirty years since he had a sister lived in Worcester, who had some gold made by her brother’s projection.

Dr. Dee died at Mortlack in Surrey, very poor, enforced many times to sell some book or other to buy his dinner with, as Dr. Napier of Linford in Buckinghamshire

inghamshire oft related, who knew him very well.

I have read over his book of Conference with Spirits, and thereby perceive many weaknesſes in the manage of that way of Moſaical learning: but I conceive, the reaſon why he had not more plain reſolutions, and more to the purpoſe, was, becauſe Kelly was very vicious, unto whom the angels were not obedient, or willingly did declare the queſtions propounded; but I could give other reaſons, but thoſe are not for paper.

I was very familiar with one Sarah Skelhorn, who had been Speculatrix unto one Arthur Gauntlet about Gray's-Inn-Lane, a very lewd fellow, profeſſing phyſick. This Sarah had a perfect ſight, and indeed the beſt eyes for that purpoſe I ever yet did ſee. Gauntlet's books, after he was dead, were ſold, after I had peruſed them, to my ſcholar Humphreys: there were rare notions in them. This Sarah lived a long time, even until her death, with one Mrs. Stockman in the Iſle of Purbeck, and died about ſixteen years ſince. Her miſtreſs one time being deſirous to accompany her mother, the Lady Beconsfield, unto London, who lived twelve miles from her habitation, cauſed Sarah to inſpect her cryſtal, to ſee if ſhe, viz. her mother, was gone,

yea or not: the angels appeared, and shewed her mother opening a trunk, and taking out a red waistcoat, whereby she perceived she was not gone. Next day she went to her mother's, and there, as she entered the chamber, she was opening a trunk, and had a red waistcoat in her hand. Sarah told me oft, the angels would for some years follow her, and appear in every room of the house, until she was weary of them.

This Sarah Skelhorn, her call unto the crystal began,

' Oh ye good angels, only and only,' &c.

Ellen Evans, daughter of my tutor Evans, her call unto the crystal was this:

O Micol, O tu Micol, regina pigmeorum veni, &c.

Since I have related of the Queen of Fairies, I shall acquaint you, that it is not for every one, or every person that these angelical creatures will appear unto, though they may say over the call, over and over, or indeed is it given to very many persons to endure their glorious aspects; even very many have failed just at that present when they are ready to manifest themselves; even persons otherwise of undaunted spirits and firm resolution, are herewith astonished, and tremble; as it happened not many years since with us. A very sober discreet person, of virtuous
life

life and conversation, was beyond measure desirous to see something in this nature. He went with a friend into my Hurst Wood: the Queen of Fairies was invoked, a gentle murmuring wind came first; after that, amongst the hedges, a smart whirlwind; by and by a strong blast of wind blew upon the face of the friend,—and the Queen appearing in a most illustrious glory, ‘No more, I beseech you,’ (quoth the friend :) ‘My heart fails; I am not ‘able to endure longer.’ Nor was he: his black curling hair rose up, and I believe a bullrush would have beat him to the ground: he was soundly laughed at, &c.

Sir Robert Holborn, Knight, brought once unto me (a) Gladwell of Suffolk, who had formerly had sight and conference with Uriel and Raphael, but lost them both by carelessness; so that neither of them both would but rarely appear, and then presently be gone, resolving nothing. He would have given me two hundred pounds to have assisted him for their recovery, but I am no such man.—Those glorious creatures, if well commanded, and well observed, do teach the master

(a) Mr. Gilbert Wakering gave him his berril when he died; it was of the largeness of a good big orange, set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel.

any thing he desires; *Amant secreta, fugiunt aperta*. The Fairies love the southern side of hills, mountains, groves.—Neatness and cleanliness in apparel, a strict diet, an upright life, fervent prayers unto God, conduce much to the assistance of those who are curious these ways.

It hath been my happiness to meet with many rarities in my time unexpectedly. I had a sister lived in the Minories, in that very house where formerly had lived one Evans, not my tutor, but another far exceeding him in astrology, and all other occult learning, questioned for his life about 1612. I am sure it was when the present Earl of Manchester's father was Lord Chief Justice of England. He was found guilty by a peevish Jury: but petitioning King James by a Greek petition, as indeed he was an excellent Grecian; 'By my faul,' said King James, 'this man shall not die; I think he is a better Grecian than any of my Bishops:' so his life was spared, &c. My sister's master when new modelling the house, broke up a window, under which were Evans's secret manuscripts, and two moulds in brass; one of a man, the other of a woman. I bought the moulds and (a) book for

(a) From these manuscripts he gained his first knowledge.

five shillings; the secrets were wrote in an imperfect Greek character; but after I found the vowels, all the rest were presently clear enough.

You see, most worthy Sir, I write freely; it is out of the sincerity of my affection, many things wrote by me having been more fit for a sepulture than a book: But,

Quo major est virorum præstantium, tui similitum inopia; eo mihi charior est, & esse debet & amicitia tua: Quam quidem omnibus officiis, & studiis, quæ a summa benevolentia possunt, perpetuò colam: However, who study the curiosities before-named, if they are not very well versed in astrology, they shall rarely attain their desired ends. There was, in the late times of troubles, one Mortlack, who pretended unto Speculations, had a crystal, a call of Queen Mab, one of the Queen of Fairies; he deluded many thereby: at last I was brought into his company; he was desired to make invocation, he did so; nothing appeared, or would: three or four times in my company he was put upon to do the work, but could not; at last he said he could do nothing as long as I was in presence. I at last shewed him his error, but left him as I found him, a pretended ignoramus.

I may

I may seem to some to write incredibilia ; be it so, but knowing unto whom, and for whose only sake, I do write them, I am much comforted therewith, well knowing you are the most knowing man in these curiosities of any now living in England ; and therefore it is my hope, these will be a present well-becoming you to accept.

Præclara omnia quam difficilia sint, his præsertim temporibus. (Celeberrimè Armiger,) non te fugit ; and therefore I will acquaint you with one memorable story related unto me by Mr. John Marr, an excellent mathematician and geometrician, whom I conceive you remember : he was servant to King James and Charles the First.

At first, when the Lord Napier, or Marchiston made publick his Logarithms, Mr. Briggs, then reader of the astronomy lecture at Gresham-College in London, was so surprized with admiration of them, that he could have no quietness in himself, until he had seen that noble person the Lord Marchiston, whose only invention they were : he acquaints John Marr herewith, who went into Scotland before Mr. Briggs, purposely to be there when these two so learned persons should meet. Mr. Briggs appoints a certain day when to meet at Edinburgh : but failing thereof, the Lord Napier was doubtful he would

would not come. It happened one day as John Marr and the Lord Napier were speaking of Mr. Briggs; 'Ah, John,' saith Marchiston, 'Mr. Briggs will not 'now come:' at the very instant one knocks at the gate; John Marr hastened down, and it proved Mr. Briggs, to his great contentment. He brings Mr. Briggs up into my Lord's chamber, where almost one quarter of an hour was spent, each beholding other almost with admiration, before one word was spoke: at last Mr. Briggs began.

'My Lord, I have undertaken this 'long journey purposely to see your person, and to know by what engine of 'wit or ingenuity you came first to think 'of this most excellent help unto astronomy, viz. the Logarithms; but, my 'Lord, being by you found out, I wonder no body else found it out before, 'when now known, it is so easy.' He was nobly entertained by the Lord Napier, and every summer after that, during the Lord's being alive, this venerable man, Mr. Briggs, went purposely into Scotland to visit him. *Tempora nunc mutantur.*

These two persons were worthy men in their time; and yet the one, viz. Lord Marchiston, was a great lover of astrology, but Briggs the most satirical man against it that hath been known: but the reason

reason hereof I conceive was, that Briggs was a severe Presbyterian, and wholly conversant with persons of that judgment; whereas the Lord Marchiston was a general scholar, and deeply read in all divine and human histories: it is the same Marchiston who made that most serious and learned exposition upon the Revelation of St. John; which is the best that ever yet appeared in the world.

Thus far proceeded Mr. William Lilly in setting down the account of his life, with some other things of note. Now shall be added something more which afterwards happened during his retirement at his house at Herisham, until his death.

He left London in the year 1665, (as he hath before noted) and betook himself to the study of physick; in which, having arrived at a competent degree of knowledge, assisted by diligent observation and practice, he desired his old friend Mr. Ashmole, to obtain of his Grace Dr. Sheldon, then Lord Archbishop of Canterbury, a license for the practice of physick; which upon application to his Grace, and producing a testimonial [October 8. 1670,] under the hands of two physicians of the college in London, on Mr. Lilly's behalf, he most readily granted, in the manner following, *viz.* ‘ G I L-

‘ GILBERTUS Providentia Divina
 ‘ Cantuariensis Archiepiscopus totius An-
 ‘ gliae Primas & Metropolitanus, Dilecto
 ‘ nobis in Christo GULIELMO LILLY
 ‘ in Medicinis Professori, Salutem, gra-
 ‘ tiam, & benedictionem. Cum ex fide
 ‘ digna relatione acceperimus Te in arte
 ‘ sive facultate Medicinæ per non modi-
 ‘ cum tempus versatum fuisse, multif-
 ‘ que de salute & fanitate corporis verè de-
 ‘ speratis (Deo Omnipotente adjuvante)
 ‘ subvenisse, eosq; sanasse, nec non in
 ‘ arte predictà multorum peritorum lau-
 ‘ dabili testimonio pro experientia, fideli-
 ‘ tate, diligentia & industria tuis circa
 ‘ curas quas susceperis peragendas in hu-
 ‘ jusmodi Arte Medicinæ meritò commen-
 ‘ datum esse, ad practicandum igitur &
 ‘ exercendum dictam Artem Medicinæ in,
 ‘ & per totam Provinciam nostram Cant’
 ‘ (Civitate Lond’ & circuitu septem mil-
 ‘ liarum eidem prox’ adjacen’ tantummodo
 ‘ exceptis) ex causis prædictis & aliis nos
 ‘ in hac per te justè moventibus, præstito
 ‘ primitus per Te Juramento de agnos-
 ‘ cendo Regiam supremam potestatem in
 ‘ causis ecclesiasticis & temporalibus ac
 ‘ de renunciando, refutando, & recusando
 ‘ omni, & omnimodæ Jurisdictioni, Pote-
 ‘ stati, Authoritati & Superioritati fora-
 ‘ neis juxta vim formam & effectum Sta-
 ‘ tui Parliamenti hujus Inclyti Regni
 ‘ Angliæ

' Angliæ in ea parte editi & provisi quan-
 ' tum nobis per Statuta hujus Regni
 ' Angliæ liceat & non aliter neque alio
 ' modo Te admittimus & approbamus,
 ' Tibiq; Licentiam & Facultatem nostras
 ' in hâc parte, Tenore præsentium quam-
 ' diu Te benè & laudabiliter gesseris be-
 ' nignè concedimus & elargimur. In
 ' cujus rei Testimonium Sigillum (quo
 ' in hâc parte utimur) præsentibus ap-
 ' poni fecimus. Dat. Undecimo Die
 ' Mensis Octobris, Anno Domini 1670.
 ' Nostræque Translationis Anno Octavo.'

Sigillum



Radulph. Snowe

E T

Edm. Sherman

} Registrarii.

S. Rich. Lloyd, Sur.

Vicarii in Spiritualibus Generalis
 per Provinciam Cantuariensem.

Hereupon he began to practise more
 openly, and with good success; and every
 Saturday rode to Kingston, where the
 poorer sort flockt to him from several
 parts, and received much benefit by his
 advice and prescriptions, which he gave
 them freely, and without money. From
 those that were more able, he now and
 then

then received a shilling, and sometimes an half crown, if they offered it to him, otherwise he demanded nothing; and, in truth, his charity towards poor people was very great, no less than the care and pains he took in considering and weighing their particular cases, and applying proper remedies to their infirmities, which gained him extraordinary credit and estimation.

He was of a strong constitution, and continued generally in good health, till the 16th of August 1674, when a violent humour discovered itself in red spots all over his body, with little pushes in his head. This, in the winter [18 December] following, was seconded by a distemper whereof he fell sick, and was let blood in the left foot, a little above the ancle.

The 20th of December following, a humour descended from his head to his left side, from eight o'clock at night till the next morning; and then staying a while in the calf of his leg, at length descended towards his toes, the anguish whereof put him into a fever. This humour fixed in two places on the top of his left foot (one in that where he was let blood two days before) which (upon application of pledgets) growing ripe, they were [28 Dec.] lanced by Mr. Agar of Kingston, his apothecary (and no less a skilful

skilful Surgeon :) after which he began to be at ease, his fever abated, and within five months the cure was perfected.

The 7th of November 1675, he was taken with a violent fit of vomiting for some hours, to which a fever succeeded, that continued four months: This brought his body exceeding low, together with a dimness in his eyes, which after occasioned him to make use of Mr. Henry Coley, as his amanuensis, to transcribe (from his dictates) his astrological judgments for the year 1677; but the monthly observations for that year, were written with his own hand some time before, though by this time he was grown very dim-sighted. His judgments and observations for the succeeding years, till his death, (so also for the year 1682,) were all composed by his directions, Mr. Coley coming to Hersham the beginning of every summer, and stayed there, till, by conference with him, he had dispatched them for the press; to whom, at these opportunities, he communicated his way of judgment, and other astrological ar-cana's.

In the beginning of the year 1681, he had a flux, which weakened him much, yet after some time his strength encreased; but now his sight was wholly taken from him,

him, not having any glimmering as formerly.

He had dwelt many years at Herisham, where his charity and kindness to his poor neighbours was always great and hearty; and the 30th of May 1681, towards the evening, a dead palsy began to seize his left side. The second of June, towards evening, he took his bed, and then his tongue began to falter. The next day he became very dull and heavy: sometimes his senses began to fail him. Henceforward he took little or nothing, for his larynx swelled, and that impeded his swallowing.

The fourth of June, Mr. Ashmole went to visit him, and found he knew him, but spake little, and some of that scarce intelligible; for the palsy began now to seize upon his tongue.

The eighth of June he lay in a great agony, insomuch that the sweat followed drop after drop, which he bore with wonderful courage and patience (as indeed he did all his sickness) without complaint; and about three o'clock the next morning, he died, without any shew of trouble or pangs. Immediately before his breath went from him, he sneezed three times.

He had often, in his life-time, desired Mr. Ashmole to take care of his funeral, and now his widow desired the

M

same:

same: whereupon Mr. Ashmole obtained leave from Sir Mathew Andrews (who had the parsonage of Walton) to bury him in the chancel of that church.

The 10th of June, his corpse was brought thither, and received by the minister (in his surplice) at the Litch-Gates, who, passing before the body into the church, read the first part of the Office for the Burial of the Dead. In the reading desk he said all the evening service, and after performed the rest of the office (as established by law) in the chancel, at the interment, which was about eight o'clock in the evening, on the left side of the communion table, Mr. Ashmole assisting at the laying him in his grave; whereupon afterwards [9 July 1681.] he placed a fair black marble stone, (which cost him six pounds four shillings and six pence) with this inscription following.

Ne Oblivione conteretur Urna
G U L I E L M I L I L L I I
ASTROLOGI PERITISSIMI,
QUI FATIS CESSIT

Quinto Idus Junii Anno Christi Juliano
M D C L X X X I.

Hoc Illi posuit amoris Monumentum

E L I A S A S H M O L E,
A R M I G E R.

Shortly after his death, Mr. Ashmole bought his library of books of Mrs. Ruth Lilly, (his widow and executrix) for fifty pounds: he oft times, in his life-time, expressed, that if Mr. Ashmole would give that sum, he should have them.

The following Epitaphs (Latin and English) were made by George Smalridge, then a scholar at Westminster, after Student of Christ-Church in Oxford.

In Mortem Viri Doctissimi Domini GULIELMI
LILLY, Astrologi, nuper defuncti.

O Ccidit atque suis annalibus addidit atram
Astrologus, quâ non tristior ulla, diem
Pone triumphales, lugubris Luna, quadrigas;
Sol mæstum piceâ nube reconde caput.
Illum, qui Phœbi scripsit, Phœbesq; labores
Eclipsin docuit Stella maligna pati.
Invidia Astrorum cecidit, qui Sidera rexit
Tanta erat in notas scandere cura domos.
Quod vidit, visum cupiit, potiturq; cupito
Cœlo, & Sidereo fulget in orbe decus.
Scilicet hoc nobis prædixit ab ane Cometa,
Et fati emicuit nuncia Stella tui
Fallentem vidi faciem gemuiq; videndo
Illa fuit vati mortis imago suo,
Civilis timuere alii primordia belli
Jejunam metuit plebs stupefata famem
Non tantos tulerat bellumve fameſve dolores:
Auspiciis eſſent hæc relevanda tuis.
In cautam ſubitus plebem nunc opprimat enſis,
Securos fati mors violenta trahat.
Nemo eſt qui videat moneatq; avertere fatum,
Ars jacet in Domini funera merſa ſui

Solus naturæ reservare arcana solebat,
 Solus & ambigui solvere jura poti.
 Lustrâsti erantes benè finâ mente Planetas
 Conspectum latuit stellata nulla tuum
 Defessos oculos pensârunt lumina mentis
 Firefias oculis, mentibus Argus eras.
 Cernere, Firefia, poteras ventura, sed, Arge,
 In fatum haud poteras sat vigil esse tuum
 Sed vivit nomen semper cum sole vigebit,
 Immemor Astrologi non erit ulla dies
 Sæcla canent laudes, quas si percurrere cones,
 Arte opus est, Stellâs quâ numerare soles
 Hæreat hoc carmen cinerum custodibus urnis,
 Hospes quod spargens marmora rore legat.
 " Hic situs est, dignus nunquam cecidisse Propheta ;
 " Fatorum interpres fata inopina subit.
 " Versari æthereo dum vixit in orbe solebat :
 " Nunc humilem jactat Terra superba virum.
 " Sed Cœlum metitur adhuc resupinus in urnâ
 " Vertitur in solitos palpebra clausa polos.
 " Huic busto invigilant solenni lampade Musæ,
 " Perpetuo nubes imbre sepulchra rigant.
 " Ille oculis movit distantia Sidera nostris,
 " Illam amota oculis traxit ad astra Deus."

AN ELEGY upon the Death of WILLIAM LILLY the Astrologer.

OUR Prophet's gone ; no longer may our ears
 Be charm'd with musick of th' harmonious spheres.
 Let sun and moon withdraw, leave gloomy night
 To shew their NUNCIO's fate, who gave more light
 To th' erring world, than all the feeble rays
 Of sun or moon ; taught us to know those days
 Bright TITAN makes ; follow'd the hasty sun
 Through all his circuits ; knew th' unconstant moon,
 And more unconstant ebbings of the flood ;
 And what is most uncertain, th' factious brood,

Flowing

Flowing in civil broils : by the heavens could date
 The flux and reflux of our dubious state.
 He saw the eclipse of sun, and change of moon
 He saw, but seeing would not shun his own :
 Eclips'd he was, that he might shine more bright,
 And only chang'd to give a fuller light.
 He having view'd the sky, and glorious train
 Of gilded stars, scorn'd longer to remain
 In earthly prisons : could he a village love,
 Whom the twelve houses waited for above ?
 The grateful stars a heavenly mansion gave
 T' his heavenly soul, nor could he live a slave
 To mortal passions, whose immortal mind,
 Whilst here on earth, was not to earth confin'd.
 He must be gone, the stars had so decreed ;
 As he of them, so they of him, had need.
 This message 'twas the blazing comet brought ;
 I saw the pale-fac'd star, and seeing thought
 (For we could guess, but only LILLY knew)
 It did some glorious hero's fall foreshew :
 A hero's fall'n, whose death, more than a war,
 Or fire, deserv'd a comet : th' obsequious star,
 Could do no less than his sad fate unfold,
 Who had their risings, and their settings told.
 Some thought a plague, and some a famine near ;
 Some wars from France, some fires at home did fear :
 Nor did they fear too much : scarce kinder fate,
 But plague of plagues befell th' unhappy state
 When LILLY died. Now swords may safely come
 From France or Rome, fanaticks plot at home.
 Now an unseen, and unexpected hand,
 By guidance of ill stars, may hurt our land ;
 Unsafe, because secure, there's none to show
 How England may avert the fatal blow.
 He's dead, whose death the weeping clouds deplore
 I wish we did not owe to him that show'r
 Which long expected was, and might have still
 Expected been, had not our nation's ill
 Drawn from the heavens a sympathetick tear :
 England hath cause a second draught to fear.
 We have no second LILLY, who may die,
 And by his death may make the heavens cry.

Then let your annals, COLEY, want this day,
Think every year leap-year; or if 't must stay,
Cloath it in black; let a sad note stand by,
And stigmatize it to posterity.

Here follows the Copy of an Indictment filed against Mr. Lilly, for which see Page 104 of his Life.

THE jurors for the Lord Protector of the commonwealth of England, Scotland and Ireland, &c. upon their oaths do present, that William Lilly, late of the Parish of St. Clements Danes, in the County of Middlesex, Gent. not having the fear of God before his eyes, but being moved and seduced by the instigation of the devil, the 10th day of July, in the Year of our Lord, 1654, at the Parish aforesaid, in the County aforesaid, wickedly, unlawfully and deceitfully, did take upon him, the said William Lilly, by enchantment, charm and sorcery, to tell and declare to one Anne East, the wife of Alexander East, where ten waistcoats, of the value of five pounds, of the goods and chattels of the said Alexander East, then lately before lost and stolen from the said Alexander East, should be found and become; and two shillings and sixpence in monies numbred, of the monies of the said

2

faid Alexander, from the faid Anne East, then and there unlawfully and deceitfully, he, the faid William Lilly, did take, receive, and had, to tell and declare to her the faid Anne, where the faid goods, so lost and stolen as aforefaid, should be found and become: And also that he, the faid William Lilly, on the faid tenth day of July, in the Year of our Lord, 1654, and divers other days and times, as well before as afterwards, at the faid Parish aforefaid, in the County aforefaid, unlawfully and deceitfully did take upon him, the faid William Lilly, by enchantment, charm and sorcery, to tell and declare to divers other persons, to the faid jurors, yet unknown, where divers goods, chattels and things of the faid persons yet unknown, there lately before lost and stolen from the faid persons yet unknown, should be found and become; and divers sums of monies of the faid persons yet unknown, then and there unlawfully and deceitfully, he the faid William Lilly did take, receive, and had, to tell and declare to the faid persons yet unknown, where their goods, chattels and things, so lost and stolen, as aforefaid, should be found and become, in contempt of the laws of England, to the great damage and deceit of the faid Alexander and Anne, and of the faid other

persons yet unknown, to the evil and pernicious example of all others in the like case offending, against the form of the statute in this case made and provided, and against the publick peace, &c.

ANNE EAST,
EMME SPENCER,
JANE GOLD,
KATHERINE ROBERTS,
SUSANNAH HULINGE.

SEVERAL

SEVERAL
OBSERVATIONS
UPON THE
LIFE AND DEATH
OF
CHARLES I.
LATE
KING OF ENGLAND.

REVISED

OBSERVATIONS

ON THE

LIFE OF MARY

AND

CHARLES

BY

JOHN G. LEWIS

TO THE

R E A D E R.

BY the ensuing discourse, I shall draw down upon me the malevolent influence of a number of people ; with whose malice being already acquainted, I care the less : I can fall no lower than the earth ; and whoever thrusts me down sooner than nature intended, must follow me sooner than he would be willing.

An impudent prick-eared Presbyterian Priest, rencounters me one day. ‘ Now Lilly, what say you Mr. Merlinus unto Charles, the son of Charles the present Scottish King ; he’ll pull the rebels out of White-Hall by the ears.’ After a little modest scolding, the man was calm, and I promised silence as to his name, &c. I cannot

cannot wash the Blackmoor white : these woeful Priests have so hardned their hearts against this State, pipe I never so melodiously unto them, or though the Parliament act never so wisely and prudently for our and their goods, they will rebel against the State, and envy me.

If any busy-body object, it's besides my task to write the life of the late King ; I say, no : I could do no less. I have no way injured him ; there is nothing I mention of him which I had not from those persons of credit, who either saw the actions done, or heard with their ears the words delivered. I have rather been sparing than lavish, even when I mention his worst or foulest actions : there are hundreds alive, who will swear I have more balsam than corrosive in the discourse. I would be sorry to belie the dead, as Mr. Fuller hath Paracelsus, who delivers him unto posterity for a drunkard, though those * who lived with him, knew no such thing by him, but report him virtuous. But that Mr. Fuller may know he hath wantonly abused his oratory, I let the ages to come know thus much of himself, viz. That he took the Covenant

* Bishop of Saltburg,

twice for the Parliament, before my face in the Savoy Church; invited others unto it; yet, Apostate-like, ran within few days to Oxford, and there whined to his companions, and protested, the Countess of R. made him take it. ‘ Let not thy
 ‘ jests, like mummy, be made of dead
 ‘ mens flesh. Abuse not any that are
 ‘ departed; for to wrong their memo-
 ‘ ries, is to rob their ghosts of their
 ‘ winding-sheets *.’ And yet this man must call Paracelsus a quacksalver, and give him besides, other Billingsgate language. Doctor Charlton † styles Paracelsus the ornament of Germany, &c. Let the world and writings of the man judge of the truth of Mr. Fuller’s scurvy language.

I’ll apologize for nothing I have now writ; only, if in 1644 I differ somewhat from what I now write about the White King and Eagle; I can say for myself, ‘ later counsels ever correct the form-
 ‘ er;’ and that’s answer enough. Besides, the White King’s tragedy is now acted, it was then on the stage. Long live the Parliament; God bless the Army; all

* Says Thomas Fuller in his Holy State, page 156.

† In his Mag. cure of wounds, page 30.

happinefs unto the Commonwealth,
and unto all my disperfed friends in
England, Ireland, and Scotland. Adieu,
I am,

Corner-houfe, over
againft Strand-
Bridge, July 23.
1651.

WILLIAM LILLY.

OBSER-

OBSERVATIONS

UPON THE

LIFE AND DEATH

OF

KING CHARLES I.

CHARLES STUART, late King of England, was born at Dumferlin in Scotland, about fifteen miles from Edinburgh, November 19, 1600. He lived forty eight years, and about seventy two days. He died in the beginning of his climacterical year, fatal many times where killing directions in the nativity threaten. Several characters are given of him ; some do too much magnify him, others as much vilify him. He was well educated by his father under careful tutors, men of great knowledge in all manner of qualities, fit for education of princes ; and came to the crown being,

being aged twenty-four years and about four months, even in the flower of his age. Of his infancy we have little to mention, only he was noted to be very wilful and obstinate by Queen Anne his mother, and some others who then were about him. His mother being told he was very sick and like to die, said, He would not then die, or at that time, but live to be the ruin of himself, and the occasion of the loss of his three Kingdoms, by his too much wilfulness: A sad prediction from a mother, who most entirely loved him; but it proved very true in the sequel. Some affirm she had that foresight of his condition from a stranger, who had not only great judgment in nativities, but in the more secret learning; others, that one English, a Scot, informed her thereof first. Queen Anne may be thought to have the spirit of prophecy in judging so rightly on her son and daughter; for she so much scorned and undervalued the Palsgrave for a husband unto the Lady Elizabeth, that in most of her language after and before the marriage, she would call her Goodwife Palsgrave; a name and title she thought good enough for any woman should marry that dull and unfortunate man: and indeed her fears and predictions proved most true. The old Scottish Lady his nurse was used to

affirm as much, and that he was of a very evil nature even in his infancy; and the lady, who after took charge of him, cannot deny it, but that he was beyond measure wilful, and unthankful: Yet while he was young, he followed his book seriously, which his elder brother Prince Henry could not endure; and therefore King James would frequently blame Prince Henry with the neglect of his book, and tell him how his brother Charles followed it; whereupon the Prince would reply, when that he himself should be King, he would make his brother Charles Archbishop of Canterbury. And to speak truly of him, he had many singular parts in nature; he was an excellent horseman, would shoot well at a mark, had singular skill in limning and pictures, a good mathematician, not unskilful in musick, well read in divinity, excellently in history, and no less in the laws and statutes of this nation; he had a quick and sharp conception, would write his mind singularly well, and in good language and stile, only he loved long Parentheses. He would apprehend a matter in difference betwixt party and party with great readiness, and methodise a long matter, or contract it in few lines: insomuch as I have heard Sir Robert Holborne oft say, he had a quicker conception, and would

fooner understand a case in law, or with more sharpness drive a matter unto a head, than any of his Privy Council; in-somuch, that when the King was not at the Council Table, Sir Robert never cared to be there. He had also, amongst other his special gifts, the gift of patience; in-somuch, that if any offered him a long discourse or speech, he would with much patience, and without any interruption or distaste, hear a speech or story out at length; but then he would expect the same civility from others. He was a great admirer of his Queen (if he dissembled not), very uxorious, seldom denying her any request, and for her sake was very civil to the old Queen of France her mother. The height of his affection unto the Queen, fully you may perceive in those transcendent expressions of his, in letters sent unto her, the copies whereof were intercepted at Naseby, and since printed; his conclusion being always, "Thine eternally," or, "Farewel dear heart."

He communicated his weightiest, and most private designs unto her; nay, there was very little of any moment, but she was advised with concerning it: and yet, what reason the Queen knew to the contrary, I could not learn, but she more
than

than once twitted him in the teeth with dissembling, &c. a quality which indeed he was as sufficiently master of as any man living, and which questionless he had partly from his father, and partly from the climate he was born in, *viz.* Scotland. An indulgent father, careful, if not too covetous to have provided patrimonies for his children; for he would often say, when some beggarly courtier propounded a monopoly or project unto him, affirming it would produce unto his coffers so many thousand pounds a year, or much increase his revenue; he would presently send for the Judges, or some of his Counsel at Law, and if they affirmed and consented he might by law grant the thing desired, he often would say, ‘ He knew no reason, but that he might grant the matter in question, sith the thing itself was just and lawful, for he had many children to provide for.’ Before the wars he was a great enemy to bloodshed, or wilful murder, insomuch, that when one Stamford had in an insurrection in Fleet-street, killed a man, he could by no means be drawn to sign a pardon unto him, though Stamford had been Buckingham’s favourite and countryman, and very great intercession had been made unto him for his pardon. Where he once really affected,

he was ever a perfect friend; witness his continuance of affection unto all Buckingham's friends after his death, yea, until his own last decay of fortune. He was a great lover, if not too much, of the clergy, and highly advanced them; in-
 somuch, as under him they grew first insolent, and then saucy; and indeed, his indulgence unto them did in part procure unto himself the people's hate. Whether his indulgence unto the clergy, proceeded from a religious affection rather to advance the ways of righteousness, or God's cause, than his own private designs, it hath been by many controverted; but by judicious men adjudged, that his own self-ends were therein more sought after than propagating the gospel; so that he served himself by pretending to advance the clergy. He erred extreamly in this one business: when divers godly christians in Norfolk delivered him a petition against the tyrant Wren, their bishop; he sent for Wren, and bad him answer it. Novelty in doctrine he hated, as much as in ceremony. He loved not greatly the ancient nobility or gentry of this nation; but did rather prefer creatures of his own, or father's making. How much he loved any of the nobility or gentry, but for his own ends, he made it plainly appear at Oxford, where he procured fundry of the
 Eng-

English nobles, and many gentlemen, members of the House of Commons, to recede from the Parliament at Westminster, and convene at Oxford, where himself was ; and after that this mock Parliament, to satisfy his desire, had convened and assembled, done what they could, and thereby engaged their persons and estates for him ; yet, because they would not in all things comply with his tyrannical humour, in a letter of his unto the Queen, he complains of them unto her, and said, ‘ He was so troubled with a ‘ mongrel Parliament, he could do no-
‘ thing, &c.’ This scornful epithet, or badge of disgrace, was all the reward any of those unfortunate gentlemen had from him ; but it was just they should be so paid their wages, that in so traiterous a way deserted the Parliament at Westminster, which sits to this day, &c. He cared not much for the Common Law, or very much for the Long Gown men ; he learned that disaffection of his from his father Jemmy, who could not endure the Lord Chief Justice Coke, because he ever said the Prerogative was bounded by Law, and was limitable ; but that excellent patriot was worsted for his dear affection to his country, by Egerton the Chancellor, who maintained the contrary ; and was worthily as well rewarded by the old Scot

for his labour, Jemmy taking the Great Seal from him before he was dead, yea, in a disgraceful manner. The Commonalty of England he neither cared for, took much notice of, or much disrespected; holding this opinion only, because he was their King, they ought in duty to serve him. The Citizens of London, though they much courted him with their flatteries, and large gifts, and in his latest extremities relieved him with considerable sums of money, yea even at Oxford in soap barrels; yet he slighted them, thought them ever too rich, and intended for them a severe revenge. Had he ever mastered the Parliament, he was advised, by one I well knew, to have demolished half the city: what he would have done had he been victorious, God knows. He would often say, it was the nursery of the present rebellion, for so he called the wars, &c. and that the body of the city was too large for the head. I have heard it from the mouths of many worthy gentlemen, whose hap it was to serve him in the late wars, that they did believe, had he, *viz.* the King, by arms conquered this Parliament, he would have proved the greatest tyrant the English nation ever had to rule over them, and therefore they did still pray for a reconciliation betwixt the Parliament and Him, but could never
endure

endure to hear he should conquer our armies, &c. And so much in a manner dropped out from the mouth of Rupert, who giving command for executing some things contrary to the laws; and being acquainted with his mistake, "Tush," quoth he, "we will have no more law in England henceforward but the sword." He had a natural imperfection in his speech, at some times could hardly get out a word, yet at other times he would speak freely and articulately; as the first day of his coming before the High Court of Justice, where casually I heard him; there he stammered nothing at all, but spoke very distinctly, with much courage and magnanimity. As a man he had his imperfections, for he was very covetous and gripple, and sparing of his treasure (qualities nothing commendable in a King;) and if at any time liberal, it was rather to the undeserving or boisterous fellows, than well meriting: by how much the more humbly any made their addressees unto him, by so much the more was he imperious, lofty, and at a distance with them; whereupon it most an end happened, that the impudent and bold were rewarded, and the virtuous slighted; which imperfection of his enforced a bold-spirited Courtier to say, ' There was no way ' to get any boon from him, but by im-

‘pudence, and cajoling him with unbecoming language.’ Yet he himself was never obscene in his speech, or affected it in others. I have only met with, or taken notice of, two passages, which argue him guilty of unbecoming language. First, in all or most of his letters unto the Queen, he terms the Parliament rebels, though they were lawfully convened, and not dissolved, or to be dissolved, without their own consent; but time, and their victories, acquainted him with more civil language, and taught him to style them a Parliament. In another letter of his unto her, he calls the Lord General Fairfax, who was then the Parliament’s General, their brutish General; a most uncivil term and epithet to bestow upon so brave a man, so civil, so valiant, and so much a gentleman as Fairfax was, and is. Assuredly the progenitors of the Lord Fairfax were gentlemen, and of good estates then, and at what time the ancestors of the Stuarts were but poor stewards unto a family in Scotland: and what a preferment it is now, or was some three hundred years since, to be bailiff or steward unto a Scottish family, let the whole world judge; for this was the true original of the rise and growth of the family of Stuarts, and no other; though since by marriage they came to be

Kings

Kings of Scotland, (as their own chronicles relate). He did not greatly court the ladies, nor had he a lavish affection unto many. He was manly, and well fitted for venerious sports, yet rarely frequented illicit beds. I do not hear of above one or two natural children he had, or left behind him. He had exquisite judgment by the eye, and physiognomy, to discover the virtuous from the wanton. He honoured the virtuous, and was very shy and choice in wandring those ways, and when he did it, it was with much cautiousness and secrecy; nor did he prostitute his affection, but unto those of exquisite persons or parts: and this the Queen well knew; nor did she wink at it. He had much of self-ends in all that he did, and a most difficult thing it was to hold him close to his own promise or word: he was apt to recede, unless something therein appeared compliable, either unto his own will, profit, or judgment; so that some foreign princes bestowed on him the character of a most false prince, and one that never kept his word, unless for his own advantage. Had his judgment been as sound, as his conception was quick and nimble, he had been a most accomplished gentleman: and though in most dangerous results, and extraordinary serious consultations, and very material, either for state

or

or commonwealth, he would himself give the most solid advice, and sound reasons, why such or such a thing should be so, or not so; yet was he most easily withdrawn from his own most wholesome and sound advice or resolutions; and with as much facility drawn on, inclined, to embrace a far more unsafe, and nothing so wholesome a counsel. He would argue logically, and frame his arguments artificially; yet never almost had the happiness to conclude or drive on a design in his own sense, but was ever baffled with meaner capacities. He feared nothing in this world, or disdained any thing more than the convention of a Parliament; the very name was a bugbear unto him. He was ever refractory against the summoning of a Parliament, and as willingly would embrace an opportunity to break it off. This his averfeness being well known to some grave members, they contrived at last by wit, and the necessity of the times, that his hands were fast tied up in granting a triennial sitting, or a perpetuity as it were unto this present Parliament; a thing he often blamed himself for subscribing unto, and as often those who importuned him thereunto. And therefore I wonder at that passage of his (if it was his, which I doubt of) in that book published under
his

his name, and called his PORTRAITURE, wherein he maintains this Parliament was called as much by his own choice and inclination, as advice of others : whereas it is manifestly known even unto all, it was only necessity, and the importunity of the English, who would not fight with the Scots, and this only cause was it which gave occasion for calling of this Parliament ; the Scots at present being possessed of Newcastle. For the book itself, it maintains so many contradictions unto those things manifested by his own letters, under his own hands, unto the Queen, that I conceive the most part of it Apocrypha ; the Meditations or Psalms wholly were added by others : some loose papers he had, I do well know, but they were nothing so well methodised, but rather papers intended after for the press, or as it were a Memorial or Diary, than such a well couched piece, and to so little purpose. But it is answered by the learned Milton. He was seldom in the times of war seen to be sorrowful for the slaughter of his people or soldiers, or indeed any thing else : whether by nature or custom his heart was hardened, I leave for others to judge. When unfortunately the Parliament had lost some of their men in the west, at Marlborough, and the Devizes, and they brought in a
miserable

miserable condition, without hose or shoes, or scarce cloaths, into Oxford as a triumph, he was content to be a spectator of their calamities, but gave neither order for their relief, or commands for ease of their sufferings; nay, it was noted by some there present, he rejoiced in their sad affliction. So afterwards, when Hambden was wounded, or near that time in Buckinghamshire, it happened a very valiant soldier of the Parliament's side to be taken, stript stark naked, his body being shot in many places, and his shoulder broke: this poor soul in this condition and pickle, was set on a poor lean jade, and brought as a triumph before the King, where he stood accompanied with many Nobles. It would have pitied any one's heart, to have heard how this poor man was reviled and upbraided by lewd people, even as he passed close by the King's presence; who neither pitied the man, rebuked the unruly people, or gave order for cure of his wounds: but God cured the soldier instantly, for he died ere he was forty paces from the King's presence; and notwithstanding the misery of the man, and sharpness of his wounds, yet was the greatness of his spirit and courage so undaunted, that he rode very upright upon the poor jade, nothing daunted either at his own present condition,

dition, or presence of the King. It was observed, that a lewd woman, as he passed by, calling him Rebel, he only looked sternly at her, and said, 'You whore.' Some Nobles seeing the hard-heartedness of the King upon this sad accident, and how little he valued those who either fought for or against him, upon this meer occasion deserted him, and came for London, &c.

Even the looks and gestures of Princes are observed, you may see, and several either good or ill constructions grounded thereon. He was observed in his diet to feed heartily, and would drink wines at meals freely, but not in excess. He was rather violent than moderate in exercises: when he walked on foot, he rather trotted than paced, he went so fast. He was nothing at all given to luxury, was extream sober both in his food and apparel; in the latter whereof he might rather be said to go cleanly and neat, then gaudy or riotously; and as to the former, he rather loved sober, full and substantial dishes, than kickshaws, which the extravagant Nobles feed for their wantonness sake; though many times, ere they are satisfied with curiosities in diet, their estates lie pawned for them. In the general he was not vicious; and yet who ever shall say he was virtuous, extreamly
errs.

errs. He was a medley betwixt virtue and vice. He was magnificent in some measure, and was the only cause of the building that miracle of ships called the Royal Sovereign: and when some of his Nobles acquainted him with the vast charge thereof, he replied, ‘Why should
 ‘not he be admitted to build that ship
 ‘for his own pleasure, and which might
 ‘be upon occasion useful for service of
 ‘the kingdoms, as well as some Nobles
 ‘prodigally spent their patrimony in riotous and ungodly courses, nothing either
 ‘for their credits or reputations, or any
 ‘way beneficial to the kingdom?’ It was wisely said of him at that time, ‘Every
 ‘man had his proper vanity, and that was
 ‘his, if the people accounted it so.’ He was ill thought of by many, especially the Puritans then so called, for suffering the chapel at Somerset-House to be built for the Queen, where mass was publickly said. Yet was he no Papist, or favoured any of their tenets; nor do I remember any such thing was ever objected against him. Myself was once there to gaze, whilst the priest was at high mass: the sexton and others thrust me out very uncivilly, for which I protested never to come there again.

The actions of Kings and Princes are lookt upon with many eyes, whereof some
 ever

ever prove either squint or purblind. So long as we live in this world, our conversation cannot be with saints, but with the sons of Adam, who ever smell of some corruptions. Many also have blamed him for writing unto the Pope when he was in Spain: others think ill of him for the many reprieves he gave unto seminary priests; and Mr. Pryn sweats to purpose in aggravating his offence thereby. Why he might not as well in a civil way write unto the Pope, as write and send his Ambassador to the great Turk, I know not: and for his mercy to those priests, who had not occasioned rebellion in his dominions, truly charity bids me to make rather a good than ill construction. And were not the common law of this nation more in force than that canon of scripture, those things could not be justified, putting men to death for religion, or taking orders beyond sea, &c.

He was ambitious, and disdained in his youth to match with any of the English ladies; and therefore, upon hopes of a marriage with the present King of Spain's sister, Monday the 27th of Feb. 1622. he set forward for Spain, went first into France, and from thence with his high thoughts passed the mountains. Neither had he success in the marriage desired, or did he get honour by that journey, although

though most magnificently entertained in Spain. Some private disgusts happened there and in that voyage, infomuch as he never, after his return into England, much cared for the Spaniard; which he made publickly known in several years of his reign. He was accompanied to Spain with the Duke of Buckingham, one whom formerly he extreemly hated, but after that journey as extreemly fancied, being his only great favourite. People generally were nothing satisfied with that his journey undertaken so rashly; yet many sober men judged very well of the marriage itself, and these did publickly aver, the Spaniard was rich, and a brave man, would not be troublesome unto us with unnecessary visits, would ever bring gold in his pockets; was a people, with whom the English merchants had a great and rich trade, and with whose natural conditions the English did pretty well sympathise; and for the Infanta's strictness in the Roman religion, there was by many prudent men very little question made, that it would produce any ill to this nation, which now had been Protestant above sixty years: and they did also consider that the Prince was very surely grounded in his own Protestant faith, and that the common law would well provide for the multiplicity of priests, who might
 presume

presume to come upon her account. The 27th of March, being Sunday 1625, King James died. All that whole year a most furious plague afflicted the city of London, there dying above fifty thousand people. Amongst those, whose misfortune it was to abide in the city, during that pestilent contagion, myself was one, and therein beheld God's great mercy unto me, being nothing at any time visited, though my conversation was daily with the infected. And I do well remember this accident, that going in July 1625, about half an hour after six in the morning, to St. Antholine's Church, I met only three persons in the way, and no more, from my house over against Strand-bridge, till I came there; so few people were then alive, and the streets so unfrequented.

In June 1625, Mary, daughter of Henry the Fourth, King of France, came over, and was married to the King the same month. Several constructions were made upon this marriage with France, and many disputations in private were had, whether she or the Infanta might have been better for this nation. However the Parliament, in regard of the sickness, was translated to Oxford, August 1, 1625, and the 12th of the same dissolved. There are two main reasons
O given

given for its dissolution: one was, because the Duke of Buckingham his own favourite, should not be questioned concerning King James's death; and the second was, his Majesty made several propositions unto the people, which they would not consent unto. That King James was really and absolutely poisoned by a plaister, applied by Buckingham's mother unto King James's stomach, was evidently proved before a Committee. But whether Buckingham himself, or the late King, was guilty either in the knowledge of, or application of the plaister, I could never learn. Many feared the King did know of it, and they gave this reason; because, when the Parliament did order to question Buckingham for it, and had prepared their charge or articles, to present against him in the House of Lords, and to accuse him thereof, his Majesty, contrary to all expectation, and as an affront of both Houses, and in the Upper House, when the articles came up, gave Buckingham his hand to kiss, carried him away with him, &c. This action lost him the present Parliament's affections. Even the most sober of his friends held him very much overseen to deny a Parliament justice in any matter whatsoever; but in matter of poison, and the party poisoned being his father,

in

in that to prohibit a due course, or a legal proceeding against the party suspected, it was to deny justice with a refractory hand. But at that time he was lusty and young, and in his infancy of convening Parliaments, thought to make himself sure ever after, or to master the Commons of England. There is no pen, how able soever, can take off the blemish that will ever hang on him, for falling out with his Parliament, because they questioned, how and by what means his father came to his death.

The second of February 1625, he was crowned at Westminster. William Laud altered the old coronation oath, and framed another new. And in March following was a Parliament again summoned, and therein Montague questioned for Popish and Arminian tenets; and Buckingham was again also put to it by the Commons. In time of this Parliament he sent for the Bishops, and blamed their backwardness, for that they did not inform him, how he might promote the cause of the church. Indeed, he did well know what fawning Jacks most of them were, and how easily he might with hopes of profit win them to his side: they made up a good part of the House of Lords in number. Here, again the Houses of Parliament were troubled with Buckingham

and Bristol, who was the wiser man of the two, but had least friends. These framed bills, and accused each other of treason. At that time most men pitied Bristol, and thought him ill rewarded for all his service in Spain; for it was conceived he acted not but according to commission. In this Parliament he committed Sir Dudley Diggs, and Sir John Elliot, Members of the House of Commons, because they most rigorously had managed an accusation against Buckingham: An high affront it was to the Parliament, and a great breach of privilege to commit a Member of that House, without the House's consent: that matter was much resented and very ill taken. By those and other his high miscarriages unto both Houses, they began to mistrust him; many gave sad conjectures of his actions, and thought that in the end he would either have or lose all. June 15, 1626, he dissolves the Parliament, only because they should not prosecute Buckingham. An argument of sound affection unto his favourite, to hazard the love of millions only for him; but a deep imprudence and high oversight, to slight a whole nation for love only of one man, and he but of yesterday; or a new creature, of but his father's stamping, and his own continuing.

It was in August this year, that Tilly overthrew his uncle the King of Denmark

mark in a pitch field. How the King carried the business with his uncle, or what treasure he promised to supply him with, and did not perform, I know not. Sure I am, the old King, after this fight, could never endure our King, but would swear, he endeavoured what in him lay to make him lose his kingdom. This I had from the mouth of Dr. M. who heard the King of Denmark speak what I write.

In *Anno* 1627, he set forth men and ships to the Isle of Rhé in France, under the conduct of Buckingham. We lost our best men in that scurvy design, who were no better than butchered by the French, through the indiscretion of some that had principal command therein. But give me leave, before I proceed farther, to relate what I had from the mouth of an eminent Colonel, employed in that successful expedition, and one of the Council of War, and a sworn enemy to the Duke. Buckingham I well know was extremely blamed about the loss of our men, the day of their retreat unto the ships. The matter was thus carried: The night before the retreat, the Duke called a Council of War, and there shewed them the necessity of their retreat the next day, and that himself in martial discipline being wholly unexperienced, he left the managing of the next day's action

to the ordering of the Council of War, offering the service of his own person unto any hazard whatever as far as any private foldier. The Council committed the management of their retreat, by a free consent, unto old Sir William Courtney, a heavy dull covetous old man, who having been twenty or thirty years a private Captain in Holland, was, by Sir John Burrows's means, made Colonel in that expedition. And Burrows being now dead, and Courtney the oldest Colonel, it was referred unto him how with safety to bring off our men. But he, either through want of judgment, or forgetfulness, having not sufficiently provided for security of our rear, our men were most unfortunately many of them cut in pieces: and had not Sir Pierce Crosby with eight hundred Irish made good the retreat, all our men had been lost. Courtney himself fell into a salt-pan in the defeat, and was saved by means of his man Anthony's crying, 'O save my Captain:' but the poor fellow lost his own life, and saved his master's.

A bullet by chance, during their stay in that island, was shot at the said Courtney; and he having a piece of gold of twenty one shillings price in his fob, the bullet light there, bent the gold, and so he was preserved. Courtney, at his return,

turn, shewed me the gold, and told me the story. The King hearing of our loss at the Isle of Rhé, and landing of the Duke, instead of being angry at the loss of so many gallant men, or calling him to account, sent to comfort the Duke, desiring that he should not be troubled at the loss, for the chance of war was casual.

And now we are speaking of Rochelle, let me acquaint the world, that his Majesty was the sole cause of its losing, for he lent the King of France eight or ten of his own navy, by which means the Rochellers ships were sunk and destroyed; who before were ever able to relieve themselves with their own ships, against all opposition the Kings of France could make. And that it may appear, he willingly lent these ships unto the French, and was not forced unto it by Buckingham, as many have affirmed, I will relate this passage, perhaps not vulgarly known. Sir John Pennington, being Vice-Admiral, had commission to carry eight or more royal ships into France. When he arrived there, the French acquainted him the ships were to serve the French King against the Rochellers; and if that he the said Sir John would serve in that employment, he should be honourably rewarded. But this gallant man

being truly English, scorned the proffer, and utterly refused the employment, and ere he would resign the ships unto the French, came privately himself unto the King, and informed the King of the French intentions against Rochelle. But the King said only thus much: ‘ Pennington, go and deliver your ships, and leave them in France:’ and then gave him a particular or private warrant under his own hand for his discharge, &c. He had much ado to get his ships again from the French, and then was enforced to send Sir John Pennington amongst the French, who seized above a hundred French ships, and kept them until ours were delivered. One thing is observable, that we had only two sailors assisted against Rochelle in our ships, and no more. This I relate in honour of the seamen.

The destruction of Rochelle is wholly laid upon our King’s score, as well and justly it may be, to his eternal dishonour and blemish; for had he not furnished the French with ships, Rochelle could not have been taken as it was. And verily I believe, the sad groans and miseries of those poor Protestants poured out unto Almighty God in their height of calamities against our King, were extreme instrumental in hastening down the anger of God against the late King. However,
this

this action of his lost him the love of the Protestant Princes in all parts of the world, and his own subjects could after that action never well brook him, but daily were alienated in their affection from him, supposing him either not well grounded in the Protestant Faith, or else a meer state-juggler and no other. I know some have accused Buckingham to be instrumental about the lending those ships: 'tis possible he was. However, in March 1627, a Parliament was summoned again, Buckingham articted against, and in June prorogued until October; after in March dissolved, because William Laud was remonstrated against by the Commons, his ruin laboured. There were also articles exhibited against Buckingham in the Parliament, but the latter of the two, *viz.* Buckingham was stabbed the 23d of August 1628, he being ready to go unto sea for relief of Rochelle, then besieged. Many complained of the King in this his various action about Rochelle, *viz.* in first aiding the French to destroy the Rochellers ships, then to take part with them against the King of France; but to no purpose. Some therefore compared him to a black witch, whom they say can bewitch and hurt cattle, but hath no ability to cure them again. It was an act of great inconstancy, and much dishonour
to

to himself and whole nation, though the nation had no hand in it. When first the news was brought unto the King of Buckingham's death, he was at a sermon, or in a church, or at service. He did not seem much troubled at the news, but stayed out the sermon with much patience, only gave Maxwell present directions to seize the Duke's cabinet, wherein his letters and private instructions were. All men generally, except a few court parasites, were glad of Buckingham's death: yet nothing was bettered in the court or commonwealth after his death; which moved many to affirm, that all the misgovernments in the realm proceeded not from Buckingham's ill advice, but most from the corrupt and depraved nature of the King's own haste. Sith I am upon the death of Buckingham, I shall relate a true story of his being admonished often of the manner of his death he should die, is this manner.

An aged gentleman, one Parker, as I remember, having formerly belonged unto the Duke, or of great acquaintance with the Duke's father, and now retired, had a dæmon appeared several times unto him, in the shape or image of Sir George Villiers the Duke's Father. This dæmon walked many times in Parker's bed chamber, without any action of terror, noise,
hurt,

hurt, or speech; but at last one night broke out into these words: ‘ Mr. Parker; ‘ I know you loved me formerly, and my ‘ son George at this time very well: I ‘ would have you go from me, you know ‘ me very well to be his father, old Sir ‘ George Villiers of Leicestershire, and ‘ from me acquaint him with these and ‘ these particulars, &c. and that he above ‘ all refrain the counsel and company of ‘ such and such,’ whom he then nominated, ‘ or else he will come to destruction, and ‘ that suddenly.’ Parker did partly, though a very discreet man, imagine he himself was in a dream all this time, and being unwilling to proceed upon no better grounds, forbore addressing himself to the Duke; for he conceived, if he should acquaint the Duke with the words of his father, and the manner of his appearance unto him, (such apparitions being not usual) that he should be laughed at, and thought to dote, being he was aged. Some few nights passed without further trouble to the old man. But not very many nights after, old Sir George Villiers appeared again, walked quick and furiously in the room, seemed angry with Mr. Parker, and at last said, ‘ Mr. Parker, ‘ I thought you had been my friend so ‘ much, and loved my son George so ‘ well, that you would have acquainted ‘ him

‘ him with what I desired, but yet I
 ‘ know that you have not done it. By
 ‘ all the friendship that ever was betwixt
 ‘ you and me, and the great respect you
 ‘ bear my son, I desire you to deliver what
 ‘ I formerly commanded you unto my
 ‘ son.’ The old man, seeing himself thus
 solicited in this manner, promised the dæ-
 mon he would; but first argued it thus :
 That the Duke was not easy to be spoke
 withal, and that he would account him
 a vain man to come with such a message
 from the dead; nor did he conceive the
 Duke would give any credit unto him.
 Whereunto the dæmon thus answered;
 ‘ If he will not believe you have this dis-
 ‘ course from me, tell him of such a
 ‘ secret,’ and named it, ‘ which he knows
 ‘ none in the world ever knew but my-
 ‘ self and he.’ Mr. Parker being now
 well satisfied, that he was not asleep, or
 that the apparition was a vain delusion,
 took a fit opportunity therefore, and seri-
 ously acquainted the Duke with his fa-
 ther’s words, and the manner of his ap-
 parition. The Duke heartily laughed at
 the relation, which put old Parker to a
 stand: but at last he assumed courage,
 and told the Duke, that he acquainted
 his father’s ghost with what he now found
 to be true, viz. scorn and derision: ‘ But
 ‘ my Lord,’ saith he, ‘ your father bad
 ‘ me

' me acquaint you by this token, and he
 ' said it was such as none in the world
 ' but your two selves did yet know.'
 Hereat the Duke was amazed and much
 astonished; but took no warning or no-
 tice thereof, keeping the same company
 still, advising with such counsellors, and
 performing such actions, as his father by
 Parker countermanded. Shortly after,
 old Sir George Villiers, in a very quiet
 but sorrowful posture, appears again un-
 to Mr. Parker; and said, ' Mr. Parker, I
 ' know you delivered my words unto
 ' George my son; I thank you for so
 ' doing: but he slighted them; and now
 ' I only request this more at your hands,
 ' that once again you repair unto my son,
 ' and tell him, if he will not amend, and
 ' follow the counsel I have given him,
 ' this knife or dagger,' and with that he
 pulled a knife or dagger from under
 his gown, ' shall end him; and do you
 ' Mr. Parker set your house in order, for
 ' you shall die at such a time.' Mr. Par-
 ker once more engaged, though very un-
 willingly, to acquaint the Duke with
 this last message, and so did; but the
 Duke desired him to trouble him no fur-
 ther with such messages and dreams: told
 him, he perceived he was now an old
 man, and doted. And within a month
 after meeting Mr. Parker on Lambeth-
 Bridge,

Bridge, ‘Now, Mr. Parker, what say you of your dream?’ Who only returned, ‘Sir, I wish it may never have success,’ &c. But within six weeks after, he was stabbed with a knife, according to his father’s admonition before-hand; and Mr. Parker died soon after he had seen the dream or vision performed.

The 29th of May, 1630, being Saturday, near unto one in the afternoon, the present King of Scotland was born. The next day the King came to Paul’s-Cross; to give God thanks for the birth of his son, where were presented unto him these verses :

Rex ubi Paulinias accessit gratus ad aras,
 Immicuit medio lucida stella polo.
 Dic divina mihi tractans ænigmata cœli,
 Hæc oriens nobis, quid sibi stella velit?
 Magnus in occiduo princeps modo nascitur orbe;
 Moxque sub eclîpsi regna orientis erunt.

About May, 1633, he went into Scotland, and was crowned there the 18th of June, ☉ in 7° 25, ♃ in 7° 17. In July he had a dangerous passage from Brunt-Island, and hardly escaped drowning. Some of his household-stuff or plate was lost.

In 1634, he was infinitely troubled with faction in his court, which much displeased him; but by little and little he put all things in order again. Then also he levied

levied a general great tax upon the whole kingdom, vulgarly called Ship-money, because it was pretended it was for maintenance of the navy: and truly much of it was that way expended, and the sailors well paid their wages; which occasioned for two years together a good fleet of royal ships to be set forth, much for the honour of the nation.

This ship-money was generally misliked, being a mere innovation, and a cleanly trick to poll the subjects, and cheat them into an annual payment. Myself was then a collector for it in the place I lived in. I remember my proportion was twenty two shillings, and no more. If we compare the times then, and the present in which I now live, you shall see great difference even in assessments, the necessity of maintaining our armies requiring it: for now my annual payments to the soldiery are very near or more than twenty pounds, my estate being no way greater than formerly. Against this ship-money many gallant men opposed, and at last in Parliament it was voted down.

In July 1637, viz. 23d day, there was great disturbance in Edinburgh, about a new Service-Book endeavoured to be obtruded on the Scots by the King and Canterbury. I have heard, an old woman begun the quarrel by casting her stool

stool at the priest, when he read the Service-Book. Many very modest divines exceedingly blame both the King and Canterbury for that book; it admitted unto the people, as I remember, the Communion but in one kind. However, by the prudence of some grave men, being then Privy-Counsellors in Scotland, matters were slubbered over all that winter in Scotland; but in May, or April, new tumults arose, and truly I may almost say, that that corrupt Common-Prayer-Book was the sole and whole occasion of all the miseries and wars that since that time have happened in both nations. Had his Majesty first endeavoured the imposition of that same book upon the English, most men did believe we had swallowed it, and then the Scots must have done it afterwards; for the clergy at that time generally were such idle and lazy lubbers, and so pampered with court preferment, and places temporal in every shire of England, and such flattering sycophants, that doubtless the great hand of God was in it, that those rude Scots first broke the ice, and taught us the way to expel an insulting priesthood, and to resist the King; he endeavouring by unwarrantable means to intrude things contrary to the divine law of Almighty God upon our consciences.

In

In Anno 1638, the Queen-mother of France, and mother unto the English Queen, widow of Henry the fourth, King of France, landed in England, and came unto London the 31st of October. She was very meanly accompanied, and few of quality attending her. The King most humanely and generously receives and entertains her, though all men were extremely against it; for it was observed, that wherever, or unto what country this miserable old Queen came, there followed immediately after her either the plague, war, famine, or one misfortune or other. Strange it is unto me, how she could be so fatal to any land she entred into. True it is, and I do very well know, that some people born under an unfortunate constellation of heaven (without this, that they live above nature, and live wholly in the spirit) are so extreme unsuccessful in every thing they undertake, that let them use the greatest industry they can to be rich, all will not amount to obtain a poor living, though they are assisted not only with a good stock of money to begin their profession with, but have also many very profitable and assisting friends, and means for their better encouragement and furtherance. It is very possible, that such like ill fortune from her infancy might attend this

old Queen, as to be thought an unlucky presage of what mischief presently followed her in those countries she resided in.

In November, proclamation was made to dissolve the great assembly in Scotland, but to little purpose; for the Scots have this privilege belonging unto them, that where, and when they please, to obey no edicts or commands of their Kings, except those edicts fancy their own humours. This proclamation was laughed at, and slighted by the Scots, who made it appear they were in good earnest, and began to raise an army for their own defence, by no means enduring the half Popish Common-Prayer-Book. This raising of an army by the Scots, in opposition of the Common-Prayer-Book, made our prelates prick up their ears, and the lazy bishops most of all, who convened, and raised, amongst their own Levitical Tribe great sums of money towards the maintenance of an army against the Scots, whom they now hated worse than Turks. Several particular men are summoned to appear at court, are enforced to lend vast sums of money towards the maintenance of an army. I have heard some affirm, the King had in his coffers at that time above six hundred thousand pounds: No
great

great sum for so provident a prince, and such large incomes as he had.

In or about the 27th of March 1639, the King set forward towards Scotland. His army followed immediately: the Earl of Arundel being made general, a man of great nobility, courage, and resolution, and one whose ancestors had been generals several times against the Scots with excellent success. There attended the King in this expedition most of the nobility of this nation, but with great unwillingness; for the English and Scots having now lived like brethren, or natives, or people of one nation, one amongst another for almost forty years, and having intermarried one with another, both the nobility or gentry, and others, they thought it a very strange thing, and not lawful or convenient, that this nation should now take up arms, and engage against the Scots, only to satisfy the insatiable lust of a few domineering priests, and half popish bishops; as also of an obstinate King, wholly led by the nose by these snuffling Priests. The common soldier was nothing well pleased, and marched most unwillingly upon this service. At last both armies, for many days, accosted each other; yet I never heard of so much as one louse killed by either army; the Scots being

very tender of provoking the English, and they as willing to give no offence unto the Scots. In June of that year a peace was concluded betwixt both nations, the English nobility much desiring and furthering it.

The King himself was most greedy above all men of this union with the Scots, as will appear by this ensuing story. That day which was assigned for certain of the English nobility and Scottish to treat about those articles of agreement or pacification the Scottish nobility were to produce; the nobles of each nation being set, the Earl of Arundel began with much gravity to rebuke the Scots for their unadvisedness and rebellion in raising their army against their lawful King, and disturbing the peace of both nations; and yet he commended the good nature of the King, who was, notwithstanding their high provocations and misdemeanors, very inclinable to hear their just grievances, and to that purpose had appointed himself, being General of the English army, and some other select nobles of his council, to meet them that day, to treat with them, and to hear their grievances, and what they could say for themselves. This gallant man was proceeding further in his speech, and aggravating the Scots offences, when, lo,

unexpectedly his Majesty entered the room, called for the articles the Scots desired to be ratified, or consented unto, read them scarce over, but took pen and ink immediately, and signed them, without ever advising with any of his council; which so displeased the nobility of the English nation, that the very next day after signing the Scots articles, they all hastened home to their own habitations; the King staying behind, and for his daily exercise, played at a scurvy game called pigeon-holes, or nine-pins. His fellow gamesters also were equal to the game, *viz.* lackeys, pages, and such others, *ejusdem generis*. He again no sooner came to London, but as I remember, caused those articles to be burned by the common hangman; making himself as ridiculous in doing the one, as he was reputed weak and simple of judgment in doing the other. But at that time most imputed the burning of the Scots articles, unto the advices given him, and importunity of the proud clergy and bishops, who humoured him in every itching desire of his, even to his ruin.

There happened many memorable accidents in this year 1639; as first, five eclipses of the sun and moon; three of the sun, two of the moon; none was

visible in our horizon, but the eclipse of the sun, which here began with us at London the 22d of May, being Wednesday, at 3 hours and 52 minutes after noon; its middle was at 4 hours and 52 minutes, and its end at 46 minutes after 5. The digits eclipsed were 8. 51 minutes, 41 seconds; the whole time of its continuance was 1 hour, and 54 minutes of time: The scheme of heaven follows.



His Majesty was in the field against the Scots at the very time of the eclipse; and some that were there with him said,
 ' They

‘ They felt not a more sharp cold day in
 ‘ all their lives than that was, the season
 ‘ of the year, and height of the sun con-
 ‘ sidered. I’ll meddle little with the prog-
 nostick part of this eclipse : yet I might
 tell you, that Mercury, at the time of
 the beginning of the eclipse, represented
 the clergy, and he was retrograde near to
 conjunction with Mars : one ill omen unto
 the clergy. At the middle of the eclipse
 the moon was their significator, and she
 combust and near the dragon’s-tail, which
 signified much calamity unto the priests.
 This eclipse signified unto the King much
 treachery and damage by his friends the
 Scots ; the degree eclipsed was in the op-
 posite degree, almost, of the sun in his
 radix. As this eclipse shewed his troubles,
 or their beginning ; so the moon’s eclipse
 in 8 ♄ in 1648, ended his afflictions,
 &c.

The effects of this eclipse had most in-
 fluence upon the King of Spain, it falling
 even in the very degree of the seventh
 house ; so that upon the 11th or 12th of
 October 1639, upon our English coast,
 and under our noses, almost in our har-
 bour, the Hollander burnt and sunk a
 great navy of his, with many miserable
 souls in the navy, which were to be land-
 ed in Flanders. I know some have not
 stuck to affirm, that the eight thousand

men, transported in the Spanish navy, were intended to have been landed here in assistance of his Majesty: but it was a meer untruth; for who could have hindered their landing in Kent, if his Majesty had commanded it? Sure I am, the Spaniard took it ill at his Majesty's hand, that he suffered them to perish so near our harbour. They also took exception, that his Majesty having promised them ammunition and powder, which it seems they wanted, it came not at the place for them, either by neglect or treachery of our officers, until they were worsted. The truth of the story of these eight thousand Spaniards in the navy was thus. There was a part of that country where the Walloons inhabit, under the dominion of the King of Spain, in the Netherlands, which was taken notice to be very disaffected unto him: now upon landing these amongst the Walloons, so many of that people were to have been transported into Spain, &c. When his Majesty first heard of the Spanish and Dutch fleet, and their near approach, he said to one standing by him, 'I would I were well rid of both navies.' To speak the truth of him, either as he was virtuous or vicious, is not to wrong him; but in every trivial miscarriage to make him the

author

author of it, I hold it barbarous, and not the part of an honest moral man.

In this memorable year, the Scots, by act amongst themselves, thrust out all bishops; who after came sneaking hither, and had by Canterbury's means large and plentiful exhibitions for their maintenance. His Majesty took the expulsion of the bishops so ill, as that he resolved to check the sauciness of the Scots, his dear countrymen, and caused their trade with us to be prohibited, and their ships to be seized; which so enraged the Scottish nation, that they were again in 1640 in arms. The King summons a Parliament in April about the Scots, which Parliament would not give a farthing unto him towards maintenance of his intended army against the Scots; therefore in May he dissolves the Parliament; which gave great discontent all over the nation, and great encouragement unto the Scots: whereupon their army was suddenly ready, and their presumption such, as without invitation, they, the 17th of August 1640, entered England. The King prepares an army of English to resist them: but such was the general inclination even of the common soldiers, and so great an odium or hatred was cast upon William Laud, Archbishop of Canterbury, that nothing would serve the common soldiers but

but a Parliament; not a man of the English would fight against the Scots, who were now crept into the strong town of Newcastle: our soldiers were mutinous, the officers generally disaffected to the service: in some countries the new raised soldiers slew their officers, and would not go. All these commotions moved the King little to desist from the war, being continually furthered by the bishops and clergy, who in their convocation gave a large benevolence towards the maintenance of those wars, and commanded their tribes in their several pulpits to inveigh, and cry aloud against the profane Scots, and to persuade the people to assist as willingly as against Infidels or Turks. His Majesty again commanded the nobility to attend him in this Northern expedition, who leisurely, and rather unseasonably or unwillingly, than otherways, attended him at York.

All men knew this war was promoted by the clergy, whom the nobility began to disdain and scorn, and the gentry and yeomanry of England extreamly to hate; for at this present time the high commission-court, and other bawdy courts, did most horrible injustice against the persons and estates of any gentleman, who by misfortune came thither. There was also one Wrenn, bishop of Norwich,
born

born in London, a fellow whose father sold babies and such pedlary ware in Cheapside. This fellow very peremptorily one day, as he sat in Judicature in the High Commission-Court, said openly, 'He hoped to live to see the time, when a Master of Arts, or a minister, should be as good a man as any Jack gentleman in England.' And verily the pride of this saucy citizen's son, hath been one main cause of the ruin of the clergy. Concerning this Wrenn, I know Canterbury preferred him, and brought him to those Ecclesiastical advancements in court and church, which he enjoyed. I do also know, and have heard it from some who waited on Canterbury in his chamber, that he would oft say, that the rash actions and unwarrantable proceedings of this Wrenn would undo the clergy; but in regard he had been the sole means of his advancement, he could not well do any act prejudicial against him, but it would redound to the dishonour of himself, and the clergy in general: also he had many reluctancies in himself, for preferring so unworthy a scornful fellow, who proved the scandal and scorn of churchmen, and an extraordinary plague to the whole nation. For upon his plaguing and punishing many godly clothiers in the countries of Norfolk and Suffolk,

Suffolk, they were forced to leave their native country, and betake themselves and families into the United Provinces, where they have taught the Dutch the art and manufacture of cloathing, even to the utter impoverishment of this whole nation, &c. and yet this wretched Wrenn lives, &c.

As I remember, near upon, or in this year 1639, or 1640, the citizens of London were miserably abused by a beggarly Knight, one Sir Phillips of Ireland, who exhibited his bill against them, for certain misdemeanors pretended to be committed by some of their sub-officers in Ireland, about the parts of London-Derry. True it is, the citizens of London very gallantly, about the coming in of King James, or not long after, sent colonies of their own in great numbers, and at their own extreme great charges, to settle a civil plantation in the North of Ireland. They had a large patent from King James, and many privileges granted unto them for their so doing and planting. Above thirty years they had quietly possessed their own lands there, had built many beautiful market-towns, one or more city or cities, many churches in the territories assigned them. But near these years of 1639, or 1640, this Sir Phillips demanding some unreasonable things of the citizens,

zens, and being denied them, he in malice exhibits his bill for misdemeanors of their officers, against the Londoners in the Star-chamber; brought the cause unto a hearing; the court of Star-chamber fined the Londoners deeply, adjudged their plantations forfeited to the King, who as eagerly and greedily swallowed them for his own. This very act in or near this exigence of time, so embittered the spirits of the citizens, that although they were singularly invited for loan of monies, and had as great plenty in their possessions as ever, yet would not contribute any assistance or money against the Scots, or advance of his Majesty in this his Scottish expedition. And though I do not attribute these casualties and losses of the cities, to be derived or caused from the eclipse of 1639, although the eclipse was in Gemini, which sign is the ascendant of London: yet certainly, that Eclipse did in a natural way threaten or portend much damage unto them, and did manifest the casualties, but was not the cause.

There was at last a cessation of arms by consent of both parties, Scots and English. Some petty scuffling there was to no purpose. The King, when he saw no other means could be thought on for to serve his turn, and that the common soldier unanimously refused engaging with
the

the Scots, by the constant and earnest desire of the English nobility, which attended him, he with much unwillingness at length was content to give summons for another Parliament to be convened the third day of November 1640. But you must understand in the mean while, when the King saw he could no ways engage the English against the Scots, he had sent unto Ireland for the then present Lord Deputy, the Earl of Strafford, formerly Sir Thomas Wentworth, a Yorkshire gentleman by birth, and one who had formerly been a great stickler against him, until, poisoned with court-preference, he turned Royalist, and so was made Lord Deputy of Ireland; a man of the rarest parts and deepest judgment of any Englishman living; I say, he sent for this Strafford to consult with him about composing these emergent differences. Strafford advises with Canterbury, all to little purpose; for the Bishop was a very ass in any thing but church-matters; the hand of providence now going along with the Parliament and commonwealth, who became masters of all public spirited people, the King daily declining. In April 1641, the Parliament accuse Strafford for several misdemeanors, treasons, tyrannies, &c. against the commonwealth, during his government in Ireland.

Ireland. The Parliament follow it so lustily, that notwithstanding Strafford spoke and defended himself as well as any mortal man in the world could do, yet he was found guilty, had his sentence to die, and did die. Thomas Earl of Arundel being Lord High Steward, the King signed the warrant for his death, either by himself or Commissioners. Thus died Strafford, the wisest politician this nation ever bred.

All men accuse the King for his falseness and cowardice unto this man, who being satisfied in his own conscience, that Strafford was not guilty of treason or death, but only of misdemeanors, yet signed a warrant, either under his own hand, or by commissioners. Some there are who do say, with the same pen, and at the same time, he signed the warrant against Strafford, and also the Act for a triennial or perpetual Parliament, which should not be dissolved without consent of both Houses. Many affirm, the Queen procured him to do both these things: others impute it to Hamilton. It matters not who did it, or persuaded him, it was his ruin, &c.

The matter is not great, who invited the Scots into England: some thought Pim, Hambden, and several other gentlemen were instrumental. It is very like
it

it was true, and that the King knew as much, but could not remedy it. The Parliament however in policy and judgment gave the Scots a round sum of money for their losses, and ordered them to depart this kingdom, which they did; so that in August 1641, the King went into Scotland purposely to pacify and compose the present threatening differences there.

In the same month of August 1641, I beheld the old Queen-Mother of France departing from London, in company of Thomas Earl of Arundel. A sad spectacle of mortality it was, and produced tears from mine eyes, and many other beholders, to see an aged, lean, decrepid, poor Queen, ready for her grave, necessitated to depart hence, having no place of residence in this world left her, but where the courtesy of her hard fortune assigned it. She had been the only stately and magnificent woman of Europe; wife to the greatest King ever lived in France, mother unto one King and unto two Queens. The King cared not much for the Earl of Arundel, being he was of a severe and grave nature, could not endure court-novelties or flatterers, was potent in allies, &c. But there was one thing or cause mainly above the rest, and that was, because the Earl of Arundel
being

being Lord High Steward and Judge in Strafford's trial, gave his voice that he was guilty of treason, &c. The Earl also had but a few years before given the King a touch of his own great heart, and the King's unthankfulness unto him and his family. The case was thus: A priest pretends the King had a right in a rectory: the Earl challenged for his, and had procured Canterbury for his friend and second. The matter had many debates: for Arundel was no fool, but stood stoutly for his right. Canterbury was as violent for the priest, and had procured the King to take cognizance, or hear the matter. The King upon some slight evidence maintained it was his, *viz.* belonged to the Crown. The Earl seeing the obstinateness of the King, and his siding with a petty priest against him, and his proper right, out of the greatness of his heart, said, 'Sir, this rectory was
 'an appendant unto such or such a
 'manor of mine, until my grandfather,
 'unfortunately, lost both his life and
 'seventeen Lordships more, for the love
 'he bore to your grandmother.' This was a smart speech, and home to purpose: it so astonished the King, that he replied pretty mildly, 'My Lord, I would
 'not have you to think that so poor a
 'thing as this rectory or thing in question
 Q 'shall

‘ shall stand in competition betwixt my
 ‘ respect unto you and your family, which
 ‘ I know to be deserving,’ &c. After
 that time the Earl little liked the King’s
 actions, and therefore took this opportune
 occasion of going away with the Queen-
 mother: and when one said unto him,
 his Majesty would miss him; ‘ It is an
 ‘ ill dog,’ said the Earl, ‘ that is not worth
 ‘ whistling; and though he is a King, he
 ‘ will find Arundel’s affection unto him
 ‘ would not have been inconsiderable,’
 &c. Some few years since, this Earl died
 at Padua, being the last man of the
 English nation, that maintained the gra-
 vity and port of the ancient nobility; a
 great lover of antiquities, and of the
 English nation. He brought over the
 new way of building with brick in the
 city, greatly to the safety of the city, and
 preservation of the wood of this nation.
 He was a great patron of decayed gentry;
 and being Lord High Marshal of Eng-
 land, carried too strict an hand against
 the yeomanry and commonalty; for which
 he was nothing beloved, but rather hated
 of them. However, the gentry and no-
 bility owe much unto his memory.

In October 1641, the Irish unanimously
 rebel and massacre the poor English, who
 were not able to relieve themselves, as
 matters at present were handled, wanting
 able

able governors to direct them. And the very truth is, the way which at first was taken to suppress the rebellion, did only support it: for confidence being given to some of the Irish nobility, and many of them furnished with arms, they furnish their own kindred, being native Irish; who were no sooner possessed of arms, but they became errant traitors to the English. A great question will here arise, whether the murder of the English was by consent or commission from the King unto the Irish? Many have affirmed in words and in print publickly, that he should be guilty of such a villanous act; which I cannot believe, in regard I could never have any assured relation, what those commissions were the Irish boasted of, they being only the affirmations of the Catholick Irish, purposely to win others unto their party, and seducing many by saying, they acted by the King's commissions. Had this been true, it had been more than equal unto his assisting for destruction of Rochelle; but I may hope better things, both as he was a Protestant, a Christian, and a King. Yet methink there is little satisfaction given unto this in his late pretended book. Two main things are objected against the King, which that book meddles not with, or answers. First, why his Majesty was

so tender-hearted of the Irish, as not to suffer above forty proclamations to issue out against those rebels in Ireland, and those also to no purpose, or unopportunity, when too late. Besides, to shew his respect unto them, I know he obliterated with his own hands the word Irish rebels, and put in Irish subjects, in a manuscript discourse, writ by Sir Edward Walker, and presented unto him, which I have seen of the Irish rebellion, &c. Secondly, whereas the Parliament were sending over cloaths, and other necessaries, for the English soldiers in Ireland, the King seized them as they went, armed and furnished the English and Welsh against the Parliament. The reasons of these are omitted by the penner of his Portraiture.

In November 1641, the Parliament still sitting, the King comes for London, is entertained by them in the greatest state might be, and met on the way by some hundreds in gold chains; and nothing is now cried but ‘Hosanna, welcome home; your Majesty is welcome.’ The Queen perceiving a breach was likely to be betwixt the King and Parliament, thought politickly to engage the city for him. He gives the citizens good words, tells them, he will give them their lands in Ireland again, a promise he was never able to perform,

perform, &c. As I remember at their request, he also kept his Christmas at Whitehall, intending otherways to have kept it at Hampton-Court, and also knighted some of the Aldermen. At his return from Scotland, he affirmed in a speech he made unto both Houses, how he had left that kingdom in as quiet and good condition as could be expected. The devil was in the crags of the Scots, if he left them not contented, who gave them whatever they required, and signed whatever they desired or demanded, confirmed as much as their large consciences could require.

But now in January 1641, began a sea of misfortunes to fall upon us, and overwhelm our long-continued happiness, by disagreement of the King and the two Houses of Parliament, and partly by the daily coming to the Parliament House of many hundred citizens, sometimes in very rude manner. True it is, the King disliked these too frequent addressees unto both Houses in so tumultuous and unwarrantable a manner: whereupon, fearing the worst (as himself pretended) he had a court of guard before Whitehall of the trained-bands. He had also many dissolute gentlemen, and some very civil, that kept within Whitehall, with their swords by their sides, to be ready upon

any sudden occasion. Verily, mens fears now began to be great, and it was by many perceived, the King began to swell with anger against the proceedings of Parliament, and to intend a war against them: some speeches dropped from him to that purpose. It happened one day, as some of the ruder sort of citizens came by Whitehall, one busy citizen must needs cry, ‘No Bishops:’ some of the gentlemen issued out of Whitehall, either to correct the sauciness of the fool in words, if they would serve, else it seems with blows: what passed on either side in words, none but themselves knew; the citizen being more tongue than soldier, was wounded, and I have heard, died of his wounds received at that time. It hath been affirmed by very many, that in or near unto that place where this fellow was hurt and wounded, the late KING’s head was cut off, the SCAFFOLD standing just over that place.

Those people or citizens who used thus to flock unto Westminster, were most of them men of mean or a middle quality themselves; no Aldermen, Merchants, or Common-Council Men, but set on by some of better quality; and yet most of them were either such as had publick spirits, or lived a more religious life than the vulgar, and were usually called Puritans,

tans, and had suffered under the tyranny of the Bishops: in the general they were very honest men, and well meaning. Some particular fools, or others, perhaps now and then got in amongst them, greatly to the disadvantage of the more sober. They were modest in their apparel, but not in language: they had the hair of their heads, very few of them, longer than their ears: whereupon it came to pass, that those who usually with their cries attended at Westminster, were, by a nick name, called Roundheads. The courtiers again wearing long hair and locks, and always sworded, at last were called by these men Cavaliers: and so after that this broken language had been used a while, all that adhered to the Parliament were termed Roundheads; all that took part or appeared for his Majesty Cavaliers; few of the vulgar knowing the sense of the word Cavalier. However, the present hatred of the citizens were such unto gentlemen, especially courtiers, that few durst come into the city; or if they did, they were sure to receive affronts, and be abused.

To speak freely and ingenuously, what I then observed of the city tumults, was this. First, the sufferings of the citizens who were any thing well devoted, had, during all this King's reign, been such,

and so great, being harrowed or abused continually, either with the High Commission Court, or the Star Chamber, that as men in whose breasts the spirit of liberty had some place, they were even glad to vent out their sighs and sufferings in this rather tumultuous than civil manner; being assured, if ever this Parliament had been dissolved, they must have been racked, whipped, and stripped by the snotty clergy, and other extravagant courses. And for any amendment which they might expect from the King, they too well knew his temper: that though in a time of Parliament he often promised to redress any grievances, yet the best friend he hath, cannot produce any one act of good for his subjects done by him in the vacancy of a Parliament. The losers usually have leave to speak, and so had the citizens.

All this Christmas 1641, there was nothing but private whisperings in Court, and secret councils held by the Queen, and her party, with whom the King sat in council very late many nights. What was the particular result of those clandestine consultations, it will presently appear.

January 4, 1641. By what sinister council led, I know not, but the King in person went into the then Lower House

House of Parliament, where the Commons sat, and for some things he had been informed of, demanded five of their principal members, *viz.* Pimm, Hollis, Hazlerigg, Hambden, and Stroud. In that book called his Portraiture, he affirms, he went to the House of Commons to demand justice upon those five members; and saith, 'He thought he had discovered some unlawful correspondencies and engagements they had made to embroil his kingdoms.' He confesseth he missed but little of procuring some writings, &c. to make his thoughts good. So here is no evidence against these members, but his own thoughts, as himself confesseth. But assuredly, had he demanded justice of the House of Commons against them, and proved his charge, he might have had it; but for himself to attach their bodies, and be Judge also (as he intended) was a matter most unequal. And surely, had it been in his power to have got their bodies, he would have served these members as he did Elliot, whom without cause he committed to the tower, and never would either release him, or shew cause of his commitment, till death.

All that time he had a guard with him at the doors of the House of Parliament, consisting of many gentlemen with halberts

berts and fwords. Truly, I did not hear there was any incivility offered by those gentlemen then attending unto any member of the House, his Majesty having given them strict commands to the contrary. This rash action of the King's lost him his Crown: for as he was the first of Kings that ever, or so imprudently, brake the privileges by his entrance into the House of Commons assembled in Parliament; so by that unparalleled demand of his, he utterly lost himself, and left scarce any possibility of reconciliation; he not willing to trust them, nor they him, who had so often failed them. It was my fortune that very day to dine in Whitehall, and in that room where the halberts, newly brought from the tower, were lodged, for use of such as attended the King to the House of Commons. Sir Peter Wich, ere we had fully dined, came into the room I was in, and brake open the chests wherein the arms were, which frightened us all that were there. However, one of our company got out of doors, and presently informed some members, that the King was preparing to come unto the House; else I believe all those members, or some of them, had been taken in the House. All that I could do further was presently to be gone. But it happened also the same day,

day, that some of my neighbours were at the court of guard at Whitehall, unto whom I related the King's present design, and conjured them to defend the Parliament and members thereof, in whose well or ill doing consisted our happiness or misfortune: they promised assistance if need were, and I believe would have stoutly stood to it for defence of the Parliament, or members thereof. The King lost his reputation exceedingly by this his improvident and unadvised demand: yet notwithstanding this his failing, so wilful and obstinate he was in pursuance of that preposterous course he intended, and so desirous to compass the bodies of these five members, that the next day he posted and trotted into the city to demand the members there. He convened a meeting at Guildhall. The Common Council assembled: but mum could he get there, for the word London-Derry was then fresh in every man's mouth.

But whereas the author of the King's Portraiture complains, 'That the insolvency of the tumults was such, that his Majesty's person was in danger in the streets.' This is a very untruth: for notwithstanding his Majesty dined in the city that day he required the five members of the citizens, yet he had no incivility

civility in the least measure offered unto his person; only many cried out as he passed the streets, 'Sir, let us have our 'just liberties, we desire no more.' Unto which he several times answered, 'They 'should,' &c.

An honest citizen, as I remember, threw into his coach a new sermon, the text whereof was, as I now remember, 'To thy tents, O Israel.' Indeed the citizens (unto their everlasting honour be it spoken) did with much resolution protect the five members: and many thousands were willing to sacrifice their lives for defence of the Parliament, and the several members thereof.

The tenth of January approached and came: upon which day the five demanded members were brought into the House of Commons with as much triumph as could be expressed, several companies of trained bands marching to the Parliament to assist if need were. There were upon the River Thames I know not how many barges full of sailors, having some guns ready charged, if occasion were: and these also came in multitudes to serve the Parliament. A word dropped out of the King's mouth a little before, which lost him the love of the seamen. Some being in conference with his Majesty, acquainted him, that he was lost in the
affection

affection of the seamen, for they intended to petition the house, &c. 'I wonder,' quoth the King, 'how I have lost the 'affection of those water-rats.' A word sure that slipped out of his mouth unadvisedly; for all men must and do know, that the ships of England, and our valiant sailors, are the very strength of England.

His Majesty finding nothing thrived on his side, and seeing the abundant affection of the commonalty in general for the Parliament, the aforesaid tenth of January 1641, went unto Hampton-Court, and never after could by entreaty, or otherwise, be drawn to come unto his Parliament, though they in most humble wise, and by many and several addresses, exceedingly desired it. One misfortune follows another: for the 25th of February, 1641, the Queen went into Holland, and afterwards the King into Yorkshire. There was at this time a sufficient magazine of arms in Hull, being the remainder of those employed against the Scots. The Parliament sent down a member of their own, one Sir John Hotham, to take care of them; who undertook, and also did maintain the town, and preserve the arms therein for the Parliament. Although his Majesty, in April 1642, came unto the walls of the town to require them, yet
could

could he neither procure arms, or admittance into the town.

The Earl of Warwick, exceedingly beloved of the seamen, secured the navy; so that in few days the Parliament had store of arms for land soldiers, and plenty of stout ships for their sea occasions. His Majesty in the mean time being destitute both of the affections of his people, and means to supply an army, which it was perceived he intended shortly to raise, returned from viewing Hull unto York. The Parliament having perfect intelligence, and being assured he would raise an army against them, began to consider of their present condition; whom to make their General; how to raise men and money for their own, and commonwealth's, defence. But one would have blessed himself to see what running and trotting away here was both of Lords and Commons unto his Majesty. I do assure you a very thin house was left: of Lords who remained, Essex the people's darling was chief; a most noble soul, and generally well esteemed: he in this exigency was by both houses nominated and voted the Parliament's General. I do herein admire at the wonderful providence of Almighty God, who put it into the peoples hearts to make this man General, this very Earl, this
good

good man, who had suffered beyond belief, by the partial judgment of King James; who to satisfy the lechery of a lustful Scot, took away Essex's wife (being a lewd woman) for one Carr, alias Somerset; she pretending Essex was *Frigidus in Coitu*, and old Jemmy believing it.

Had Essex refused to be General, our cause in all likelihood had sunk in the beginning, we having 'never a Nobleman at that time, either willing or capable of that honour and preferment: indeed, scarce any of them were fit to be trusted. So that God raised up Essex to be a scourge for his son, whose father had so unjustly abused him. And for the Countess, she had abundance of sorrow ere she died, and felt the divine hand of heaven against her; for she was incapable of coition at least a dozen years ere she died, having an impediment in that very member she had so much delighted in and abused: and this I had from the mouth of one who saw her when bowelled. For Somerset himself, he died a poor man, contemptible and despised of every man; and yet I never heard any ill of that Scotchman, except in this alone business concerning the Earl of Essex, and his wife. In this summer the citizens listed themselves plentifully
for

for soldiers. Horse and arms were provided, and the Lord knows how many treacherous knaves had command in this first expedition in the Parliament army : so that if God himself had not been on our side, we must of necessity have perished.

The youth of the City of London made up the major part of Essex's infantry. His horses were good, but the riders unskilful : for they were taken up as they came and lifted, or offered themselves unto the service. The truth is, the Parliament were at that time glad to see any mens willingness and forwardness unto their service ; therefore they promised largely, and made some pleasing votes ; so that the plate and monies of the citizens came tumbling into Guild-hall upon the publick faith.

His Majesty in the interim, and at that time, was necessitated for money and arms extreamly, having no magazine to command, but those of the northern counties ; yea, into what other county soever he came (and he traversed many) he was so courteous, as he made shift to seize their arms, and carry them along for his use, pretending for the safety of the people, and his person.

The King had lain most part at York, or rambled into some other counties near adjacent until August, and done little to
any

and in what manner to set up the Standard Royal: they therefore hung it out in one of the turrets, or upper rooms of Nottingham Castle, within the Castle Wall. King Richard the Third set up his Standard there, &c. His Majesty disliked his Standard was placed within the castle. He said it was to be placed in an open place, where all men that would might freely come unto it, and not in a prison: they therefore carried it, at his command, without the castle, towards or into the park there adjoining, into an open place and easy of access. When they came to fix it in the ground, they perceived it was a meer rock stone, so that they with daggers and knives made a small hole for the Standard to be put in; but all would not serve; men were enforced for the present to support it with the strength of their arms and bodies; which gave great occasion unto some gentlemen there present, to give a very sad judgment on the King's side, and to divine long beforehand, that he would never do any good by arms. I have also heard, that in eight or ten days he had not thirty attended the Standard, or lifted themselves.

All the remainder of his life after this August 22, 1642, was a meer labyrinth of sorrow, a continued and daily misfortune,

tune, unto which it seems providence had ordained him from the very entrance of his reign. His wars are wrote by several learned hands, unto whom I refer the reader. I shall only repeat a few more things of him, and then conclude. Favourites he had three; Buckingham stabbed to death; William Laud, and Thomas Earl of Strafford, both beheaded. Bishops and Clergymen, whom he most favoured, and wholly advanced, and occasionally ruined, he lived to see their bishopricks sold, the Bishops themselves scorned, and all the whole clergy of his party and opinion quite undone.

The English Noblemen he cared not much for, but only to serve his own turns by them: yet such as had the unhappiness to adventure their lives and fortunes for him, he lived to see them and their families ruined, only for his sake. Pity it is many of them had not served a more fortunate master, and one more grateful.

The Scots, his countrey men, on whom he bestowed so many favours, he lived to see them in arms against himself; to sell him for more money than the Jews did Christ, and themselves to be handsomely routed, and sold for knaves and slaves. They made their best market of him at all times, changing their affection with his fortune.

The old Prince of Orange he almost beggared, and yet to no purpose, the Parliament one time or other getting all arms and ammunition which ever came over unto him. It is confidently averred, if the King had become absolute here in England, Orange had been King, &c.

The city of London, which he had so fore oppressed and slighted, he lived to see thousands of them in arms against him; and they to thrive, and himself consume unto nothing. The Parliament, which he so abhorred, and formerly scorned, he lived to know was superior unto him; and the scorns and flights he had used formerly to Elliot, and others, he saw now returned upon himself in folio.

With Spain he had no perfect correspondence, since his being there; less after he suffered their fleet to perish in his havens; least of all, after he received an Ambassador from Portugal; the Spaniard ever upbraiding him with falsehood, and breach of promise. Indeed, the nativities of both Kings were very contrary.

With France he had no good amity; the Protestants there abhorring his legerdemain and treachery unto Rochelle; the Papists as little loving or trusting him, for some hard measure offered unto those of their religion in England. He cunningly

ningly would labour to please all, but in effect gave satisfaction to none.

Denmark could not endure him; sent him little or no assistance, if any at all: besides, the old King suspected another matter; and made a query in his drink.

The Swede extremely complained of him for nonperformance of some secret contract betwixt them, and uttered high words against him.

The Protestant PRINCES of Germany loathed his very name, &c.

The Portugal King and he had little to do; yet in one of his own letters to the Queen, though he acknowledges the Portugal's courtesy unto him, yet saith, that he would give him an answer unto a thing of concernment that should signify nothing.

The Hollanders being only courteous for their own ends, and as far as his money would extend, furnished him with arms at such rates as a Turk might have had them elsewhere: but they neither loved or cared for him in his prosperity, or pitied him in his adversity; which occasioned these words to drop from him, 'If he ere came to his throne, he would make Hans Butter-box know, he should pay well for his fishing, and satisfy for old knaveries,' &c.

In conclusion. He was generally unfortunate in the world, in the esteem both

of friends and enemies: his friends exclaim on his breach of faith; his enemies would say, he could never be fast enough bound. He was more lamented as he was a King, than for any affection had unto his person as a man.

He had several opportunities offered him for his restoring. First, by several treaties, all ending in smoke, by his own perverseness. By several opportunities and victories which he prosecuted not. First, when Bristol was cowardly surrendered by Fines: had he then come unto London, all had been his own; but loitering to no purpose at Gloucester, he was presently after well banged by Essex.

When in the west, *viz.* Cornwall, he worsted Essex: had he then immediately hastened to London, his army had been without doubt masters of that city; for Manchester was none of his enemy at that time, though he was General of the associated counties.

Or had he, ere the Scots came into England, commanded Newcastle to have marched southward for London, he could not have missed obtaining the city, and then the work had been ended.

Or when in 1645, he had taken Leicester, if then he had speedily marched for London, I know not who could have resisted him: but his camp was so overcharged

charged with plunder and Irish whores, there was no marching.

Amongst many of his misfortunes, this I relate was not the least; *viz.* when the Parliament last time were to send him propositions unto the Isle of Wight, he had advice, &c. that the only way, and that there was no other means remaining upon earth to make himself happy, and settle a firm peace betwixt himself and Parliament, and to bring him out of thralldom, but by receiving our Commissioners civilly; to sign whatever propositions they brought; and above all, to make haste to London, and to do all things speedily: he was willing, and he promised fairly to perform thus much. Our Commissioners were no sooner come, but one of them, an old subtil fox, had every night private and long conference with him; to whom, when his Majesty had communicated his intentions of signing the propositions, he utterly disliked the design, and told him plainly, ‘He
 ‘ should come unto his Parliament upon
 ‘ easier terms; for he assured him, the
 ‘ House of Lords were wholly his, and
 ‘ at his devotion.’ This old man knew that well enough, himself being one of them: and in the House of Commons he had such a strong party, that the propositions should be mitigated, and made

more easy and more fit for him to sign, Upon this, the old Lord was to be Treasurer *apud Græcas Calendas*, and a cowardly son of his, Secretary of State. This was the last and greatest misfortune ever befel him, to be thus ruled and fooled by that backsliding old Lord, who was never fortunate either to Parliament or commonwealth. But by this action, and the like, you may perceive how easily he was ever convertible unto the worser advice. In like nature, the former time of propositions sent unto him, when of himself he was inclinable to give the Parliament satisfaction unto their propositions, the Scots Commissioners pretending what their cold affectionate country would do for him: upon this their dissembling, he had so little wit, as to slight the English, and confide in the Scots, though he well knew they only had been the sole means of ruining him and his posterity by their juggling, selling, and betraying him.

Whilst he was in prison at Carisbrook-Castle, horses were laid at several stages, both in Suffex and Kent, purposely to have conveyed him to the Kentish forces, and to have been in the head of them, and with the revolted ships, if he could have escaped; and he was so near escaping, that his legs and body, even unto the breast, were out at the window: but whether
fear

fear surpris'd him, or, as he said himself, he could not get his body out of the window, being full-chested; he tarried behind, &c. and escaped not. Many such misfortunes attended him; so that one may truly say, he was *Regum infelicitissimus*. Some affirm before his death several prodigies appeared. All I observed a long time before, was, that there appeared almost in every year after 1664, several paelia, or mock-suns; sometimes two, sometimes three. So also mock-moons, or paraselenes, which were the greatest prodigies I ever observed or feared. He was beheaded January 30, 1648. The figure of that moment is as followeth.



After

After the execution, his body was carried to Windfor, and buried with Henry the VIIIth, in the same vault where his body was lodged. Some, who saw him embowelled, affirm, had he not come unto this untimely end, he might have lived, according unto nature, even unto the height of old age.

Many have curiously enquired who it was that cut off his head: I have no permission to speak of such things; only thus much I say, he that did it, is as valiant and resolute a man as lives, and one of a competent fortune †.

King Charles being dead, and some foolish citizens going a whoring after his picture or image, formerly set up in the Old Exchange; the Parliament made bold to take it down, and to engrave in its place these words:

Exit Tyrannus Regum ultimus, Anno Libertatis Angliæ restitutæ primo, Anno Dom. 1648. Jan. 30.

For my part I do believe he was not the worst, but the most unfortunate of Kings.

† See above, in Lilly's History of his Life and Times, page 131, 132. where this secret is discovered.

Several

Several English Prophecies, relating to the Life and Death of
 CHARLES STUART, late King of
 Britain.

WE usually say prophecies and oracles are best understood, when they are performed; many having complained of the ambiguity of oracles, and their ambodextrous interpretations; as many also finding fault with the obscurity of prophecies, imagining no mortal men can give the proper sense of any oracle or prophecy, except endued from above with the same divine spirits as were given unto the first authors. Were I to meddle with divine prophecies, I could transcend a volume in discourse of this subject; but I have confined my present endeavours in the ensuing treatise, only to manifest unto the whole world, and this nation principally, the certain and unquestionable events, of very many English prophecies, long since delivered unto us, and still remaining amongst us, which have so clearly and manifestly declared the actions of these present times wherein we live, and with that lively portraiture, that it were the highest of incredulities to question

question their abilities in the gift of prophesying, or by unnecessary and ambiguous queries to make the world believe there can be any other interpretation rendered of their sayings, than such as we have visibly with our eyes beheld, even in this very age and time we now live in. And if any curious impertinent shall be so nice as to question by what divine fury, or heavenly rapture infused into them, either by dreams, visions, or any other nocturnal revelation, these reverend persons became so wise, so fore-knowing: I must first intreat such criticks to acquaint me how, and by what means either the Sybils, or many others, and especially Balaam the Prophet, came so truly to prophesy either of Christ, as the most learned believe he did, or of the kingdom of the Jews, or of both, in Numb. xxiv. ver. 17. ‘ Then shall come a
‘ star out of Jacob, and a scepter shall
‘ arise out of Israel.’ I willingly consent with the several expositions of the learned upon those words: yet do think it no heresy, if I say Balaam intended, by the star there mentioned, Jesus Christ; and by the scepter, that the people or nation of the Jews, should in future time become a great and mighty people, and have Kings to rule over them as other nations had at that present; whereas the Jews were
only

only governed by Moses at that time: yet we know Balaam was not of the people of the Jews; and yet in the 16th verse of that chapter he plainly saith, 'He heard the words of God, and knew 'the knowledge of the most High.' We must acknowledge that he prophesied very truly; for the scripture, against whose evidence there is no appeal to be made, confirms it. But if Balaam loved the ways of unrighteousness, and laboured with that continued infirmity of the clergy and priesthood, *viz.* covetousness, let us lament and pity human kind, that so excellent a man as he in many things, should blemish all his rare parts, with those filthy, but pleasing minerals, gold and silver.

If God Almighty, in those times of so great darkness or heathenism, did not leave some kindoms destitute of prophetick spirits, though the true causes by which they did prophesy, lie concealed unto posterity, or are manifested unto very few at present living; shall we now think, that in the purest times of Christianity, God either hath been, or is less merciful than unto former ages he was? or that he is not as able or willing to infuse into some Christians the spirit of prophecy as into some heathens of old? How truly did Homer deliver that prophecy of Æneas,
many

many hundred years before it came to pass :

*At Domus Æneæ cunctis dominabitur Oris,
Et Nati natorum, & qui nascentur ab illis.*

A prophecy it was of the greatness of the Roman empire; which we all know was fully verified. How true is also that of Seneca :

————— *Venient Annis
Secula feris, quibus Oceanus
Vincula rerum laxet, &c.*

Which was a prophecy of the discovery of the West-Indies and America, never known to the ancients, and to us not above one hundred and fifty years since. But I leave mentioning of heathen prophets, &c.

What shall we say of that prophecy of Henry the VIth, King of England, which he delivered so positively upon Henry the VIIth, then a boy, and holding water unto him : ‘ This is the lad or boy,’ saith he, ‘ that shall enjoy the crown for which we strive.’

Or of David Upan or Unanthony, who many years since prophesied of the pulling down of Charing-Cross. His prophecy was printed 1558; the words are these :

To

To tell the truth, many one would wonder,
Charing-Cross shall be broken asunder :

P. Shall preach, R. shall reach, S. shall stand
stiff.

R. Signifies Round-head. P. Pres-
bytery. S. The Soldier, &c.

Charing-Cross, we know, was pulled down 1647, in June, July, and August, part of the stones converted to pave before White-Hall. I have seen knife-hafts made of some of the stones, which being well polished, looked like marble.

But I leave further determination of these things unto some other pen, or discourse, and come unto the present intended discourse itself, wherein I shall make it very clearly to appear, that all, or most of our ancient English, Welch, and Saxon prophecies, had relation to Charles Stuart, late King of England, unto his reign, his actions, life and death; and unto the now present times wherein we live, and unto no other preceding King or times whatsoever : which I prove only by this undeniable argument, *viz.* no King or Queen reigning in this nation or kingdom did ever write or style him or herself, King or Queen of Britain, before King James, who being naturally King of Scotland, and successively of England and Wales, was the first that ever
either

either really was King of all Britain, or that did so entitle himself; nor was ever any King crowned in white apparel but King Charles. Besides there is a prophecy extant, and printed long before Queen Elizabeth died, *viz.*

When HEMPE is sponne,
England's donne.

O R,

When HEMPE is come and also gon,
Scotland and England shall be one.

Which words intimate, that both Henry the VIIIth, Edward the VIth, Mary, Philip, and Elizabeth, Kings and Queens of England, must first have reigned, before Merlin's Prophecy could take place: in King James both nations were united, and not before. Let me also add unto this, a very ancient prophecy of the Welch, *viz.*

Koronog fab Anē a wna ddiwedh ar y
daroganeu.

In English thus :

The sonne of Ann crowned, ends all our
prophecies.

We

We never had yet any King whose mother's name was Anne; but King Charles's mother was Anne, sister to the King of Denmark, late deceased.

The putting to death of the late King was prophesied of above eighty years before it was done, by Nostradamus: the book itself was printed about 1578, as I remember in century the 9th: these are the words,

Senat de Londres mettront a mort leur
Roy, *viz.*

The Senate or Parliament of London,
shall put to death their King.

These examples shew, that christians have had the spirit of prophecy, and foretold plainly many ages before, what should succeed.

The most significant of all our English prophecies, is that of Ambrose Merlin, which I have made choice of in the first place, repeating orderly a verse of the prophecy, and then how it was fulfilled.

A Prophecy of the White King,
wrote by Ambrose Merlin, nine
hundred years since, concern-
ing C H A R L E S the late
K I N G.

‘ **W**HEN the Lion of Rightful-
ness is dead, then shall arise a
‘ White King in Brittain, first flying,
‘ and after riding, after liggig downe,
‘ and in this ligg down, he shall be lymed,
‘ and after that he shall be led.’

We have seen with our own eyes, and
thousands besides, first King James, who
reigned peaceably, and was therefore called
Jacobus Pacificus, is dead, viz. that styling
himself King of Great-Britain, and reign-
ing two and twenty years, died 1625, the
27th of March. Many affirmed he had the
picture of a lion on his breast or side;
but it is probable he had some eminent
natural mole there, which might cause
that error; because in his nativity he had
both Saturn and Mars in Leone. In re-
gard of the great tranquillity and peace
we enjoyed in King James’s time, and
the little or no blood shed in his reign;
and in consideration of the propagation,
and

and free admittance of the gospel all over this kingdom, he was rightly by the Prophet stiled, 'The LION of Rightfulness.' But if the Prophet had given him the name of Lion in any other sense, he had notoriously failed; being King James was the most pusillanimous Prince of spirit that ever we read of, and the least addicted unto martial discipline. But in judgment either in things divine or human (whilst sober or unbiaſſed) the most acute and piercing of any Prince either before or since. He was admonished of his death by a dream. He dreamed that his master Buchanan appeared unto him in his sleep, and gave him these two verses. I thought good for the rarity thereof to repeat them.

*Sexte verere Deum, tibi vitæ terminus instat,
Cum tua candenti flagrat carbunculus igne.*

The English whereof is;

Thou James the VIth of that name,
King of Scots, fear God, the term of
thy life is near or at hand, when thy
carbuncle-stone burns in the hot fire,

The King told his bed-chamber men,
and some other Lords, of these verses next
morning, relating them really, and averred

he made not the verses, nor could his master Buchanan ever almost get him to make a Latin verse. The success was thus: the King had a very large and fair carbuncle stone usually set in his hat; and we have seen him pictured many times with such a carbuncle fixed to his hat. But thus it happened: sitting by the fire, not long after, this great carbuncle fell out of his hat, and into the fire: a Scottish Lord took it up, and observed the King sickened, and also died very shortly after.

After King James was dead, Charles Stuart, his then only son, was proclaimed King of Great Britain, by a general consent of the people, his title being unquestionable. The occasion of the Prophet's calling him White King, was this: The Kings of England anciently did wear the day of their coronation purple cloaths, being a colour only fit for Kings: both Queen Elizabeth, King James, and all their ancestors did wear that colour the day of their coronation, as any may perceive by the records of the wardrobes. Contrary unto this custom, and led unto it by the indirect and fatal advice of William Laud, Archbishop of Canterbury, he was persuaded to apparel himself the day of his coronation in a white garment. There were some dehorted him from
wearing

wearing the white apparel, but he obstinately refused their counsel. Canterbury would have it as an apparel representing the King's innocency, or I know not what other superstitious device of his. And of this there is no question to be made, myself, though not occularly seeing him that day, yet have had it related verbally by above twenty, whose eyes beheld it; one or two were workmen that carried his Majesty's apparel that day; so that I challenge all the men upon earth living, to deny his wearing white apparel that day of his coronation, &c. It is also reported, and I believe it to be true, that such was his haste to have the crown upon his head, that he had not patience to wait the coming of the Archbishop, whose office it was to do it, but impatiently in great haste, he placed the crown upon his head with his own hands; which moved the Spanish Ambassador, who was then present, to say, 'The King's putting the crown upon his head so rashly with his own hands, was an ill omen.'

'First flying.'

King Charles summons a Parliament, November 1640: the troubles of Scotland arising in 1641, he left the English Parliament sitting, and went in person

himself to settle the disturbed affairs of Scotland. He came home to London about November, and was himself and Queen royally entertained by the citizens, who cried then ‘Hosanna,’ &c. But see how suddenly many of the same city cry ‘Crucify, crucify.’ For lo, in January 1641, the citizens of London, and other rude people, in great numbers flock down unto the Parliament, and affront the King, the Bishops, and other temporal Lords: which rudeness and sauciness of theirs, as himself pretended, moved him, the 10th of January, 1641, first to fly or remove unto Hampton-Court, then to Windsor, then into Kent, from thence into Yorkshire; so that all the remainder of his life, until he surrendered his person to the Scots, was running and flying from one place to another. I must ingenuously acknowledge, my eyes were witness of very great rudeness in the citizens, and of as great a defect of civility and judgment in some courtiers, unto those ill-bred citizens.

‘And after riding.’

The first horse his Majesty raised, were in Yorkshire, and these in or about July, August, and September, 1642, pretending they were for a guard for his person:
from

from which time, until the very time he rendered himself to his countrymen the Scots, which was May, 1646, he had an army of horse, and was frequently himself amongst them: though it is not once reported himself ever charged, as he was sometimes invited unto it by the Lord Charles Gerrard, a most gallant man, who would say unto him many times, 'CHARGE, SIR,' &c. And indeed, who would have lost three kingdoms, without first losing some blood in the quarrel!

'After ligging downe.'

From the time of his own voluntary rendition unto the Scots, until his dying day, he was never in the head of an army, but did ligg down or lie still, and was carried up and down from one place to another as a prisoner: yet had he very great liberty until he discharged himself of his own word or parol at Hampton-Court, and immediately escaped to the Isle of Wight.

'In this ligg down he shall be lymed.'

During the time of his imprisonment, or from that time the Scots sold his person unto us for two hundred thousand pounds,

it may properly be said, ‘In this ligg down ‘he shall be lymed,’ that is, he was attempted and allured first by one side, then another; or he was several times, and by several occasions, tempted or treated withal, (every one thinking themselves surest who possessed his person) sometimes by the Scots, other times by the English, as well Parliament as army: but notwithstanding all overtures, his person was still safe looked unto, &c.

‘And after that he shall be led.’

After that propositions had been presented unto him at Hampton-Court, and last of all at the Isle of Wight, he refusing to sign them, or give such satisfaction as was required; from that time, *viz.* from December, 1648, until his death, he was led, *viz.* he was more strictly guarded and imprisoned than ever; nor from that time had the benefit of his liberty as formerly he had had, but was removed first to one castle, then to another; then to Windsor, then last of all to Whitehall. So that most properly he may be said to be now led. For I dare swear he went and came into all these places most unwillingly.

‘And

‘ And there shall be shewed whether
‘ there be another King.’

Since King Charles did retreat from his Parliament, they on the behalf of the commonwealth acted as Kings, using regal command, raising armies, monies, taxes, & *quid non*, breaking his Majesty’s Great Seal, making a new one of their own, and since have altered the frame of government, and converted monarchy into a commonwealth.

‘ Then shall bee gadered together much
‘ folk, and he shall take helpe for him.’

How many of the nobility, gentry, and clergy, and what numbers of the commonalty assisted him, we know, and they who were his assistants do well to their cost remember: for indeed, the greatest part of the nobility, and gentry, and priesthood, most cordially and unanimously followed him, and assisted him to the hazard of their lives, and consumption of estates. And we know, even whilst he was in Carisbrook-Castle, what a rebellion was raised by Goring, and others, &c. in Kent and Essex 1648, besides that great army of Scots and English routed in Lancashire.

‘ And

‘ And there shall be merchandise of men,
 ‘ as of an horse or an ox.’

This part of the prophecy was exactly verified in King Charles's, or the White King's Time; for in 1648, after the defeat of the wretched Scots in Lancashire, the English merchants did give money for as many of the common soldiers as were worth any thing, and sent them for Barbadoes and other foreign plantations. Some were sold dear, others cheap, according to the quality of the person or profession he was of. It is reported, that many of those miserable wretches, since their being at the Barbadoes, do say, they have left hell, *viz.* Scotland, and are arrived into heaven. There was in 1644, 1645, &c. exchanging of soldiers and prisoners; but in 1648, absolute merchandising of mens bodies, and not before. What price the Scots were sold for, I know not: he that gave but twelve pence apiece for any of that nasty people, gave too much.

‘ There shall bee sought helpe, and there
 ‘ shall none arise, but bed for head.’

What Prince or State of Europe, was not attempted since 1642, unto 1648, to assist his late Majesty? but in vain. Pro-
 vidence

vidence being not to be deluded by any mortal man: each man that assisted, had only a bed for his head, *viz.* a grave or piece of earth for his burial. And how many royal English families, both of gentry and nobles, I pity to relate, who have miscarried for his sake.

‘ And then shall one gone there the sun
 ‘ ariseth, another there the sun gone
 ‘ downe.’

Intimating no more, but that the fear and sadness of those times should be such, as should cause several persons to leave this kingdom or nation, for their safety, as many nobles and gentry, who took part with him did, some going to Holland, others to France, others to several countries, as their fancies or occasions led them: or it may import his Majesty should go Eastward or North-East, as he did when he went first to the Scots; and the Queen before went Westward or South-West, *viz.* to France. I pity exceedingly the sad condition of many noble families, which still to this day continue, in foreign parts, poor, beggarly, and in a most uncomfortable condition.

‘ After this, it shall be said by Britain,
 ‘ (King is King,) King is no King: after
 ‘ this hee shall raise his head, and he
 ‘ shall be taken to be a King.’

After

After he went to the Scots, and whilst he was in durance, he was treated with both by England and Scotland, as a King. Yet afterwards it appeared he had not the power of a King, to conclude any thing: nay, afterward our Parliament made a vote,

‘ That no Addresses should be made unto
‘ him any more.’

But that vote was repealed, and addressess were made, but to no purpose. So that the Prophet said well, ‘ Sometimes King ;
‘ after, King is no King,’ &c.

‘ Bee many things to done, but wise men
‘ reading, &c. and then shall a range of
‘ gleeds, and ever each hath bereaving,
‘ he shall have it for his owne.’

I conceive this intimates no more than the multiplicity of affairs in these times: but whether by the range of gleeds, he intend either the Parliament themselves, or the army, or the Parliament’s sub-officers, I know not. I conceive here are some words wanting in the copy, which might lead to explain these words, *viz.*

‘ And hee shall have it for his owne.’

Unless

Unless it be intended, those meant by the range of gleeds, *viz.* great oppressors, or those who then rule or command, shall have all for their own; the Latin copy hath no more, but

Post hæc erit tempus milvorum, & quod quisque rapuerit, pro suo habebit.

Viz. After these things, it shall be a time of kites or gleeds, and what every man can get or purloin, he will take it for his own. And this seems to be the genuine sense of it: for how many very poor men have we known to arrive unto great estates, since these times, even to thousands a year and more? Some, I know myself, were men of very mean fortunes in the beginning of this Parliament, that are now so elevated, so proud, so rich, so arrogant, having had a hand in some publick employments, they scorn their kindred and country, forget their birth and that neighbourhood which brought them to this height of honour: and although like poor sneaks they came to London in leather-breeches, and in 1642 were but vulgar fellows; yet now coach it with four or two horses, are impudent, because in authority: yet to require some of these, to write true English, or speak sense, were to command a
f—t

f—from a dead man: but such as these must know, if they have good estates as that they have, we of the commonalty must have an account of our treasure.

‘ And this shall last seven yeares, loe
‘ ravening and shedding of bloud.’

If we consider that our wars began in *Anno* 1642, we shall then find that our distempers and wars have continued seven whole years, within our own kingdom; for one copy hath it,

Et septennio durabit guerra intra.

The war shall endure seven years within the bowels of the kingdoms: and whereas he mentions ravening, I conceive where the soldier is quartered, that action of ravening cannot be avoided. England hath felt free quarter, both of her own countrymen, and of the Scots and Scottish army, who were the truest harpies that ever lived, stealing and purloining wherever they came, even unto a dish-clout. You shall have one example of two Scots in Lancashire 1648, quartered there in a poor house, where they got a kettle of brasse, being all their poor landlord had, and having it on the fire with oatmeal boiling in ale or milk; an alarm comes,
and

and one of their own countrymen passes by and invites these two soldiers to run away, for all was lost. But see their villany, and present reward of these two fools: away they trudge, but carry the kettle and porridge on a staff betwixt them, their landlord in vain crying out for his kettle. But it pleased God an honest trooper of ours, making haste to pursue the knaves, slew both these gluttons, and so returned the kettle to the right owner.

‘ And ovens shall be made like kirkes or churches.’

If it were not publicly done in many places of this kingdom before 1646, *viz.* that churches were many times as beastly as ovens: yet in 1648, and 1649, Paul’s church was made a horse-guard, and so continued until of late.

After, ‘ Then shall come through the south with the sun, on horse of tree, the chicken of the eagle sayling into Brittain, and arriving anone to the House of the eagle, hee shall shew fellowship to them beasts.’

Here the copies vary exceedingly, one saying only,

Deinde

Deinde Pullus Aquilæ veniet super ligneos equos anno & senio & erit guerra in Britannia.

Viz. After the chicken of the eagle shall come upon wooden horses within a year and a half, and there shall be war in Britain.

Another copy hath it thus :

Deinde ab austro veniet cum sole super ligneos Equos; & sunio spumantem inundationem maris, pullus aquilæ navigans in Britanniam, & applicans statim tunc altam domum aquilæ sitiens & cito aliam sitiet, viz.

Afterwards the chicken of the Eagle shall come with the Sun upon wooden Horses, &c.

Verily, in a former treatise of ours, we were not much estranged from verity : yet our modesty was such, and our respect to his Majesty's person, we were in many things silent. But upon further consideration, this chicken of the eagle will prove one of his Majesty's children. And we remember, that the present Scots King did about July 1648, upon the South or South-East coast of England, come in person unto the revolted ships : he landed, or was victualled at Yarmouth, and then sailed towards Kent, but without success : He also after that attempted Yarmouth,

but

but that attempt proved successless. But whereas, the prophecy mentions, 'He should shew (fellowship unto them 'beasts.)' These words are in no Latin copy that I have seen: however, at that time of the Prince's being at sea, here was no treaty or overture either offered by him unto the Parliament, or by them unto him; only the rest of the ships, which revolted not, were several ways dealt with to deliver them up unto him.

If by the eagle be intended King Charles lately dead, as doubtless he was, the chicken of the eagle must of consequence then be one of his children, and the present King of Scotland; and then the words may have this sense: That the Prince at that time should be desirous of getting some footing or landing-place in Kent (called here the High House of the Eagle) in regard Dover-Castle standeth in Kent on a rock: but failing there, he made his journey to Yarmouth, and so was desirous to procure that town: but herein he also was deceived. It is evident that the late King was the Eagle; for he did nothing but fly or ride up and down, during some years, before his restraint: and it must of necessity then follow, that the chicken here mentioned is the Scots King; for the chicken is mentioned before the death of the King to

T

come

come from the East; and so the Prince did upon wooden horses, *viz.* ships. It is true, the Prince got a castle or two in Kent, but to no purpose.

‘ After a year and a halfe shall be war
‘ in Britain.’

This shews a continuance of the wars, either abroad or at home for some certain time, or several years. And we know in 1646, that most excellent man the Lord Fairfax had even ended our wars; but lo, in 1648, several revolts and rebellions appeared against the Parliament; besides the Scottish treacherous invasion; all which manifest a continuance as it were of the wars: nor are we yet quit of wars, or shall be for some time hereafter.

‘ Then shall a sooth be nought worth,
‘ and every man shall keepe his thing, and
‘ gotten other mens goods.’

It is in Latin, *Tunc nihil valebit Mercurius.*

These words say only thus much, that after that time, when the chicken of the eagle, or prince of Wales, at that time should either personally land himself, or set on shore some forces of his in any part of England, which was in July 1648, or August;

August; that then, and from that time, there would be no faith given to words, or any peace come from treaties: and we well know with what difficulty the last treaty with his Majesty was obtained. The Parliament had just cause to fear no good would come from thence. The White King, who ever loved to fish in troubled waters, gave such ambiguous answers unto the Parliaments' propositions, as signified nothing. Whereupon, considering the great engagement which lay upon them, they at last resolved,

Immedicabile vulnus ense recidendum. And so it was.

For verification of the latter part:

Sed quisque curabit quomodo, &c.

That every man, who under the Parliament hath pilled, poled, or cheated the people; or any Parliament-man, who hath by the ruin of the commonwealth enriched himself, will be careful to preserve his ill gotten goods, I do as verily believe, as I do that there is a GOD in Heaven.

‘ After the White King feeble shall goe
‘ towards the west, beclipped about with
T 2 ‘ his

“ his folke to the old place been running
 “ water.”

It is in the Latin ;

Ibit Rex debilis versus occidentem.

At what time His Majesty went from Hampton-Court, he went feeble, *viz.* accompanied with no more than two or three (a feeble company for a King) ; and he then went to the Isle of Wight, and there furrendred himself to one Hammond, governour of Carisbrough-Castle in the Isle of Wight. That castle stands near or upon the water. From this time of his furrendring himself unto Hammond, he was beclipped or straitly looked unto by the soldiers. This is that Hammond, as the King himself acknowledged at Windsor, unto Ad. A. who furnished him with that smutty sheet Elencticus ; which accused me of connivance with one How of Gloucestershire, about Arabella Scroop, one of the natural daughters of the Earl of Sunderland. I challenge the whole world, and both How and his wife, and Hammond, to declare publickly, if I had the least engagement, or did give the least advertisement of any meeting of theirs in the Spring-garden, or had any connivance or plot in their design : all
 that

that ever I did, was a resolution of two or three horary questions, which promised the enjoyment of the woman. Not having met with a fit opportunity of the press, since that slander cast upon me, I took liberty herein to repeat this matter; giving that cavalier my most hearty thanks, that in publick took the pains to vindicate my reputation: and although I never had the happiness, since that his vindication of me, to see him; yet let my acknowledgment of that his courtesy be accepted from him. Indeed, that oracle of the law, whilst he lived, Sir Robert Holborne, Knight, and my singular friend, both acquainted me of the man, and his great labour to sift out the matter wholly, ere committed to the press. The Lord guide me in my ways, for I seriously protest unto posterity, I never received such injurious aspersions or calumnies, from those who in reason had cause to be my enemies, *viz.* the Royalists, as from many of our own party, or such as will or would be called Roundheads. Had not the virtue and honour of one not to be paralleled member of Parliament, been ever my support and defender, I had buried my conceptions in silence, and smothered my endeavours in deep obscurity. For really, so great is my respect and affection unto this honourable person, that

were my fortune necessitous (as GOD be thanked it is not) I durst not, nay, I would not do any dishonest or unbecoming action; fearing it might trench upon the honour of that all, and nothing but all gentleman, who lives only, and desires to live no longer, than he may serve this commonwealth, without doing injustice to any particular person, or oppression, or any thing that is dishonourable to the commonwealth, Parliament, or army. O, I abhor the incivility and absurdity of one now in some authority for the Parliament, who hearing a scandalous aspersiō against me, without further enquiry, protested he would be mine enemy, if I ever came before him, &c.

‘ Then his enemies shall meet him, and
 ‘ March in her place shall be ordained about
 ‘ him, an hoast in a manner of a shield,
 ‘ shall be formed; then shall they fighten
 ‘ an oven front.’

When His Majesty was brought from the Isle of Wight to Windsor, he was guarded before and behind, and on every side, with several troops of horse, so that it was impossible he should escape; so that it might well be said, he was in the midst of an oven, &c.

‘ After

‘ After the White King shall fall into a
 ‘ kirkyard, over a hall.’

We may justly wonder, how exactly this was fulfilled in the death of King Charles, or the White King. The truth of it was thus : that some few nights before his death, he was brought to White-hall, the regal seat of his progenitors : against the day of his death a scaffold was framed over against the new Banqueting-House, built by King James : and when the King went unto execution, a way or passage was made out at one of the west windows for him, to pass out unto the scaffold, where his head was cut off. So that very pertinently it was prophesied, he should fall into a churchyard over a hall.

What manner of death the Archbishop of Canterbury should die †.



It may appear to all indifferent minded men, the verity and worth of astrology by this question; for there is not any amongst the wisest of men in this world could better have represented the person and condition of this old man, his present state and condition, and the manner of his death, than this present figure of heaven doth.

† See, Mr. Lilly's Christian Astrology, 4to.

Being a man of the church, his ascendant is Capricornus, the cusp of the ninth house: Saturn is lord of the sign, now in Aries his fall; a long time retrograde, and now posited in the twelfth of the figure, or fourth from his ascendant; so that the heavens represent him in condition of mind, of a violent spirit, turbulent and envious, a man involved in troubles, imprisoned, &c. Jupiter, a general significator of churchmen, doth somewhat also represent his condition, being of that eminency he was of in our commonwealth. Jupiter, as you see, is retrograde, and with many fixed stars of the nature of Mars and Luna: an argument he was deep laden with misfortunes, and vulgar clamours, at this present.

The Moon is lady of the fourth in the figure, but of the eighth as to his ascendant: she separates from Saturn, and applies to the opposition of the sun, near the cusp of the eighth-house. Sol in a fiery sign; applying to an opposition of Mars, the dispositor of the aged Bishop. Mars being in an airy sign and humane, from hence I judged that he should not be hanged, but suffer a more noble kind of death, and that within the space of six or seven weeks, or thereabouts; because the Moon wanted seven degrees of the body of Mars.

He

He was beheaded about the 10th of January following.

I write not these things as that I rejoiced at his death; no, I do not: for I ever honoured the man, and naturally loved him, though I never had speech or acquaintance with him. Nor do I write these lines without tears, considering the great uncertainty of human affairs. He was a liberal Mæcenas to Oxford, and produced as good manuscripts as any were in Europe to that university, whereby the learned must acknowledge his bounty: Let his imperfections be buried in silence. *Mortuus est; & de mortuis nil nisi bonum.* Yet I account him not a martyr, as one also did; for by the sentence of the greatest court of England, viz. the Parliament, he was brought to his end.

M E M O I R S

OF THE

L I F E

OF THAT

LEARNED ANTIQUARY,

ELIAS ASHMOLE, Esq.

Drawn up by himself by way of Diary.

With an APPENDIX of

ORIGINAL LETTERS,

Published by CHARLES BURMAN, Esq.

MEMORANDUM

OF

THE

PROCEEDINGS

OF THE

COMMISSIONERS

OF THE

LAND OFFICE

IN

THE

THE
P R E F A C E.

THE bare mention of the person, whose Diary and Letters are now published, may sufficiently satisfy the world from whence they originally came, and where they are still preserved. The copy, from whence these papers are published, is in the hand-writing of Robert Plot, L. D. late professor of chymistry, chief keeper of the Ashmolean Musæum in the university of Oxford, and secretary of the Royal Society; and was by him transcribed for the use of a near relation of Mr. Ashmole's, a private gentleman in Staffordshire, who has been pleased to think they may be acceptable to the world for their exactness and singularity. They were collated a few years since by David Parry, M. A. of Jesus College in Oxford, and head-keeper of the same place, who corrected from the original manuscript (*a*) some few literal errors. The character of Mr. Ashmole is so well known,

(*a*) Inter MSS. Ashmol. Oxon. Num. 1136.

THE PREFACE.

and so excellently, though concisely drawn in these papers, as well as in that article published under his name, in the Supplement to the learned Mr. Collier's Historical Dictionary, partly extracted from these materials by the justly celebrated Mr. Edward Llwyd, superior bedel of divinity in the university of Oxford, that no recommendation of an obscure editor can be of any service, after so noted names. The usefulness of this kind of works I shall not descant upon: but only say thus much, That they let us into the secret history of the affairs of their several times; discover the springs of motion; and display many valuable, though minute circumstances overlooked, or unknown to our general Historians; and, to conclude all, satiate our largest curiosity.

Newington,
Feb. 17, 16-7.

CHARLES BURMAN.

THE

THE
L I F E
OF
ELIAS ASHMOLE, Esq.

IELIAS ASHMOLE, was the son and only child of Simon Ashmole of Litchfield, sadler, eldest son unto Mr. Thomas Ashmole of the said city, sadler, twice chief bailiff of that corporation; and of Anne, one of the daughters of Anthony Bowyer of the city of Coventry, draper, and Bridget his wife, only daughter to Mr. Fitch of Ausley in the county of Warwick, gentleman.

I was born the 23d. of May 1617, (and as my dear and good mother hath often told me) near half an hour after 3 o'clock in the morning.

When I rectified my nativity, An. 1647. I found it to be 3 hours 25 minutes 49 seconds A. M. the quarter ϕ of π ascending. But upon Mr. Lilly's rectification

tion thereof, Anno 1667, he makes the quarter 36 ascending. I was baptized, the 2d of June following, at St. Mary's church in Litchfield. My godfathers were Mr. Christopher Baxter, one of the proctors of the Bishop's Court, and Mr. Offey, sacrist of the cathedral church.

Before I was carried to church, it was agreed my name should be Thomas (as was my grandfather). But, when the minister bad name the child, my godfather Offey answered Elias, at which his partners wondered; and being (at their return home) asked, why he so called me, he could render no account, but that it came suddenly into his mind, by a more than ordinary impulse of spirit. My godmother's name was Mrs. Bridges.

When I was about a year old, and set by the fire, I fell into it, and burned the right side of my forehead, it resting upon the iron bar of the grate (of which a scar always remained) but my good mother being near, presently took me up, and applied something for my cure.

I had the small-pox (yet but few) as also the swine-pox and the measles, when I was young; but know not the certain time of either.

Being about 8 or 10 years old (but the year I cannot remember) my mother
and

and I were invited to my Cousin Blackburn's in Long Parish; at that time they were building of a barn, and I getting up by ladders to the top thereof, fell down; in which fall the inside of my right knee struck against the edge of a great beam, which thereby received a deep triangular gash, of which I lay a long time before it was cured.

James Pagit, Esq; some time Puisne Baron of the Exchequer, married to his second wife, Bridget, one of my mother's sisters, and widow to Moyre, a confectioner in London. He had a sister, who first was married to Dr. Masters Chancellor of Litchfield; and after, to Dr. Twisden his successor in the said Chancellorship.

Thomas Pagit his second son (the chief instrument of my future preferments, which I acknowledge with all gratitude to his memory) being much beloved of his aunt Twisden, came often to Litchfield, when he was young; whose stay there, as it occasioned an acquaintance with my mother (sister to his mother-in-law) so it begat in him an affection towards me; insomuch, as having given some good character of me to his father, he became inclined to have me sent up to London: And because he and his sons were greatly affected to musick, and very

well skilled therein, he was desirous I should spend part of my time at the musick school (having before spent all at the grammar school): and being competently grounded therein, I became a chorister in the cathedral church, where I remained till the said Baron sent for me up to his house.

Mr. Messenger, and after him Mr. Toby Henchman taught me Latin.

Mr. Henry Hinde, organist of the cathedral, who died the 6th of August, 1641, taught me the virginets and organ.

1633. The 2d of July I began my journey from Litchfield: my father and mother brought me onward to the far end of Bassett's heath.

The 5th of July, about 11 o'clock before noon, I entred London.

16 July, the before-mentioned Mrs. Twisden died of the *iliaca passio*, and was buried the 18th following, in Litchfield cathedral, in a chapel on the right hand of the Lord Bassett's tomb; where was a monument for Dr. Masters and herself, but broken down by the soldiers in the Parliament war.

4 October, Mr. John Person, a physician in Coventry (who had my mother's eldest sister) was buried.

1634. My father died about eleven o'clock before noon.

22. Mr. Simon Martin's letter, which gave me notice of his death, bears date, the 22d of June.

My father was born upon a Whitsunday in the morning.

He was bred up by his father to his trade; yet when he came to man's estate, followed it but little: He more affected war, than his profession, and spent many of his years abroad, which drew on him a course of expences and ill-husbandry. His first voyage was into Ireland, with Robert Earl of Essex, Anno 159 . . . Two other voyages he afterwards made, with his son, Robert Earl of Essex into the Palatinate, from whom he received good respect. He was an honest fair conditioned man, and kind to others; yet through ill husbandry, became a great enemy to himself and poor family.

1635. In this year I was taught on the harpsichord, by Mr. Farmelow, who lay in St. Michael's church-yard in Cornhill, and continued learning with him till 31 Jan. 1635-6.

11 July. I came to live at Mount-Pleasant, near Barnet, and stayed there the rest of the summer.

1637. August 21. I came to Smallwood, to Mr. Peter Mainwaring's, to ask his consent to marry his daughter.

September 4. The second time I went to Smallwood.

16. I returned to London.

1638. Jan. 23. I came from Mr. Justinian Pagitt.

March 27. I was married to Mrs. Eleanor Mainwaring, eldest daughter to Mr. Peter Mainwaring, and Jane his wife, of Smallwood in Com. Cest. gent. She proved a virtuous good wife. The marriage was in St. Benedict's church, near Paul's Wharf, by Mr. Adams, parson there.

July 16. I and my wife went towards her father's in Cheshire, about four, *post merid.* where he arrived the 22d of July.

30. I took possession of my house at Litchfield.

September 10. My uncle Thomas Ashmole, caused a privy sessions to be called at Litchfield, whereby I had some trouble about my house there: The bill was found *ignoramus*.

October 8. I came to London.

In Michaelmas term I began to solicit in Chancery, and had indifferent good practice.

December 20. I went from London towards Cheshire.

This term I preferred a bill in Chancery against my uncle Thomas Ashmole.

1639, Jan. 28. I returned from Smallwood to London.

About the beginning of March, Catherine wife to my brother Mr. Peter Mainwaring, and one of the daughters and coheirs of Mr. Newton of Pownall in com. Cest. came to full age.

March 5. *Post merid.* my sister Ann Mainwaring, was brought to bed of her first child.

In Trinity term (as I think) I became acquainted with Dr. Thomas Cademan the Queen's physician : About the beginning of July, Peter Venables, Baron of Kinderton wrote to me, to take upon me the management of his law business.

August 1. I went from London towards Smallwood

5. I arrived at Smallwood.

October 12. I and my wife returned towards London, beginning our journey from Smallwood this day,

October 20. I began to keep house, being arrived at London, this day.

1640. Jan. 11. My wife's sister Mrs. Mary Mainwaring, fell ill of an ague, and having had five fits ;

20. She took her bed.

February 6. 1 *Post merid.* She died, and was buried in the church of St. Clement Danes, near the entrance into the chancel. She had a very handsome funeral,

ral, with escutcheons of her arms, in a lozenge, pinned upon her velvet pall.

18. My cousin Philip Mainwaring (a younger son of the house of Keringham) married Mary the daughter and coheir of Sir John Miller of Islington.

May 14. Mr. Driver married Mrs. Miller, the other coheir.

April 4. I took lodgings in St. Clement's Lane.

May 19. My wife was brought to bed of a female child, still-born, about noon, which was buried the next day.

June 9. I was presented to the Lord Keeper Finch, and on the 12th, entertained by him upon the recommendation of my worthy friend Dr. Cademan.

About the beginning of September, my wife fell ill of a fever.

October 31. I removed myself to a chamber in the Middle Temple, in Elm Court, lent me by Mr. Thomas Pagit.

December 11. Joan Morgan, my maid, died of the small pox.

1641. January 18. I began my journey from Smallwood to London.

28. I entered London.

February 4. Mr. Hill moved me to an agreement with my uncle Thomas Ashmole.

February 6. I was admitted of Clement's Inn.

February

February 11. I was sworn an attorney in the court of Common Pleas.

April 22. William Clark came to London to be my servant, he continued with me until 1645.

24. He came to dwell with me.

May. About the beginning of May, my maid Elizabeth Coley fell sick of the plague, but escaped.

3. I borrowed of my cousin Riplingham 70*l.* and paid it 29 June.

June 21. My brother Mainwaring received 200*l.* from Mr. Simon Ives, upon a mortgage of Smallwood.

22. I was bound with my brother, for performance of covenants, about the beginning of June. Towards the end of Trinity Term I was sick for 3 or 4 days.

August 11. I went to Windsor, upon some business for Dr. Cademan, being the first time I saw that castle.

September 20. I and my wife went towards Smallwood.

23. We came to Litchfield.

October 12. My wife quickened.

October 25. I went towards London, leaving my wife behind me; because big with child.

29. I came to London.

30. I came to lodge in my chamber at Clement's Inn.

December 5. My dear wife fell suddenly sick about evening, and died (to my own grief, and the grief of all her friends). She was buried the next night about nine of the clock in the Astbury church in Cheshire, near the entrance of the south aisle of that church, *viz.* the West end of that aisle.

December 14. I went from London towards Cheshire.

16. Arriving at Litchfield, I first heard of my wife's death. She was a virtuous, modest, careful, and loving wife: her affection was exceeding great towards me, as was mine to her, which caused us to live so happily together. Nor was I less beloved and esteemed both by her father and mother, insomuch as at her funeral, her mother sitting near the corps, with tears, professed to the Baron of Kinderton's lady (who after told it to me) and others present, that she knew not whether she loved me or her only son better.

18. I came to Smallwood.

1642. January 16. I visited my dear wife's grave.

January 18. I came from Smallwood.

28. I arrived at London.

February 3. Mr. Justinian Pagit having proposed to me one of his clerk's places in the *Nisi Prius* office the 10th day of December last; but finding the
terms

terms too hard, I this day resigned it up.

March 7. I removed my goods to my chamber at Clement's Inn, and lay there.

August 9. Mr. Hutchinson of Clement's Inn, and myself, took a journey, first to see my old school-master Mr. Hinchman, at Drayton in Buckinghamshire, then to Oxford, so into Hampshire, and thence to London.

29. The troubles in London growing great, I resolved to leave the city and retire into the country: and this day I set forward from London towards Cheshire, to my father-in-law's house of Smallwood.

November 1643. Sir Thomas Mainwaring, Recorder of Reading, was knighted. I married his widow in 1649.

April 17. I went towards London with my cousin Mainwaring of Caringsham.

25. I came to London.

May. 8. I came from London.

17 I arrived at Smallwood.

July 2. I went towards Long Witton in Northumberland.

12. I came first to Newcastle with the young Baron of Kinderton.

17. I returned into Cheshire with the Baron of Kinderton's lady.

21. We came into Cheshire.

The rest of the summer I spent at Kinderton, in assisting Mrs. Venables, to get off the Baron's sequestration; but we could not prevail.

Octob. 16. I went a second journey into the North.

21. I returned towards Cheshire.

1645. The beginning of this year (as also part of the last) was spent at Oxford by Mr. Hill of Litchfield, and myself, in soliciting the Parliament there against Colonel Bagot, Governor of Litchfield, for opposing the execution of the King's Commission of Excise (Mr. Hill and myself being Commissioners :) whereupon January 8. a letter was sent to fetch the Colonel thither.

Feb. 3. Mr. Hill returned to Litchfield.

Mar. 22. I first became acquainted with Captain Wharton, between eight and nine in the morning.

Apr. 17. Captain Wharton moved me to be one of the four gentlemen of the Ordnance in the Garrison of Oxford, 11 *ante merid.*

May 9. I was entered a gentleman of the Ordnance, 9 *ante merid.*

15. I was affronted by a soldier at my battery at Dover-Peer, but had satisfaction.

Sept. 1. I was very much troubled with my eye for a week.

14. I christened Mr. Fox's son at Oxford, 4 *post meridiem*.

16. Mrs. Henchman died, my schoolmaster's wife.

17. This afternoon Sir John Heydon, Lieutenant of the Ordnance, began to exercise my gunners in Magdalen Meadows.

Octob. 8. Mr. Wharton was made a Captain of Horse.

12. I saw Mrs. March in Brazen-Nose Library, being brought thither by Captain Swingfield, 2 *post merid*. This day Mr. Merick made a motion to me to be a Commissioner of the Excise at Worcester.

Dec. 8. I was recommended to be Commissioner for the Excise at Worcester, unknown to me; which when I knew, I accepted, and prepared for my journey thither.

16. The King caused Mr. ——— to be out of the Commission of Excise, and mine to be inserted in his place.

19. 2 *post merid*. Mr. Swingfield and myself received the Commission of Excise from the Clerk of the Crown.

21. Sir John Heydon gave me a letter of recommendation to my Lord Ashley at Worcester, of which this is a copy.

My LORD,

‘ **T** HIS bearer, one of the gentlemen
‘ of the Ordnance to the garrison
‘ of

‘ of Oxford, having an employment in
 ‘ your Lordship’s government, by the Par-
 ‘ liament here put upon him, out of his
 ‘ desire to be made known and serviceable
 ‘ to your Lordship, hath intreated my
 ‘ mediation and attestation, to whose
 ‘ person, industry, and merits, during
 ‘ the time he hath been interested in his
 ‘ Majesty’s service, under my survey, I can
 ‘ no less than recommend him to your
 ‘ Lordship’s favour, as an able, diligent
 ‘ and faithful man, wherein your Lord-
 ‘ ship may be pleased to believe

‘ Your Lordship’s,

Dec. 21,
1645.

‘ Most affectionate servant,

‘ JOHN HEYDON.’

Dec. 22. I took my journey from Oxford to Worcester, 10 *ant.* *merid.* with Sir Charles Lucas.

23. 8 *ant.* *merid.* I arrived at Worcester.

27. 11 *Hor.* 15 min. *ant.* *merid.* Mr. Jordan Mayor of Worcester, Mr. Swingfield, and myself, took the Oath as Commissioners of Excise in the Town-Hall, and thence went unto the office, and entered upon the execution of the commission. The commission bears teste the 15th of December preceding.

1646.

1646. Jan. 1. 8 *Hor. ante merid.* I delivered Sir John Heydon's letter to my Lord Ashley, who promised me all kindness, and to fix me in the Train of Artillery in the Garrison.

3d. 3 *Hor. post merid.* Mr. Jordan, the Mayor of Worcester, Mr. Francis Grave, Mr. John Swingfield, and myself, the three Commissioners of the Excise; being met at Worcester, Mr. Gerald moved to have me Receiver and Register, and Mr. Swingfield to be Comptroller; which was agreed unto.

Jan. 19. I first heard of my mother Mainwaring's death from Mrs. Mary Brereton, my Lord Brereton's daughter.

March 12. 1 *Hor. post merid.* I received my commission for a Captainship in the Lord Ashley's regiment.

Apr. 18. A new commission for the Excise came to Worcester.

21. Colonel Baldwin, Mr. Swingfield, and myself, took our oaths to the said commission, 11 *Hor. 40 minutes ante merid.*

27. I was chosen Register to the said commission, 1 *Hor. 30 minutes post merid.*

28. Mr. Yardley was sworn one of our clerks, 3 hour *post merid.* upon my recommendation. This Mr. Yardley was one of the choir of Worcester, after the surrender of the garrison my servant some years,

years, and upon the King's return, made one of the gentlemen of his chapel.

May 19. 5 *Hor. post merid.* walking in the fields at Worcester, where some were shooting at Rovers, an arrow struck very near me, but I escaped hurt: thanks be to God.

22. 10 *ante merid.* Sir Ralph Clare moved me to take a command about the Ordnance in the fort of Worcester.

June 12. I entered upon my command as Comptroller of the Ordnance.

18. 1 *Hor. 10 minutes post merid.* I received my commission from Colonel Washington.

July 14. Lichfield-Close was surrendered to the Parliament.

July 24. Worcester was surrendered; and thence I rid out of town according to the articles, and went to my father Mainwaring in Cheshire.

July 31. Mr. Richard Harrison, minister of Tetnal formerly, and afterwards of Litchfield, told me of my mother's death, and that she died about the 8th or 9th of July, of the plague not long before, that city being visited this summer. She was a discreet, sober, provident woman, and with great patience endured many afflictions. Her parents had given her exceeding good breeding, and she was excellent at her needle; which (my father being
I
impro-

improvident). stood her 'in great stead. She was competently read in divinity, history, and poetry; and was continually instilling into my ears such religious and moral precepts, as my younger years were capable of. Nor did she ever fail to correct my faults, always adding sharp reproofs and good lectures to boot. She was much esteemed of by persons of note with whom she was acquainted. She lived in much friendship among her neighbours, and left a good name behind her. In fine, she was truly religious and virtuous.

Octob. 16. 4 *Hor.* 30 minutes *post merid.* I was made a Free-Mason at War-rington in Lancashire, with Colonel Henry Mainwaring of Karticham in Cheshire; the names of those that were then at the lodge, Mr. Richard Penket Warden, Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, and Hugh Brewer.

Oct. 25. I left Cheshire, and came to London about the end of this month, *viz.* the 30th day, 4 *Hor. post merid.* About a fortnight or three weeks before I came to London, Mr. Jonas Moore brought and acquainted me with Mr. William Lilly: it was on a Friday night, and I think on the 20th of Nov.

Dec. 3. This day, at noon, I first became acquainted with Mr. John Bopker.

22. I was invited by Mrs. March, to keep my Christmas with her at Lime-house, which I did.

23. 4 *Hor.* 30 minutes I went thither.

1647. Feb. 10. A boil broke out of my throat, under my right ear.

14. The mathematical feast was at the White-Hart in the Old-Bailey, where I dined.

Mar. 1. I first moved the Lady Mainwaring, in way of marriage, and received a fair answer, though no condescension.

Apr. 14. I went to Sir Arthur Mainwaring's, with the Lady Mainwaring.

May 25. I went towards Bradfield.

27. 8 *Hor. ante merid.* Mr. Humphry Trafford and I went into Bradfield House.

Jun. 12. I went from St. James's to Engle-field, to table with Antipass Chervington; and the next morning about eight of the clock I came to his house.

14. I first became acquainted with Dr. Wimberley, minister of Engle-field, 3 *Hor. post merid.*

16. 1 *Hor. post merid.* it pleased God to put me in mind, that I was now placed in the condition I always desired, which was, that I might be enabled to live to myself and studies; without being forced to take pains for a livelihood in the world. And seeing I am thus retired, according to my heart's desire, I beseech God to
bless

blefs me in my retirement, and to prosper my studies, that I may faithfully and diligently ſerve him, and in all things ſubmit to his will: and for the peace and happineſs I enjoy (in the miſt of bad times) to render him all humble thanks, and for what I attain to in the courſe of my ſtudies, to give him the glory.

June 25. Eleven *Hor. ante merid.* the Lady Mainwaring gave me a ring enameled with black, whereon was this poſy: ‘ A true Friend’s Gift.’

28. 7 *Hor.* 15 minutes *poſt merid.* I fell ill, and 10 *Hor.* 30 minutes *poſt merid.* took my bed. I was pained in my head, reins, thighs; and taking a carduus poſſet at night, and ſweating upon it, I mended.

July 1. This day I was much pained in my head and eyes.

12. I went towards London.

23. The Lady Mainwaring entered upon her jointure-lands.

26. Ten *Hor. ante merid.* I began to be ſick, and 5 *Hor.* 15 minutes *poſt merid.* I took my bed: the diſeaſe happened to be a violent fever.

30. About 2 *Hor. poſt merid.* (as I was afterwards told) Mr. Humphry Stafford, the Lady Mainwaring’s ſecond ſon (ſuſpecting I ſhould marry his mother) broke into my chamber, and had like to have killed me, but Chriſtopher Smith with-

held him by force; for which all persons exceedingly blamed him, in regard it was thought I was near death, and knew nobody. God be blessed for this deliverance.

Aug. 1. I was in the extremity of my fever, senseless and raging.

14. Being somewhat mended of my fever, I this day got up. About this time the Lady Mainwaring fell into a fever, and Captain Wharton had the plague.

25. Was the first day I went down stairs.

31. I was very faint and ill again.

Septemb. 2. I fell ill again, and became light in my head.

9. I took a purge, which wrought very well, and mended.

28. I went to visit the Lady Mainwaring.

Octob. 26. I fell sick of a quartan ague, at Mr. Stafford's, having been invited there to dinner.

Novem. 11. I went towards London, and came thither the next day by noon.

25. My ague left me.

30. The Lady Mainwaring came to live at her house at Bradfield.

Dec. 16. Being much troubled with phlegm, I took an opening drink from Dr. Wharton.

1648. January 14. I went towards Bradfield from London.

Feb. 25. I was very ill as I went to Theale.

28. Very sick in the afternoon.

March 2. Being at Pangborne, I was very ill there.

12. Captain Wharton taken in his bed
3 *Hor. ante merid.* he was carried to Newgate, 6 *Hor. post merid.*

May 11. I entertained John Fox into my service.

22. The Lady Mainwaring sealed me a lease of the parks at Bradfield, worth
— *per ann.*

June 6. Having entered upon the study of plants, this day, about three of the clock, was the first time I went a simpling. Dr. Carter of Reading, and Mr. Watlington an apothecary there, accompanying me.

29. The Lady Mainwaring sealed me a lease of the field mead, worth fifty pounds *per annum.*

August 26. Captain Wharton made an escape out of Newgate.

29. I began my journey towards Bristol, with Mr. Hutchinson.

31. We came to Bristol.

Sept. 6. We returned to Bradfield.

October 23. Going towards London, I was robbed in Maidenhead Thicket, 5 *Hor. post merid.*

Nov. 6. Having several times before made application to the Lady Mainwaring, in way of marriage; this day, 11 *Hor.* 7 minutes *ante merid.* she promised me not to marry any man, unless myself.

10. Two *Hor.* 15 minutes *post merid.* she sealed a contract of marriage to me.

15. I was sequestered of my lands in Berkshire.

21. The sequestration was taken off at Reading.

Decemb. 5, 1649. The Lady Mainwaring was sequestered by the committee of Reading, upon her son Humfrey Stafford's information.

Feb. 14. An order for receiving the Lady Mainwaring's rents.

April 7. Eleven *Hor.* 30 minutes *ant. merid.* I came to Mr. Watlington's house to table, who was an apothecary in Reading, and a very good botanist.

25. My journey to the physick garden in Oxford.

May 8. I was godfather to Elias Yardly at Reading.

June 3. This afternoon I kissed the Duke of Gloucester and Elizabeth's hands, at Sion House.

Aug. 1. The astrologers feast at Painters-Hall, where I dined.

Octob. 16. I accompanied the Lady Mainwaring to London.

31. The

31. The astrologers feast.

Nov. 16. Eight *Hor. ante merid.* I married the Lady Mainwaring. We were married in Silver-Street, London.

20. I was arrested by Mr. Ives for my brother Mainwaring's debt.

21. Captain Wharton was re-taken and carried to prison.

Decem. 19. I agreed with Mr. Myne, for printing my Fasciculus Chemicus.

21. I first began to learn to dissect a body.

1650. Feb. 18. I met Mr. Ives, and we came to an agreement.

June 3. Mr. Lilly and myself, went to visit Dr. Ardee, at his house in the Minories.

15. Myself, my wife, and Dr. Wharton, went to visit Mr. John TreDESCANT, at South-Lambeth.

21. I and my wife went towards Bradfield.

22. Ten *Hor.* 30 minutes *ante merid.* we arrived there.

24. Mr. William Forster and his Lady came to visit us.

25. I and Captain Wharton went to visit him at Rushall.

26. Nine *Hor.* 42 minutes *post merid.* we arrived at London.

July 2. Six *Hor. post merid.* I was served with a *subpœna* at Sir Humfrey Forster's suit.

29. Much troubled with the toothach on my right side.

Aug. 8. I being at the astrologers feast, two *Hor. post merid.* I was chosen steward for the following year.

Captain Wharton having been carried to the Gate-House the 21st of November last, the next day after, I went to Mr. Lilly, and acquainted him therewith, who professed himself very sorry, because he knew Bradshaw intended to hang him; and most generously (forgetting the quarrels that had been between the Captain and him) promised me to use his interest with Mr. Bulstrode Whitlock (his patron) to obtain his release. I thought it was prudent to have my name then (as the times stood) not to appear in print as the instrument that wrought Mr. Lilly to do this kindness for him; and therefore in Captain Wharton's Epistle to the reader before his Almanack, in 1651, wherein his publick acknowledgments are made of Mr. Lilly's assistance in this strait, all acknowledgments to me are omitted; tho' in truth, I was the only person that moved and induced, and constantly solicited Mr. Lilly to perfect his enlargement: having at all times, since my return to London, *anno* 1646, befriended Captain Wharton, not only in discovering all designs that I heard were laid against him,

him, either at Mr. Lilly's or elsewhere, but also affording him my purse freely and liberally, towards his support in many necessitous occasions. Upon Mr. Lilly's application to Mr. Whitlock, he advised, that the Captain should lie quiet, without making the least complaint: and after Christmas, when his being a prisoner was almost forgotten, Bradshaw out of the way, and Mr. Whitlock Chairman to the council of state; Mr. Lilly having also by this time, made some other of the said council the Captain's friends (upon his petition) he was discharged; no other engagement being taken from him, but that he would not thenceforward write against the Parliament or State. Hereupon he became utterly void of all subsistence (which whilst he was under troubles, some or other contributed unto, besides what he got by writing against those times) and thereupon, consulting with me, about a new course of life, and how he might subsist, I frankly offered him my house at Bradfield in Berks, for him, his wife and family, to live at, with some other advantages there; which he most gladly and thankfully accepting, he went thither, and past his time with quiet and comfort for the most part, till his Majesty was restored to the Crown: and hereupon he stiled me in his Alma-

nack for the year 1653, his 'Oaken Friend.'

Aug. 13. I bought of Mr. Milbourn all his books and mathematical instruments.

14. Eight *Hor.* 30 minutes *post merid.* I bought Mr. Hawkins's books.

October 18. I put in a plea and demur to Sir Humphrey Forster's bill.

Nov. 1. My cousin Bridget Smart (only daughter to my uncle Anthony Bowyer) was buried.

12. I agreed with Mr. Lyfter for his house in Black Friars, where I afterwards dwelt.

23. Two *Hor.* *post merid.* he sealed me a lease of the said house at forty-four pounds *per ann.*

26. *Post merid.* I came thither to dwell.

1651. Jan. 1. I fell into a great looseness, which turned into a fever, but mended next day.

7. Captain Wharton returned from Bradfield, whether I sent him to receive my rents.

16. Four *Hor.* *post merid.* my demurrer against Sir Humfrey Forster's bill was argued, and held good.

22. About this time my left side of my neck began to break forth, occasioned by shaving my beard with a bad razor.

22. About this time I grew melancholly and dull, and heavy in my limbs and back.

About this time I began to learn seal-graving, casting in sand, and goldsmiths work.

Feb. 1. Three *Hor.* 30 minutes *post merid.* I agreed with Mrs. Backhouse of London, for her deceased husband's books.

March 7. I went to Maidstone with Dr. Child the physician. And 3 *Hor. post merid.* I first became acquainted with Dr. Flood.

18. This night my maid's bed was on fire; but I rose quickly (and thanks to God) quenched it.

April 3. *Post merid.* Mr. William Backhouse of Swallowfield in *com.* Berks, caused me to call him father thenceforward.

26. Five *Hor.* 30 minutes *post merid.* my father Backhouse brought me acquainted with the Lord Ruthin, who was a most ingenious person.

June 10. Mr. Backhouse told me I must now needs be his son, because he had communicated so many secrets to me.

July 21. I gave Mr. Grismond my *Theatrum Chemicum Britannicum* to print.

August 11. Captain Wharton went to receive my rents at Bradfield.

Aug. 14.

August 14. The Astrologers feast at Painters Hall, London.

This night about one of the clock, I fell ill of a surfeit, occasioned by drinking water after venison. I was greatly oppressed in my stomach; and next day Mr. Saunders the Astrologian sent me a piece of Briony root to hold in my hand; and within a quarter of an hour, my stomach was freed of that great oppression, which nothing which I took from Dr. Wharton could do before.

About this time my brother Peter Mainwaring's wife died.

September 11. Captain Wharton went to receive my rents.

22. Mr. Vaughan began to engrave the pictures in Norton's Ordinal. He wrought and finished all the cuts for my *Theatrum Chemicum Britannicum*, at my house in Black-Friars.

30. Captain Wharton arrested: I and Mr. Grismond, bail.

October 9. My father Backhouse and I went to see Mr. Goodier, the great botanist, at Petersfield.

20. Mr. Lilly gave me several old astrological manuscripts.

November 10. About four *post merid.* my wife's eldest son, Mr. Edward Stafford, died.

11. Ten *post merid.* he was buried in Bradfield church.

12. Sir John Backhouse of Swallowfield's widow died.

December 7. Two *hor. post merid.* Dr. Paget lent me several Chymical manuscripts: and here began my acquaintance with him.

19. I sent Captain Wharton to receive my rents at Bradfield.

1652. January 21. The gum at the back end of the right side of my upper jaw cleft; and about nine *hor. post merid.* I felt a new tooth coming up.

26. Six *hor. post merid.* the first copy of my *Theatrum Chemicum Britannicum* was sold to the Earl of Pembroke.

29. Ten *hor. ante merid.* Mr. Lilly gave me his picture in oil colours, of which there never had been copy taken.

February 11, Two *hor.* forty-five minutes *post merid.* the statute of 3000*l.* and Mr. Stafford's counterpart of his lease of my wife's jointure was delivered to me, by direction of Sir Arthur Mainwaring's lady, who had been trusted with it.

About this time I began to learn Hebrew of Rabbi Solomon Frank.

March 1. I fell sick of the headach and a cold, which continued five weeks.

8. Six *hor.* fifteen minutes *ante merid.* Dr. Wharton let me blood.

10. This morning my father Backhouse opened himself very freely, touching the great secret.

April 9. I paid my man John Fox his wages, and discharged him of my service.

12. This morning I received more satisfaction from my father Backhouse, to the questions I proposed.

I sent Captain Wharton to Bradfield to receive my rents.

27. I went to the sessions at Newbury, where Colonel Evelin, governor of Wallingford (being set on by Sir Humfrey Forster) was exceeding bitter against me, to the wonder of the whole court.

May 28. The inquisition upon my statute of 3000*l.* was found at Maidenhead.

I and my wife tabled this summer at Mr. Tradescant's.

June 14. 11 *Hor. ante merid.* Dr. Wilkins and Mr. Wren came to visit me at Black Friars: this was the first time I saw the doctor.

23. Captain Wharton was sent to receive my rents; and July 16, brought his wife and family to Bradfield.

August 2. I went to Maidstone affizes to hear the witches tried, and took Mr. Tredecant with me.

16. I went towards Cheshire.

26. Dr. Wharton fell sick of a violent and dangerous fever about noon.

28. I arrived at Gawsworth, where my father-in-law, Mr. Mainwaring then lived.

September 11. Young John Tredecant died.

15. He was buried in Lambeth Church-yard by his grandfather.

23. I took a journey into the Peak, in search of plants, and other curiosities.

27. I came to Mr. John Tompson's, who dwelt near Dove Bridge; he used a call, and had responses in a soft voice. He told me Dr. Wharton was recovering from his sickness, and so it proved.

October 2. I came to Litchfield.

3. Mr. Anthony Diot moved me to refer controversy between me and my uncle Thomas Ashmole.

13. My said uncle quitted his title to me, which pretended to my house in Litchfield, and sealed to me a deed of bargain and sale.

14. He also sealed me a release, and gave me possession.

November 2. Four *hor. post merid.* I returned to London, and in an hour after to my house.

3. Mr. Lilly called before the committee of plundered ministers, and committed.

20. My wife went again to Mr. Tredecant's, to stay some time there.

21. I discharged my man Hobs of my service.

December 14. I was served with a *sub-pœna* at Sir Humphry Foster's suit, three *hor.* forty minutes *post merid.*

15. His bill was filed.

18. My sister Mrs. Dorothy Mainwaring came to live with my wife eleven *hor. ante merid.*

She stayed with her but till the 16th of January following.

January 13, 1653. I held a court at Bradfield, as lord of that manor.

Mr. Anthony Brook of Sunning was my steward. Sir Humphrey Forster coming thither, I arrested him.

17. My wife left Mr. TreDESCANT's, and came to Mr. Flint's.

March 18. The Astrologers feast was held.

April 8. Dr. Langbaine, provost of Queen's College, shewed me Mr. Selden's letter to him, wherein he said, he should be glad to be acquainted with me; for he found by what I had published, that I was affected to the furtherance of all good learning.

20. This morning I first became acquainted with Arise Evans, a Welch prophet; and speaking of the Parliament, I asked him when it would end? He answered, the time was short, and it was even

even at the door. This very morning at eleven of the clock, the mace was taken away from the Speaker, and the Parliament dissolved; and I conjecture it was much about the time that Arise Evans and I had this discourse.

May 12. Three *hor. post merid.* My cousin William Ashmole came to London. He went to Mr. Sidley upon trial.

13. My father Backhouse lying sick in Fleet-street, over against St. Dunstan's church; and not knowing whether he should live or die, about eleven of the clock, told me, in syllables, the true matter of the Philosophers Stone, which he bequeathed to me as a legacy.

June 21. I agreed with Dr. Bathurst for the remaining years, in my house at Black-Friars.

July 25. Nine *hor.* thirty minutes, I was first acquainted with Mr. Selden; who used me very courteously, and encouraged me in my studies.

August 8. Eight *hor.* thirty minutes *ante merid.* I began my voyage with Dr. Carver into Cornwall, he going thither to open a mine for the Lord Mohun.

17. Nine *hor. post merid.* we came to Brecknock.

September 12. Nine *hor.* fifteen minutes *post merid.* we returned to London.

October 1. Seven *hor. post merid.* I first became acquainted with Mr. Ogilby.

4. I was troubled with the toothach: Major Rufwell, (Dr. Bathurst's apothecary) stopped it.

16. Sir John Heydon, lieutenant of the ordnance to King Charles the 1st, and my worthy friend died.

November 18. My aunt Bowyer, wife to my uncle Anthony Bowyer, was buried.

20. I was again troubled with the toothach for three days.

23. My good friend and neighbour Dr. Wimberley, minister of Englefield in Berkshire, died.

25. He was buried at St. Margaret's in Westminster, where formerly he had been parson.

This day I bound my cousin William Ashmole an apprentice to Mr. Clothier, a sadler.

1654. January 21. Doctor Wharton began his lecture at the Physician's College 10 *hor. ante merid.*

February 6. The hearing in Chancery came on, wherein Sir Humphrey Forster was plaintiff against me. As soon as my answer was opened, it was referred to Mr. Chaloner Chute my counsel to determine.

March 11. 4 *Hor. post merid.* Mr. Chute signed his award.

16. In pursuance whereof I received from Sir Humphrey Forster 350*l.* 11 *hor.* *ante merid.*

February 2. I acquainted Doctor Wharton with my secret for the cure of the *iliaca passio*; and he applied it this morning to Mr. Faithorne the graver, and it cured him.

July 3. My wife went to lodge at Mr. Wit's.

17. I came to Litchfield.

22. I returned thence.

August 22. Astrologers feast.

24. I made a journey to Canterbury, Dover, &c.

September 1. I returned to London.

15. I went to visit Mr. Oughtred, the famous mathematician.

28. I received 300*l.* from Sir Humphrey Forster.

Oct. 7. Mr. William Floyd's first wife (was) buried at Swallowfield in Berkshire.

November 24. 6 *Hor. post Merid.* my good father-in-law Mr. Peter Mainwaring died at Gawsworth.

December 8. Doctor Pordage was put out of Bradfield living. By his removal it fell to me to present, and knowing the worth and learning of Mr. Floyd (then living with my father Backhouse, as tutor to his children) I resolved to bestow it upon him; and thereupon sent for him up

to London, and on the 18th acquainted him with my intention.

30. I signed a presentation to him. He was examined by the Tryers, and passed with approbation: But designs being laid against him by Mr. Fowler and Mr. Ford, both ministers of Reading, who endeavoured to bring in Doctor Temple, supposing Sir Humphrey Forster had right of presentation, he thought better to resign his presentation to me, than to undergo a contest with those men.

1655. March 30. Hereupon I presented one Mr. Adams, who, having a living of 140*l.* *per ann.* and finding he must undergo a contest with those that opposed, Mr. Floyd thought fitter to keep his own living, than part with it in hopes of a far better.

November 28. The peace between England and France was proclaimed at Westminster 10 *hor.* 45 minutes *ante merid.*

1656. And at 11 *hor.* 45 minutes it was proclaimed at White-Hall.

April 17. Archbishop of Armagh (was) buried.

May 23. First show at Sir William Davenant's opera.

June 26. I fell sick, and had a great looseness.

July. In this month I was troubled with a great pain in my right breast.

12. I paid Mr. Faithorne 7*l.* for engraving my picture.

August 1. Journey to Mr. Sterill's in Essex.

7. Colonel Wharton came home upon his parole.

29. I signed and sealed my presentation for Bradfield living to Mr. Lancelot Smith 6 *hor.* 15 minutes *ante merid.* and delivered it to the committee.

This man, after some contest, enjoyed the living; and the right of presentation being acknowledged to be mine, I had no farther trouble.

This day the Astrologers feast was held

September 4. Cousin ——— Thompson (was) christened.

11. I went towards Litchfield.

13. About 9 *hor. ante merid.* I came first to Mr. Dugdale's at Blyth-Hall.

October 9. I returned to London.

December 19. I went towards Blyth-Hall.

1657. January 14. 10 *Hor.* 40 minutes *ante merid.* I returned to London.

February 22. My cousin Everard Mainwaring died. March. 27. I went towards Blyth-Hall.

April 20. 5 *Hor. post merid.* I bruised my great toe with the fall of a great form.

May 2. 7 *Hor. ante merid.* I returned to London.

19. I accompanied Mr. Dugdale in his journey towards the Fens 4 *Hor. 30 minutes ante merid.*

June 3. 9 *Hor. 30 minutes ante merid.* we came to York.

July 7. 6 *Hor. 45 minutes ante merid.* I returned to London.

September 22. I fell ill of the tooth-ach, which continued three days.

October 8. The cause between me and my wife was heard, where Mr. Serjeant Maynard observed to the court that there were 800 sheets of depositions on my wife's part, and not one word proved against me of using her ill, nor ever giving her a bad or provoking word.

9. The Lords Commissioners having found no cause for allowing my wife alimony, did, 4. *hor. post merid.* deliver my wife to me; whereupon I carried her to Mr. Lilly's, and there took lodgings for us both.

November 11. 2 *Hor. 15 minutes post merid.* I was admitted of the Middle Temple.

December 1. About 10 *hor. 30 minutes post merid.* it thundered and lightened, and at this time was the writ sealed for summons to the new Lords of the Parliament.

22. I and my wife came towards Albury.

28. I went to London;

29. And thence towards Blyth-Hall.

1658. January 15. I came to Bradfield.

19. I returned to Albury.

March 30. I dined with the Florida Embassador at Mr. Martin Noell's.

May 7. I first went to the Record-Office in the Tower, to collect materials for my work of the Garter.

9. I was struck by a coach-horse, on the inside of my left thigh.

June 12. I first became acquainted with Sir Roger Twisden.

July 27. 4 *Hor. post merid.* I went towards Warwickshire and Staffordshire. In this journey I visited Sir Thomas Leigh, Sir Harvey Bagot, Sir Richard Lewson, and the Earl of Denbigh.

August 21. I returned to London.

November 13. I was entered into Mr. Henshaw's chamber in the Middle Temple, which I bought of him for 130*l.* being admitted to it this day 7 *hor. 30 minutes ante merid.*

17. 11 *Hor. 15 minutes ante merid.* I brought my goods thither, and 2 *hor. post merid.* came the rest.

1659. May 24. I became acquainted with Mr. Scipio Squire.

25. I went to Windsor, and took Mr. Hollar with me to take views of the castle.

July 2. Was the Antiquaries feast.

August 16. I came to Roe-Barnes, to table there.

21. My Study was broken up by the foldiers, upon pretence of searching for the King, but I lost nothing out of it.

October 2. Mr. John Watlington, an apothecary of Reading, and an able botanist (my very good friend) was buried.

5. Mr. Lilly received a gold chain from the King of Sweden.

November 2. Was the Astrologers feast.

December 12. Mr. TreDESCANT and his wife told me they had been long considering upon whom to bestow their closet of curiosities when they died, and at last had resolved to give it unto me.

14. This afternoon they gave their scrivener instructions to draw a deed of gift of the said closet to me.

16. 5 *Hor.* 30 minutes *past merid.* Mr. TreDESCANT and his wife sealed and delivered to me the deed of gift of all his rarities.

1660. January 3. My uncle Anthony Bowyer died.

March 2. I went into Warwickshire.

April 11. I returned to London.

June

June 6. 4 *Hor.* 15 minutes *post merid.*
I first became acquainted with Sir Edmund Walker Garter.

16. 4 *Hor.* *post merid.* I first kissed the King's hand, being introduced by Mr. Thomas Chiffinch.

18. 10 *Hor.* *ante merid.* was the second time I had the honour to discourse with the King, and then he gave me the place of Windsor Herald.

22. This day the warrant bears date.

About this time the King appointed me to make a description of his medals, and I had them delivered into my hands, and Henry the VIIIth's closet assigned for my use.

July 19. This morning Mr. Secretary Morris told me the King had a great kindness for me.

August 6. Mr. Ayton, the King's chief gentleman-usher came to me into the closet, and told me, the King had commanded that I should have my diet at the waiters table, which I accordingly had.

10. The Officers at Arms took the oaths, and myself among them, as Windsor Herald.

14. This afternoon was the first public meeting of the Officers at Arms in the Herald's Office.

21. I presented the King with the three books I had printed, viz. *Fasciculus Chemicus*, *Theatrum Chemicum*, and *The Way to Bliss*.

September 3. My warrant signed for the Comptroller's Office in the Excise.

17. I delivered my said warrant for the Excise to the Commissioners of Appeals.

October 24. 5 *Hor. post merid.* I came to the Excise Office, and took possession of the Comptroller's Office.

November 2. I was this night called to the bar in the Middle Temple Hall.

7. I had my admittance to the bar in the said hall.

December 28. I took my oath, as Comptroller of the Excise before Baron Turner.

1661. January 15. I was admitted a member of the Royal Society at Gresham College.

February 9. A warrant was signed by the King for my being Secretary of Surinam in the West Indies.

April 3. My patent for Comptrollership of the Excise bears teste.

13. The King gave my Lord Chamberlain order, to settle me as the first Herald, in case any dispute should happen.

May 16. The grant of Arms to me from Sir Edward Bysh Clarencieux bears date.

- June

June 28. John Walsh was sworn my deputy.

November 6. Mr. Thomas Chiffinch dined at my chamber in the Middle Temple.

July 12. I christened Mr. Buttler the goldsmith's son, William.

1662. January 26. I paid in 50*l.* the half of my Royal Present to the King.

March 5. I sent a set of Services and Anthems to Litchfield cathedral, which cost me 16*l.*

April 22. Mr. John TreDESCANT died.

May 29. I was made one of the Commissioners for recovering the King's goods.

May 30. My Father Backhouse died this evening at Swallowfield.

This Easter Term I preferred a bill in Chancery against Mrs. TreDESCANT, for the rarities her husband had settled on me.

June 17. About 3 *Hor. post merid.* the Commissioners for the office of Earl Marshal first sat in Whitehall.

This afternoon my father Backhouse was buried in Swallowfield church.

29. 11 *Hor.* 36 minutes *ante merid.* I first kissed the Queen's hand.

August. I accompanied Mr. Dugdale in his visitation of Derby and Nottinghamshires.

9. I bought Mr. Tumepemine's interest in the lease of Homerich lands.

Sep-

September, I paid the other half of my Royal present to the King, *viz.* 50*l.*

December 5. I christened Captain Wharton's daughter, Anne.

1663. March. I accompanied Mr. Dugdale in his visitation of Staffordshire and Derbyshire.

May. Towards the end of this month I christened Mr. Timothy Eman's son of Windfor.

27. I fell ill of a feverish distemper.

July 6. I went towards Oxford, attending the body of Archbishop Juxon.

August 3. 9 *Hor. ante merid.* I began my journey to accompany Mr. Dugdale in his visitations of Shropshire and Cheshire.

October 10. I returned to London.

November 21. Mr. Povey brought the Earl of Peterborough to my chamber.

1664. January 19. Mr. Thomas first promised me a place in the White Office.

February 5. The Benchers of the Middle Temple granted me an assignment of my chamber in the Middle Temple.

8. My picture was drawn by Mr. Le Neve in my Herald's coat.

12. Mr. Dugdale fell sick of a fever.

13. I gave 20*l.* towards the repair of Litchfield minster.

March 17. I christened Secundus son to Mr. Lacy the Comedian,

May

May 18. My cause came to hearing in Chancery against Mrs. Tredecant.

June 17. I gave five volumes of Mr. Dugdale's Works to the Temple Library, and had this acknowledgment.

Parliamentum tentum 17th die Junii,
1664.

‘ Ordered that Mr. Ashmole of the utter bar have their Masterships thanks for the books now presented by him to their Masterships for the library.’

27. The White Office was opened, wherein I was Comptroller.

July 16. I having bought the third part of my chamber upon the death of Mr. Perrot, the bench this day gave me an assignment of it.

August 9. Grand day at the reading in the Middle Temple, whereat I was one of the Stewards.

1665. February 8. About 8 *Hor. ante merid.* Mr. Thomas gave a warrant of attorney to confess a judgment to me of 1200*l.*

17. Sir Edward Bish sealed his deputation of me for visiting Berkshire.

May 11. I began to make my visitation of Berkshire at Reading.

August 26. I went towards Blyth Hall.

This

This year about 15 of July (the plague encreasing) I retired to Roe Barnes, and the following winter composed a good part of my work of the Garter there.

1666. January 17. I bestowed on the Bailiffs of Litchfield a large chased silver bowl and cover, which cost me 23l. 8s. 6d.

June. I presented the publick library at Oxford with three folio volumes, containing a description of the Consular and Imperial Coins there, which I had formerly made and digested, being all fairly transcribed with my own hand. In acknowledgment of which the following was entered in the register of benefactors :

Elias Ashmole *armiger, & Regius Fecialis de Windesore, vir præstantissimus & rei antiquariæ peritissimus, accuratissimum antiquorum Numismatum Laudantium Catalogum in tria volumina distributum concinnavit, & Bibliothecæ Bodleianæ dono dedit.*

August. This month I went to Blyth Hall, and returned the same month.

September 2. The dreadful fire of London began.

October 4. 1 *Hor.* 30 minutes *post merid.* some of my books, carried to my cousin Moyse's, were returned to my chamber at the Temple.

ELIAS ASHMOLE, Esq. 1333

11. 1 *Hor.* 30 minutes *post merid.* my first boatful of books, which were carried to Mrs. Tredescant's the 3d of September, were brought back to the Temple.

18. 4 *Post merid.* all the rest of my things were brought thence to the Temple.

1667. May 21. I bought Mr. John Booker's study of books, and gave 140*l.* for them.

July 16. I went to Warwickshire.

24. I returned to London.

31. I went again towards Warwickshire.

August 21. I returned to Roe Barnes.

November 25. I took a lease of the Moggs in Litchfield from the Bailiffs, and this day paid 20*l.* part of 40*l.* fine.

1668. January 11. I paid to Mr. Rowlins 20*l.* the remaining part of my fine for the Moggs at Litchfield.

April 1. 2 *Hor. ante merid.* the Lady Mainwaring, my wife, died.

25. Mr. Joseph Williamson and Dr. Thomas Smith (afterwards Bishop of Carlisle) dined with me at my chamber in the Temple.

June 9. 5 *Hor. post merid.* the Lords Commissioners of the Treasury appointed me to execute the Office of Accomptant General in the Excise and Country Accomptant.

15. 5 *Hor. post merid.* they appointed me to execute the place of Country Accountant in the Excise.

August 10. I went towards Blyth Hall.

26. I returned to London.

September 4. 7 *Hor. 30 minutes ante merid.* I concluded with Mr. Laurence for his house in Shire Lane. At 7 *hor. post merid.* he sealed his assignment to me.

16. Doctor Curren, the Chymical Physician, my most entire friend, died.

October 1. He was buried at St. Clement Danes; and Dr. William Floyd preached his funeral sermon November 1.

November 3. I married Mrs. Elizabeth Dugdale, daughter to William Dugdale, Esq. Norroy King of Arms, at Lincoln's Inn Chapel. Dr. William Floyd married us, and her father gave her. The wedding was finished at 10 *hor. post merid.*

December 3. Doctor William Floyd married.

29. Justinian Pagitt, Esq. died.

1669. January 2. Mr. Justinian Pagitt was buried at St. Giles's in the fields.

April 15. Mr. Rose, the King's Gardener, and myself, went to Mrs. Tredecant's, and thence to Captain Forster's at South Lambeth, where I first was acquainted with him.

17. Mr. Oldenburgh (Secretary to the Royal Society) sent me a letter, that Count Maga-

Magalotti would visit me at my chamber, from the Prince of Tuscany.

19. Count Magalotti and two other gentlemen of the Prince of Tuscany's chief attendants, came to my chamber to see my library and coins.

27. I felt the first touch of the gout, in my great toe, on my left foot, and in my left fore-finger.

June 5. I and my wife went to Hertham to visit Mr. Lilly.

14. We returned to London.

July 6. I went towards Oxford.

9. The possession of the Theatre (built by Dr. Sheldon Archbishop of Canterbury) was taken by the Vice Chancellor.

I received the honour of being made a Doctor of Physick at Oxford.

August 11. I and my wife went again to Mr. Lilly's.

22. Sir William Backhouse of Swallowfield died.

September 3. I returned to London from Mr. Lilly's.

Mrs. Dorcas Pagitt, wife to Justinian Pagitt, Esq. was buried.

21. I went towards Swallowfield to serve at the funeral of Sir William Backhouse.

28. He was buried at Swallowfield.

29. I let a lease of Homerich lands to H. Aldrich for seven years.

Novemb. 3. This evening Dr. Yates, Principal of Brazen-Nose College, presented me with a diploma from the university of Oxford, for my degree of Doctor of Physick, between six and seven at night.

About the middle of December, my friendship began to be renewed with Dr. Wharton, which had been discontinued for many years, by reason of his unhand-some and unfriendly dealing with me.

1670. March 14. I bestowed a grave-stone on Mr. Booker formerly, and this day paid for it: it had this inscription in capital letters.

*Ne oblivione contereretur urna
Johannis Bookeri Astrologi
qui fati cessit*

*Vito Idus Aprilis, Anno Christi Juliano.
MDCLXVII.*

Hoc illi posuit amoris monumentum.

Elias Ashmole

Armiger.

16. I was entertained by Monsieur Lion-berg, the Swedish Envoy.

31. I obtained the King's warrant to my book of the Garter.

May 5. The Earl of Anglesea visited me at my chamber in the Temple.

10. I dined at Sir Charles Cotterel's with the Danish Envoy, and after dinner they went to my chamber in the Temple; where I so satisfied the Envoy touching the King of Sweden's precedence in the Order before his master's, that he thereupon waved the further prosecution of that affair.

June 22. Captain Burgh, my old acquaintance, died.

July 5. The Lord Hatton, my much honoured friend, died this morning.

I fell ill of a surfeit; but thanks be to God, I recovered the next day.

9. I dined with the Swedish Envoy.

27. Sir Gilbert Talbot, Master of the Jewel House, and Mr. Joseph Williamson, dined at my chamber in the Temple.

August 19. Six *Hor. post merid.* my cousin Moyse of Tottenham, died.

24. Myself and wife went to Captain Wharton's, at Greenwich.

Sept. 25. Eleven *Hor. 30 minutes ante merid.* I became acquainted with the Count de Monroux, Envoy from the Duke of Savoy.

Octob. 8. I moved my Lord Archbishop of Canterbury for a licence for Mr. Lilly, to practise physick; which he granted.

Nov. 18. I fell ill of the gout, in my great toe on the right foot.

20. I bled with leeches, and was well the next morning.

1671. Jan. 9. My sister Dugdale died.

13. I became acquainted with Mr. Peter Arnold the Chymist.

April 4. My brother Dugdale married to Mrs. Pigeon.

May 16. I let a lease of my house in Litchfield, to Mr. Edmund Falkingham, for 7 years.

July 20. I went towards Blyth-Hall with my wife.

31. I came to Litchfield.

Aug. 10. I and my wife went to Litchfield, where we were entertained by the Bailiffs at a dinner, and a great banquet.

15. We went to the Earl of Denbigh at Newnham.

18. Four *Hor. post merid.* I arrived at London.

Sept. 21. I went again towards Blyth-Hall.

Octob. 5. I came to Litchfield, where I met my brother Mainwaring.

16. I and my wife returned to London.

19. My brother Mainwaring came to London.

Decemb. 7. My brother Mainwaring took his oath as one of my deputies: so did Mr. Street.

1672. Jan. 24. I was entertained at dinner by the Venetian Agent.

May 8.

May 8. Two *Hor.* 40 minutes, *post merid.* I presented my book of the Garter to the King.

July 20. I and my wife went to Mr. Lilly's, where we stayed till September the 2d.

Aug. 20. My good friend Mr. Wale, sent me Dr. Dee's original books and papers.

Sept. 14. The Earl of Peterborough having about June, by the Duke of York's command, called at my chamber in the Temple, for one of my books of the Garter, to carry to the Duke, then at sea; the Duke received it with much pleasure, and the Earl believed he had read it all over.

27. Mr. Philip Floyd's patent passed the Great Seal for the reversion of my office of Comptroller of the Excise.

Octob. 12. Ten *Hor.* 30 minutes *ante merid.* I sprained my right foot.

17. The Earl of Peterborough presented me to the Duke of York, who told me he had read a great part of my book; that I had done a great deal of honour to the Order of the Garter; that I had taken a great deal of pains therein; and deserved encouragement, 9 *Hor.* 20 minutes *ante merid.*

Decemb. 17. Being at the Treasury chamber, the Lord Treasurer Clifford very courteously invited me to his lodgings in the court.

20. I waited on him, and was received with great kindness.

23. The Earl of Bristol gave great commendations of my book; and said, 'he thought the Knights of the Garter were obliged to present me with some considerable gift, and that himself would move it.'

1673. Jan 11. This evening I sat with the Lord Treasurer two hours.

27. Ten *Hor.* 40 minutes *ante merid.* the Earl of Bedford gave his approbation, with great commendation of my book of the Garter.

Feb. 3. Ten *Hor.* 30 minutes *ante merid.* I delivered my petition to the Earl of Arlington, for the custom of paper, with a desire of his opinion about it. He answered, it was but a reasonable request, and he would confer with the Lord Treasurer about it, before he moved the King; and that he would do me service.

13. Eight *Hor.* 20 minutes *post merid.* I moved the Lord Treasurer for my arrears of my pension as Windsor Herald, and to favour my petition for getting the custom of some paper. The first he said should be done; and to the second, he would be my friend: and so he was.

March 13. My book of the Garter was sent to Captain Bartie, to be presented to the King of Denmark.

16. I grew indisposed with a fulness in my stomach; but taking some physick, I grew well.

25. The Earl of Denbigh came to my house to visit me.

April 2. Seven *Hor. post merid.* coming from Windsor in a coach with Sir Edward Walker, the coach overturned, and I sprained my left wrist.

17. I delivered my book of the Garter to Sir John Finch, to present it to the Duke of Tuscany.

May 24. I received the Lord Treasurer's warrant for one hundred and six pounds, thirteen shillings, and four pence, the arrears of my pension.

June 18. I received my Privy-Seal for four hundred pounds out of the custom of paper, which the King was pleased to bestow upon me, for my work of the Garter.

29. I was let blood.

July 4. The learned and ingenious Sir Robert Murrey died.

Sept. 29. I renewed my lease of Homerich lands, from the vicars of Litchfield.

Octob. 4. I and my wife came from Hertham to London, having spent a good part of the summer with Mr. Lilly.

12. The Lady Forster, Sir Humfrey Forster's widow, died.

Novemb. 8. This morning Dr. Wharton was found almost dead in his bed of an apoplexy, and palsy on his left side.

12. He sent for me at midnight, and because some differences had formerly fallen out between us, he desired to be reconciled to me: which he was.

15. Ten *Hor.* 15 minutes *ante merid.* Dr. Wharton died, and was buried in Basinghall church in a vault.

Decemb. 3. Dr. Teme, the physician, died this evening. He was buried at St. Andrew's Undershaft the 7th of January following.

1674. Feb. 25. Nine *Hor.* 30 minutes *ante merid.* I desired Mr. Hayes, the Earl Marshal's Secretary, to move his Lord, to give me leave to resign my Herald's place.

April 2. The Earl Marshal came to see my chamber in the Temple.

13. He gave me a George in gold, which his grandfather wore when he went Embassador into Germany.

24. My wife and I went to Mr. Lilly's, where we stayed till the 8th of September following.

May 29. About Five *post merid.* the order was made in the Chapter House at Windsor, for recommending me to the Knights of the Garter.

June 20. I dined with the Duke of Lauderdale at Ham, whither he had invited me, and treated me very kindly.

July 1. Sir John Davis, some time of Panborne in Berkshire, died.

20. I met with Mr. Thomas Henshaw upon his return from Denmark, having brought me a gold chain, and that King's medal thereat, from the said King.

27. I first spake with the Prince Elector of Brandenburg's Envoy.

August 1. I lent Mr. Edward Hopkins four hundred pounds, upon a mortgage of his lands in Little Pipe near Litchfield.

4. Sir William Swan, the King's Resident at Hamburg, gave me an account of his sending my books of the Garter to the Duke of Saxony, and Prince Elector of Brandenburg, and gave me a letter from the said Prince.

Sept. 17. I waited on the King, and shewed him the gold chain the King of Denmark sent me: he liked it well, and gave me leave to wear it.

October 2. Eleven *Hor.* 30 minutes *ante merid.* I and my wife first entered my house at South-Lambeth.

5. This night Mr. Tredecant was in danger of being robbed, but most strangely prevented.

28. I waited on the Earl Marshal, to gain his leave for disposing of my Herald's place. He told me I was a person of that ability, that he was loath to leave me; and put off the discourse to a further time.

Novemb. 17. I received a case of excellent pistols, and a silver hilt for a sword, sent me as a present, from the Earl of Castlemaine, from Liege.

26. Mrs. Tredecant being willing to deliver up the rarities to me, I carried several of them to my house.

Decemb. 1. I began to remove the rest of the rarities to my house at South-Lambeth.

2. This night my affair about the enlarging my control upon the counties, was settled.

18. Mr. Lilly fell sick, and was let blood in the left foot, a little above the ancle: new moon the day before, and the sun eclipsed.

20. Mr. Lilly had a great pain in his left leg, which lasted twenty four hours, and put him into a great fever.

23. My wife went to see him.

26. I went to visit him also.

28. The humour being fixed in two places upon the top of his left foot (one being the place he was let blood in) and now grown ripe, they were lanced by Mr. Agar, an apothecary (and no less a good surgeon)

surgeon) of Kingston: after which he began to be at more ease, and the fever abated.

I was present at the operation.

1675. Jan. 6. I wore the chain of gold, sent me from the King of Denmark, before the King, in his proceeding to the chapel, to offer gold, frankincense, and myrrh.

20. The Earl of Winchelsea, Sir William Swan, and Mr. Thynn, were entertained at my chamber in the Temple.

29. This afternoon I obtained the Earl Marshal's leave to resign my Herald's place.

Feb. 10. Colonel Gervais Hollis, a Master of the Requests, died.

21. Two *Hor. post merid.* I sealed the counterpart of Mr. Hopkins's mortgage of Little Pipe in *com.* Stafford, to me for four hundred pounds.

25. Mr. Dethick offered me three hundred pounds, if I would resign my Herald's place to him.

March 1. This night Mr. Sandford offered me the like sum, if I would resign it to him.

9. Colonel Gervais Hollis's body was carried through London, towards Mansfield in Nottinghamshire, where he was buried.

24. Lord Hatton and his sisters dined with me.

26. Mr. Smith, of Moorfields, died; he had an excellent good library of books.

April 17. My brother Dugdale having agreed with me for my Herald's place, this morning moved the Earl Marshal that he might succeed me; which he granted.

The same morning I agreed with my carpenter for building the additional rooms I made to my house at South-Lambeth.

27. This afternoon Sir William Swan told me, the Prince Elector of Brandenburg had given order for a present to me, and that it lay ready for me at Ham-
burgh.

May 1. Ten *Hor.* 30 minutes *ante merid.* I and my wife came to my house at South-Lambeth, to lie there.

5. Ten *Hor.* 20 minutes *ante merid.* I laid the first stone of my new building there.

20. This day Monsieur Swerene, the Prince Elector of Brandenburg's Envoy, came to visit me at my chamber in the Temple.

25. My wife, in getting up of her horse near Farnham Castle, fell down, and hurt the hinder part of her hand and left shoulder.

June 6,

June 6. Mr. Richard Hodgkinson (my old friend, and fellow gentleman of the Ordnance in the garrison of Oxford) was buried.

25. Six *Hor.* 30 minutes *ante merid.* the foundation of St. Paul's Church in London was laid.

27. Dr. Barlow (my old and worthy friend) was consecrated Bishop of Lincoln.

July 15. This morning a jury of sewers set out my brick wall made towards the highway, at my house at South-Lambeth.

21. Four *Hor.* *post merid.* I surrendered my Herald's place to his Majesty in Chancery, before Sir —— Clerk, one of the Masters of that court.

Aug. 28. One *Hor.* 40 minutes *post merid.* I and my wife came to dwell at my house in South-Lambeth.

Octob. 7. Mons. la Mere (lately sent from the Prince of Orange to his Majesty) gave me a visit at my chamber in the Temple.

8. I first became acquainted with Monsieur Spanheim, the Prince Elector Palatine's Envoy to his Majesty; 9 *Hor.* 30 minutes *ante merid.* He was the Prince Elector Palatine's Plenipotentiary at Cologne; and there Sir Joseph Williamson delivered to him my book of the Garter, to present to the said Prince.

26. My brother Dugdale was created Windsor Herald.

27. Mr. Thomas Rofs (tutor to the Duke of Monmouth) died.

29. Between nine and ten *Hor. post merid.* my uncle Ralph Ashmole died.

Novemb. 2. I fell ill of a cold.

7. Great pain in my farther tooth, on the left side of my upper jaw, which continued three or four days.

16. Eleven *Hor. ante merid.* I began to plant my garden walls with fruit-trees.

This day Robert Chaloner, Lancaster Herald, died.

Decemb. 4. I first became acquainted with Mr. Butler, chaplain to the Duke of Ormond, and an able astrologian.

1676. Feb. 27. Sir Thomas Chicheley and Sir Jonas Moore came to dine with me.

March 10. I fell ill of the toothach, and the farthest tooth in the upper side of my left jaw was very loose.

29. My teeth fell looser, and put me to so great trouble, I could not chew my meat for a week.

31. My brother Harrison of Litchfield, died.

April 6. I was afflicted with the vertigo, and drew out my tooth that had so greatly troubled me.

7. The officers of Arms seeming unwilling to let me have the funeral-turn, which was my due, I acquainted the Earl Marshal with it: and this day, Sir Thomas St. George waiting on him, he told him, he would have me have the benefit of it. His Lordship afterwards told me, that he said to Sir Thomas, 'That he
'esteemed me the best officer in the office; and if he could have persuaded me
'to have staid in the office, I should not
'have wanted the best employment, and
'have been made the fore-horse in the
'team; and that I had deserved greatly,
'in getting money for rebuilding the
'office.'

Apr. 16. This evening the gout took me in my left foot, and held me for a fortnight.

Aug. 8. I fell ill of a looseness, and had above twenty stools.

Sept. 4. Mr. Ogilby died.

November 20. I fell ill of the gout in my left toe: This fit held me a fortnight.

Decemb. 18. My old friend Major Brooke, the stationer, died.

22. He was buried.

1677. Feb. 6. My uncle Ralph Ashmole's widow died.

7. In the afternoon I took cold in my head.

14. I took cold in my right ear.

19. Mr.

19. Mr. Richard Edlin, one of my clerks, died this night.

20. Sir Edward Walker, Garter, died suddenly.

21, 23, 25. I took *pile macri* which did me much good.

21. Mr. Richard Edlin was buried in St. Alhallow's Church-Yard.

22. The Bishop of Salisbury wrote to me, that he had moved the King to bestow Garter's place upon me. I wrote back to excuse my accepting of it, with desires to move no further on my behalf.

26. The Earl Marshal sent his Secretary, Mr. Hayes, to have my opinion, whether Garter's place was in the King's or his dispose. I gave my opinion, that it was in the King's disposal.

Mar. 6. The Bishop of Salisbury came to my house, to acquaint me with the King's command, that I should assist him in making good the King's title to Garter's place.

28. 7 *Hor. ante merid.* I laid the foundation of my back buildings to my house at South-Lambeth.

30. There was a hearing before some of the Lords of the Council and some Knights of the Garter, between the King and Earl Marshal, at which Garter's place was adjudged to be solely in the King's disposal.

31. Mr.

31. Mr. Bartie earnestly pressed me to accept of Garter's place, intimating my Lord Treasurer thought me fittest for it; which I excused: nevertheless he gave me an opportunity to speak with my Lord, which when I had, I forebore saying any thing of this matter to him.

Apr. 1. Mr. Bartie set more earnestly upon me to be Garter; but I absolutely refused.

2. My father Dugdale was pitched upon to be Garter, and the King gave his consent: whereupon the Earl Marshal sent for him out of Warwickshire by this night's post.

10. My father Dugdale came to town.

11. The Earl Marshal told my father Dugdale, that I had carried myself very fairly in the matter between him and the King, touching Garter's place.

May 10. 9 *Hor. ante merid.* The first foundation of the rebuilding of Cheapside was laid.

12. About noon I sprained my right foot, near my anclè.

24. My father Dugdale was created Garter; principal King at Arms.

25. He was Knighted.

June 1. He took his oath in a chapter, called to that purpose.

7. My Lord Treasurer agreed to have my comptrol continue upon the vouchers.

July 2.

July 2. I sealed a lease of my house in Litchfield to Mr. Falkingham, for eight years.

Another to Henry Aldrich of the lands in Homerich, for seven years.

Another to Mr. William Webb, of the Moggs in Litchfield, for eleven years.

10. I made a feast at my house in South-Lambeth, in honour of my benefactors to my work of the Garter.

Aug. 1. I received four hundred pounds, being the mortgage-money I formerly lent upon Mr. Hopkin's estate, at Little Pipe near Litchfield.

Sept. 10. 1 *Hor. post merid.* Mr. Rose, the King's gardener, died.

17. Count Wallestein, Envoy Extraordinary from the Emperor, Marquis de Este Borganiainiers, Envoy Extraordinary from the King of Spain, Monsieur Swerene, Envoy Extraordinary from the Prince Elector of Brandenburg, and the Count of Flamburgh, bestowed a visit on me at my house at South-Lambeth.

28. There was a fire in the Inner Temple.

Oct. 4. Mr. Loggan began to draw my picture in black lead.

16. My Lord Bishop of Oxford gave me a visit at Mr. Loggan's.

31. Myne Heere van Zeelin (Secretary to the Prince of Orange) came to visit me at my chamber in the Temple. Nov.

Nov. 4. Mr. Rawlins, Town-clerk of Litchfield, acquainted me, that Mr. Richard Dyott, Parliament-man for that city, was likely to die, and that the Bailiffs, &c. were willing to chuse me in his room: but I answered, I had no inclination to accept of that honour, and therefore desired him to give my thanks to all that were so well affected to me.

10. Myne Heere van Zeelin, and the Dutch Embassadors, came to my house to visit me.

Dec. 10. Doctor Plot (a) came to me, to request me to nominate him to be Reader, at Oxford, of the philosophical lecture upon natural things. I told him if the university liked him, he should have my suffrage.

19. 2 *Hor. post merid.* Mrs. Ogilby died.

This morning my tooth, next my foretooth, in my upper jaw, was very loose, and I easily pulled it out.

Having received several letters from Litchfield, to request me to stand for a Parliament-man there: I at length consented, provided it was not too late: and upon attempting it by others for me, found it was so; for I found the magistrates and friends not so cordial to me as I expected, and therefore drew off and would not stand.

(a) See Appendix.

1678: Feb. 9. One of my middle teeth, in my lower jaw, was broke out while I was at dinner.

Mar. 23. The gout took me in my right toe.

Apr. 4. 11 *Hor.* 30 minutes *ante merid.* my wife told me, that Mrs. TreDESCANT was found drowned in her pond. She was drowned the day before about noon, as appeared by some circumstance.

6. 8 *Hor. post merid.* She was buried in a vault in Lambeth Churchyard, where her husband and his son John had been formerly laid.

22. I removed the pictures from Mrs. TreDESCANT's house to mine.

May 11. My Lord Bishop of Oxford, and Dr. Nicholas, Vice-Chancellor of Oxford, gave me a visit at my house, 7 *Hor.* 30 min. *ante merid.*

June 18. Mr. Lea and his wife's release to me of the one hundred pounds I was to pay after Mrs. TreDESCANT's death, bears date.

July 17. About eight of the clock this morning I was served with a subpœna out of the Chancery, at Mr. Searles's suit.

Aug. 5. The Earl of Peterborough came to visit me at my chamber in the Temple, and to see my collection of coins.

Sept. 28. I took my purging pills.

29. I bled with leeches.

1679. Jan. 26. 10 *Hor. post merid.* The fire in the Temple began next room to my chamber, and burned my library, &c.

Mar. 25. I entered upon the house and ground adjoining to my house at South-Lambeth, which Mr. Bartholmew let me a lease of.

31. 9 *Hor. 45 minutes ante merid.* Mr. Bartholmew sealed my lease.

April I first became acquainted with the Lord Roberts

June 8. I went to Sir —— Napier, at Great Linford in Buckinghamshire, and came thither next day 8 *Hor. post merid.*

14. I returned to London.

27. I visited Monsieur Spanheim.

Aug. 15. My Lord Grace of Canterbury, (Dr. Sancroft) came to visit me at my house, and spent a great part of the day with me in my study.

25. Sir Jonas Moore, Surveyor of the Ordnance, and my old friend, died.

Sept. 2. Sir Jonas Moore was buried in the Tower-Church.

About the end of October I was much troubled with the vertigo.

1680. Mar. 15. 8 *post merid.* I fell ill of the gout in my left great toe.

20. It fell into my right great toe, and this fit held me for five weeks.

Apr. 17. My wife fell ill of a rheumatism.

June 28. The Countess of Clarendon came to visit me and my wife.

July 26. The Archbishop of Canterbury's sister and niece came to visit my wife.

Sept. 6. The Earl of Radnor, Lord President of the Council, with his Lady and daughters, dined at my house.

15. 5 *Hor.* 30 minutes *post merid.* Sir Charles Cotterell presented me to the Prince Elector Palatine, in the Council-chamber, whose hand I kissed, and had much discourse with him about the Order of the Garter, into which he was ready to be elected.

16. 2 *Hor.* *post merid.* I presented the said Prince with one of my books of the Garter; which he courteously received: and now I had much discourse with him.

18. Sir Charles Cotterell told me this morning, that one of the Prince Elector's gentlemen came to him the day before, to desire me to dine with him this day. Hereupon I attended him accordingly, and he placed me next himself, on his left hand, and received me with great respect; and when he rose, took me aside, and told me he had heard much of my worth and esteem, and desired to have a correspondence with me, after he returned into his country.

Sept. 24. This day between eleven and twelve, my esteemed good friend Mr. John Staniesby of Clement's-Inn died. He fell sick at Northampton the 17th instant, between eleven and twelve of the clock, as he was coming towards London from his native country, Derbyshire. He was buried the 26th. of September at night, in a vault, in St. Clement Danes church, under the seats belonging to the gentlemen of Clement's-Inn. He gave me this legacy by his will, *viz.* 'ITEM, I give
' to my honoured friend Elias Ashmole
' Esq. and his wife, each of them a ring
' of twenty shillings value, and likewise
' what books in my study he shall please
' to make choice of (many of them being
' his noble gift to me after I had lost
' many of my own, by the fire at my
' chamber).'

The Prince Elector Palatine, at his departure, on September 18, put a medal of gold into Sir Charles Cotterell's hands, which had his father's picture on the one side, and an escutcheon of his arms on the other, supported by a lion; and bade him to deliver it to me, and to assure me, that when he came home, he would also send me one of his own.

27. This day, Sir Charles Cotterel sent me the medal.

November 4. Mr. Bartholomew sealed me a new lease of my house, &c. in South-Lambeth.

16. I received from the hands of Sir Robert Southwell, lately returned from Berlin, a gold chain with a medal, from the Elector of Brandenburg. It is composed of ninety links of philagreen links in great knobs, most curious work. Upon the one side is the Elector's effigy, on the other, the view of Strallsund, and made upon the rendition of that city into his hands. It weighs twenty two ounces.

29. I waited on the King, and acquainted him with the honour the Elector had done me, and shewed him the chain. He liked it well, and commended the workmanship.

1681. Feb. 9. Mr. William Chiffinch, Closet-keeper to the King, dined at my house, and then told me that his nephew Thomas Chiffinch (son to Thomas Chiffinch, my most worthy friend) died the week before.

March 15. Between nine and ten *ante merid.* Mr. Butler, the minister and astrologian, brought me acquainted with Sir Edward Deering, brother to Sir Edward Deering, now one of the Lords Commissioners of the Treasury,

April 5. Having been very lame in the hollow of my right foot most part of the

winter

winter (occasioned, as I suppose, by applying pultices to my gout, which relaxed my tendons) this evening my pains were so encreased I could scarce go, and put me into so great a heat, that I became very feverish, and my urine pricked me sore as it came from me.

6. I took my usual sweat, which made me well, and strengthened my tendons, so that the next day I went to London, and walked much up and down the streets, without any pain: at night I became hot, and slept ill.

9. 11 *Hor.* 45 minutes *post merid.* I fell into a cold fit of an ague, which, with the hot fit, held me seven hours.

11. I took, early in the morning, a good dose of Elixir, and hung three spiders about my neck, and they drove my ague away—*Deo gratias.*

14. Dr. Gunning, Bishop of Ely, came this afternoon to visit me at my house, and staid in my study till night.

May 19. My worthy friend and my neighbour, both at the Temple and in the country, Thomas Siderfin Esq; died, near Epsom, about 4 *Hor. post merid.*

24. Mr. Siderfin was buried in Lambeth Church.

25. At the end of dinner Mr. Lilly's left side of his mouth was drawn aside, but recovered again.

30. This evening the dead palsy seized on the left side of my old friend Mr. William Lilly, astrologer.

June 2. Mr. Lilly took a vomit: at night he took his bed.

4. I went to visit him, but found him beyond hope.

9. 3 *Hor. ante merid.* Mr. Lilly died.

10. 8 *Hor. post merid.* He was buried in the chancel of Walton Church.

12. I bought Mr. Lilly's library of books of his widow for fifty pounds.

12. I sold one of my chambers at the Temple to Mr. ——— Holt, for one hundred and thirty eight pounds: and in this evening he was admitted.

17. This day my god-daughter——the only child of my neighbour Thomas Sinderfin Esq; died.

July 1. Mr. Sawbridge the stationer, an old friend of Mr. Lilly's and mine, died.

6. Mr. Sawbridge was buried in the middle aisle of St. Bridget Church in Fleet-street.

This day my wife went towards Blyth-Hall, with Sir William Dugdale, her father, to visit her mother.

Aug. 12. Sir George Wharton died at Enfield between one and two in the morning.

18. My wife returned from Blyth-Hall.

25. Sir

25. Sir George Wharton was buried in the Tower.

September 19. My wife miscarried, having gone about three months.

October 1. I took purging phyfick.

2. I took my sweat for the prevention of the gout.

4. About 8 *Hor. ante merid.* I fell sick of the cholick, which held me with sharp pains, especially on my right side, for 24 hours; and then I was presently eased, by applying bay-salt and bran, heated in a frying-pan; but before nothing else could ease me.

24. Mr. Thomas Flatman came to my house to visit me.

November 1. Mrs. Lilly came to my house, and stayed a week.

4. About 9 *Hor. ante merid.* I sealed an assignment of my judgment of 1200*l.* formerly given me by Sir Robert Thomas, and about an hour after, received from Sir Robert Clayton 800*l.* a composition agreed on with Sir Robert Thomas, out of which I gave him 70*l.*

December 18. (a) About 4 *post merid.* my dear mother-in-law, the Lady Dugdale, died.

21. She was buried in a sepulchre made in the chancel of Shustock church, by

(a) Vide last page of Sir William Dugdale's Life—London, 1714. 8vo.

Sir William Dugdale, for himself and her.

1682. Mar. 10. About 5 *Hor. post merid.* I received a summons, to appear at a lodge to be held the next day at Masons-Hall in London.

11. Accordingly I went, and about noon was admitted into the fellowship of Free-Masons, by Sir William Wilson Knight, Captain Richard Borthwick, Mr. William Wodman, Mr. William Grey, Mr. Samuel Taylour, and Mr. William Wife.

I was the senior fellow among them (it being thirty five years since I was admitted) there was present besides myself the fellows afternamed, Mr. Thomas Wife, Master of the Masons-company this present year; Mr. Thomas Shorthose, Mr. Thomas Shadbolt, — Waidsford, Esq; Mr. Nicholas Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, and Mr. William Stanton. We all dined at the Half-Moon-Tavern in Cheapside, at a noble dinner prepared at the charge of the new-accepted Masons.

April 1. My wife fell ill of a rheumatism: it began in her left ancle, then into her left knee and right toe.

18. Sir Charles Cotterell carried me to the Morocco Embassador,

Alcade, Abdelloe, and Bomonzore came to my house, and dined with me.

May 17. George Smalldridge was elected out of Westminster-School to go to Christ Church in Oxford.

20. The Marquis of Worcester and Earl of Aylesbury, with their eldest sons, gave me a visit at my house this afternoon.

22. This night, scratching the right side of my buttocks, above the fundament, thence proceeded a violent sharp humour.

25. I applied pultices thereunto (and now was not able to sit or lie upon my bed) it was made of white bread crums, oil of roses and rose-leaves.

28. The pultices having well drawn the humour out, I applied *Unguentum Nutritum* to it.

June 4. Being hard bound in my body I was five hours before I could go to stool, and suffered much torment.

9. I purged with pills.

13. I went abroad again, thanks be to God.

17. Bomonzore dined with me, and gave me several excellent receipts.

July 5. The Morocco Embassador dined at my house.

13. The Astrologer's feast was restored by Mr. Moxon.

16. The Lord Lansdown, and Sir William Haward gave me a kind visit at my house.

20. The Morocco Embassador made ready to go away, but the Alcade slipt out of his lodgings, and hindered his journey.

21. The Alcade was taken.

22. This morning I gave the Morocco Embassador a large magnifying glass. In the afternoon the Alcade returned to the Embassador's lodgings.

23. About 3 in the morning the Embassador went away.

August 16. I went towards Oxford, to see the building prepared to receive my rarities, where I arrived about 7 of the clock in the evening.

17. Between 8 and 9. I first saw the said building. I was invited by the Vice-Chancellor, and dined with him at Queen's College.

22. 6 *Hor.* 30 minutes *post merid.* I arrived back at my house.

October 23. My Lord Chancellor Finch sent for me to cure him of his rheumatism. I dined there, but would not undertake the cure.

1683. January 23. I took a great cold, going by water, and kept my chamber three days.

29. The Astrolagers feast was held at the Three Cranes in Chancery-Lane: Sir Edward Deering and the Town-clerk of London were stewards.

February 2. My picture (after sent to Oxford) came home 3 *Hor. post merid.* I acquainted Mr. Woolrich, in part, with the secret of raising flowers from a virgin-earth.

15. I began to put up my rarities in cases to send to Oxford.

March 7. I took purging pills, which wrought very well.

10. The gout fell into my left great toe this morning.

14. The last load of my rarities were sent to the barge, and this afternoon I relapsed into the gout.

21. The gout fell into my right great toe.

April 8. Major Huntingdon came to my house, to visit me.

10. I took my pills, and purged very well.

11. The pains in my feet returned.

24. Mr. Anthony Bowyer, and his lady, came to visit me and my wife.

25. I went first abroad, after so long confinement, by reason of my gout.

26. Dr. Smallwood, Dean of Litchfield, died.

August 6. The surveyors of the highways began to raise the causeway at Hornhead Still.

9. They finished their work, all at my charge.

September 5. I took pills,

6. I took a sweat,

7. I took leeches: all wrought very well.

17. Monsieur Job Ludolph came to visit me.

23. I first saw Dr. Lister, at my Lord Archbishop of Canterbury's at dinner.

24. The Prince Elector of the Rhine's secretary dined with me. As also a nobleman of that country, a son of a patrician of Nurembergh, and Dr. Lister.

26. A stitch took me at the setting on of my left hip.

28. I was very much troubled with it.

October 8. Monsieur Lodolph, and his son, dined with me.

10. I gave Mr. Heyseg a book of the Garter: my wife gave him three gold buckles.

16. The Commissioners of the Excise dined with me.

30. I took leave of Monsieur Ludolph and his son, who were returning into Germany.

November, Monsieur Ludolph went from London.

De-

December. 7. A boil began under my chin.

26. 6 *Hor.* 30 minutes *ante merid.* I had a long fit of a vertigo.

1684. February 4. Mr. Jean Schielleras, the Bishop of Bergen's son, and Mr. Godfreed Ross, a Prussian, visited me.

March 5. 11 *Hor. ante merid.* a green staff was sent me by the Steward of St. Thomas's Hospital, with a signification that I was chosen one of the Governors.

April 6. Major Huntingdon dined with me.

8. There was an installation of George Prince of Denmark.

21. Major Huntingdon died : and this day Mr. Thomas Henshaw, Mr. Rogers, Dr. More, and Dr. Bernard dined at my house.

30. Major Huntingdon was buried at St. Botolph Aldersgate church.

May 5. 2 *Hor. post merid.* I laid the foundation of my new stable.

14. I took a sweat.

19. Sir Thomas Walcot came to visit me.

June 27. I bruised my left great toe.

July 18. 10 *Hor.* 15 minutes *ante merid.* my two coach-horses were brought to me.

22. My coach was brought to me.

23. I went towards Oxford.

28. I returned home.

August 4. Several French gentlemen, and Johannes Serenius Chodowieskey, a Polander, came to visit me.

6. I rubbed the skin near my rump, whereupon it began to be very sore.

8. I purged.

9. I took leeches.

10. I purged again.

12. I applied a plaister to it.

15. Mr. Agur applied a balsam.

17. The sore began to break.

18. Dr. Plott, sent from Oxford to visit me, came to me.

19. I fell into a looseness, which continued for two days.

24. Mr. Agur lanced the sore.

26. Being hard bound, I was two hours before I could go to stool, and then with exceeding great trouble.

31. I was lanced again, to prevent a fistula.

September 10. By this time the sore, near my fundament, was healed.

October 20. Sir Thomas Duppa, and Mr Matthews dined with me.

November 19. Dr. Plott presented me with his book *de Origine Fontium*, which he had dedicated to me.

24. My teeth began to be loose.

December 8. Mr. Haak brought Mr. Bowen of Upton in Pembrokehire, to visit me.

19. Dr. Chamberlain proposed to me to bring Dr. Lister to my wife, that he might undertake her.

22. They both came to my house, and Dr. Lister did undertake her.

1685. January 24. I was much troubled with my teeth, in my upper jaw, on my left side, which, by fits, continued for a week; and then I held pills in my mouth, made of burned allom, pepper, and tobacco, which drew much rheum from me, and so I was eased.

February 6. King Charles II. my gracious master, died.

14. About 9 *post merid.* he was buried.

13. I took a violent cold, which held me till the 5th of next month.

26. I took my purging pills;

27. I took my sweat, both worked very well.

March 2. 5 *Hor.* 15 minutes *post merid.* I received an obliging letter from the Bailiffs, Justices, &c. of Litchfield; so also from the Dean, inviting me to stand to be one of their Burgeses for Parliament. I sent them word that I would stand:

3. Whereupon they set about getting votes for me, and I found the citizens

very affectionate and hearty. About a fortnight after my Lord Dartmouth told me, the King would take it kindly from me, if I would give way to Mr. Lewson. Upon this I applied myself to my Lord Treasurer, and desired to know of him the King's pleasure, by whom I found it was the King's desire, and then I immediately wrote down, to acquaint my friends that I would resign; but they would not believe my letter, which occasioned me to go to the King, and let him know so much; who told me he did not know I stood, when he gave Mr. Lewson encouragement to go down, for if he had, he would not have done it. I told him I was all obedience, which he took very kindly. I then wrote down again, to assure them I would sit down, and so Mr. Lewson, with the assistance of my votes, carried it at the day of election.

April 1. 6 *Hor. post merid.* I first became acquainted with Mr. Negos, secretary to the Duke of Norfolk.

27. Mr. — of Nurembergh, and a French gentleman, which Mr. Labadie brought along with him, dined with me.

May 1. Judge Walcot, and Mr. Cook, the Prothonotary dined with me.

4. Monsieur Spanheim, Envoy extraordinary from the Elector of Brandenburg, and his Lady, and Monsieur Bessor his agent

agent here, with Sir Charles Cotterel, his Lady, and son, dined with me.

5. The Duke of Norfolk invited me to dine with him the next day; which I did, and was well received.

13. I took my purging pills,

14. And my sweat.

29. I visited Dr. Smith, Bishop of Carlisle, who was of my ancient acquaintance at Oxford.

31. This night again a pain (in my sleep) took me in my middle toe of my right foot, which removed to my ankle, and after three days went away.

June 2. A pain took the uppermost tooth but one, on the right side of my uppermost jaw.

4. My said tooth sunk so low I could not chew.

9. A boil rose in the left side of my throat.

17. This evening I had a grievous fit of the toothach.

July 9. The Countess of Clarendon, Bishop of St. Asaph, Mr. Henshaw, Mr. Evelyn, Dr. Tenison, and Mr. Frazier supped at my house.

11. The Earl of Radnor fell sick about noon.

17. 1 *Hor. post merid.* The Earl of Radnor died.

20. Dr. Ridgley (my old acquaintance) gave me a visit.

21. I went to Windsor, to the installation of the Duke of Norfolk, Earl of Peterborough, and Lord Treasurer.

25. The Earl of Radnor's body was carried into Cornwall.

August 4. I and my wife went to Mr. Napier's at Brookhill.

5. We went to Mr. Hutchinson's at Delroe.

8. We returned home.

10. A boil began to appear in my right groin.

13. This night my boil broke.

15. Another appeared a little higher, but it died.

24. I went to Windsor, to the Installation of the Earl of Feversham.

September 5. Passing upon the Thames, I took a great cold.

9. I took a purge.

10. I took a sweat.

October 13. I took my sweat.

28. The Earl of Peterborough shewed me his rare collection of gems and ancient rings.

30. I became acquainted with Mr. Cary, who came lately from Berlin. He told me his Electoral Highness of Brandenburg did often speak, with a great deal of honour, of me, and designed to have my

my book of the Garter translated into Dutch.

November 10. This morning I had some discourse with Mr. Gerard, about purchasing Mr. Plommer's farm.

16. Mr. Dean of Windsor, and Dr. Chamberlain the Civilian, brought Sir John Faulconer of Scotland, to dine with me. I found him a very ingenious gentleman, well read in his own country antiquities and coins.

December 3. I first sat upon the Commission of Sewers, it being opened this morning, and myself named therein; but nothing further was done at this sitting.

14. Sir John Faulconer dined with me, and I gave him divers of my English coins.

16. I waited on the Earl of Clarendon, Lord Lieutenant of Ireland, as far as St. Albans in his journey thither. The jolting of the coach, which drove very hard, raised a swelling in my left breech.

1686. January 9. Mr. Cook, my neighbour at South Lambeth, having lately set up a pale along his garden, and encroached upon the church-way about two foot, I undertook to complain of it; and this day Mr. Cooper, his landlord, and myself, upon a debate on the matter, agreed (by his consent) to set it back a

foot and an half, which was done accordingly.

20. The Commissioners of Sewers met, and I (with some others of the Commissioners) took my oath.

February 1. Sir John Faulconer, a Scotch gentleman, died.

4. He was buried this night in the church of St. Margaret Westminster.

10. This morning I dreamed, that being at my old house in Shire-Lane, the side of the garret seemed to totter and fall, insomuch that I thought the house itself would presently fall down.

This afternoon, about one of the clock my wife's father, Sir William Dugdale, died.

14. I moved the Duke of Norfolk, on my brother Dugdale's behalf, that he would move the King, that he might succeed him, which he promised to do; (but I found him more inclinable to prefer Sir Thomas St. George). In his discourse he told me, no man was fitter for the place than myself, if I would accept of it; but I made the same excuse to him as I did to his father, after the death of Sir Edward Walker.

19. The Duke of Norfolk proposed to me, to give my brother Dugdale the place of Norroy, and the next day gave him assurance of it.

March 26. This night I pissed so much, that I feared a diabetes, notwithstanding I had kept myself very temperate all the spring time.

27. This morning I grew ill and very hot, and was troubled with a sharpness of urine. I took syrup of white lilies in posset-drink, and the next day an emulsion of the four cooling seeds, (this kept me temperate) with water of violets and wood-bine, to wash my mouth; and giving myself rest and ease, I thank God, I recovered in a few days.

April 5. I took my sweat.

May 6. My wife took Dr. Nagel's tincture.

17. I first dined at St. Thomas's Hospital, the general court being held there this day.

20. 11 *Hor.* 15 minutes *ante merid.* I first sat upon the commission for charitable uses.

23. Dr. Plot presented me with his Natural History of Staffordshire.

26. Mr. Plummer sealed his part of the conveyance of the farm to me, and his wife acknowledged a fine before the Chief Justice of the Common Pleas.

July 10. This morning early the fang-tooth in the right side of my upper jaw fell out.

13. I began to repair my barn at South Lambeth for Goodman Ingram.

25. I took my sweat.

August 2. I and my wife went to Brockhill to Mr. Napier's.

7. We went to Delroe to Mr. Hutchinson's.

9. We returned to South Lambeth.

13. The gout fell into my left great toe : I applied leeches.

28. I applied black snails to my right foot, they being bruised ; but they blistered and poisoned the top of my foot, and after several breakings out, it was healed towards the middle of October.

September 8. I took my usual sweat.

23. 5 *Hor.* 30 minutes *post merid.* I agreed upon conditions with Goodman Ingram, to make him a lease of the farm I bought of Mr. Plummer, except the oat-field.

29. Sir Philip Floyd (who had the reversion of my office in the Excise) died.

October 7. I waited upon the King, upon his return to town from Windsor, who was pleased to receive me with much kindness.

12. I took a great cold in my neck, which held me six days.

25. 6 *Hor.* 45 *post merid.* I sealed the lease of John Ingram.

26. The running gout seized on my wife's right instep. It continued shifting into her arms and knees with great torment till after Easter, and then she began to set her feet on the ground, yet was not able to go abroad till towards Midsummer.

29. I received a letter from Sir Henry Chauncey, Treasurer of the Temple, to invite me to the bench, but I wrote him an excuse; and next day gave reasons for my refusal.

December 7. The Commissioners of Excise moved the Lord Treasurer, shewing the necessity of my having another clerk, and obtained 80*l. per An.* salary for him.

23. 10. *Hor.* 30 minutes *ante merid.* I received my order from the Lord Treasurer, for a new clerk, with 80*l. per An.* salary.

23. This day my nephew Dugdale (Sir John Dugdale's son) was married.

1687. January 5. The Earl of Rochester surrendered his staff.

6. About 6 *post merid.* the Commission for the Lord Commissioners was opened and read.

8. This morning the Commissioners of Excise, and myself, waited on the new Lords Commissioners of the Treasury.

13. The gout fell into my right hand, which disabled me from using my pen for above a quarter of a year.

16. I took my sweat.

17, 18, 19. I was much troubled with the wind cholick.

24. I applied leeches to my right hand.

27. The swelling of my hand abated.

28. There were two tides this morning.

February 8. This afternoon the gout swelled my hand again, and the night passed with great torment.

4. This night my hand did most grievously pain me.

March 3. This afternoon I and my wife were both suddenly struck with a cold and hoarseness.

I felt the effects of this hoarseness, in the back part of my throat, for a long time after.

22. 2 *Hor.* 30 minutes *post merid.* An issue was made in my left arm.

April 16. My wife took Mr. Bigg's vomit, which wrought very well.

19. She took *pulvis sanctus*, in the afternoon she took cold.

N. B. That both were too strong physick for her.

21. My wife fell very ill, and into a great weakness.

26. I purged with my usual pills.

27. I took my usual sweat.

Towards the end of this month my wife began to mend, but not fully recover till a fortnight after.

July 16. This morning I received a Parcel of books from J. W. Irnhoff of Nurembergh, among which was his *Excellentium Familiarum in Gallia Genealogia*.

August 31. Sir John Chardin, and Mr. Bever, came to South Lambeth, to visit me.

September 14. 10 *Hor.* 40 minutes *ante merid.* I sat for a second picture to Mr. Ryley.

October 5. 11 *Hor.* 7 minutes *ante merid.* the Earl Marshal's Court first sat in the Painted Chamber at Westminster.

7. Dr. Plot came to me at my office, and told me, that the Earl Marshal had chosen him Register of the Court.

8. 10 *Hor. ante merid.* I went first to the Earl Marshal's Court, and when his Lordship rose, he invited me to dine with him; which I did.

9. I took my usual sweat. (a)

(a) Here ends Mr. Ashmole's M. S.

WHAT remains further, I shall give you in the words of Mr. John Aubrey, F. R. S. who in his designed Survey of the County of Surrey, (repositied in the Ashmolean Museum at Oxford) towards the beginning, has these words — “ And now I am come as a
 “ mourner to perform my last office at
 “ the grave of my worthy friend Elias
 “ Ashmole, Esq. whose body lieth buried
 “ in the South aisle (of the Church of
 “ South Lambeth) at the East end, on the
 “ North side of it, under a black marble,
 “ with this inscription.

*Hic jacet inclytus ille & eruditissimus
 Elias Ashmole Leichfeldensis Armiger,
 inter alia in Republica Munera,
 Tributi in cerviciâs contra rotulator,
 Fæcialis autem Windsoresiensis titulo
 per annos plurimos dignatus,
 Qui post duo connubia in Uxorem duxit tertiam
 Elizabetham Gulielmi Dugdale
 Militis, Garteri Principalis Régis Armorum
 filiam;
 Mortem obiit 18 Maii, 1692, anno ætatis 76.
 Sed durante Musæo Ashmoleano, Oxon.
 nunquam moriturus.*

Near it, is an atchievement set up for the same person, whereon is the following coat
 coat

coat of arms, viz. Quarterly, Sable and Or, the first quarter on a *Fleur de lis*; of the second: Ashmole, impaling Dugdale, viz. Argent, a cross malines Gules, and a Torteaux, with this Motto—*Ex una omnia*.

Over the entrance to the Musæum, fronting the street is the following inscription in capital letters:

Musæum Ashmoleanum, Schola Naturalis Historiæ, Officina Chymica.

Over the door of Mr. Ashmole's Library, at the top of the stairs, is the following inscription, in letters of gold, viz.

Libri Impressi & Manuscripti e donis Clariss. Virorum D. Eliæ Ashmole & Martini Lister quibus non paucos addidit Vir industrias nec infime de Re Antiquariâ Promeritus D. Johannes Aubrey de Easton Peirce apud Wiltonienses Arm. & Soc. Reg. Socius.

A N

A P P E N D I X

O F

Original Letters sent to and from
Mr. Ashmole.

A letter of thanks from the corporation
of Litchfield, upon the receipt of a
silver bowl, presented to them by
Mr. Ashmole.

For the truly honoured Elias Ashmole,
Esq. at his chamber in the Middle
Temple, over Serjeant Maynard's cham-
ber. In his absence, to be left with
the Butler or Porter of the Middle
Temple, London.

Honoured Sir,

U P O N Thursday, being the 17th
day of this instant January (a day
ever to be rubrical amongst our city re-
mem-

membrances) we received your Tina Argentea, your munificent silver bowl, cloathed, in its delivery, with all those rich circumstances of advantage, that could possibly either enable the gift to bespeak the goodness and prudence of the giver, or invite the fairest acceptation in the receiver. For if we consider the person from whom, it is the gift of an Elias, a herald, not only proclaiming, but actually contributing good things to our city; and that by the hands of a Zacharias, a faithful messenger, who with the gift, did emphatically communicate the sense and good affection of the giver. And if we consider the time it was presented, it was the day of our Epiphany sessions of the peace for this city, where our Bailiffs, High-Steward, Sheriff, Grand Jury, and the rest of the body politick of this ancient and loyal corporation, together with other persons of quality both of the clergy and laity were convened together, and so became present at this great offering: As if some propitious star arising in the East, had (at this time) gone before our Magus, steering its course to this our city of Litchfield (the Sarepta of our Elias) and stood over the new-erected pyramids of our cathedral (where as yet a star appears) darting its benign influence upon this poor and loyal city, inviting the

Magi

Magi from afar, to offer some tribute to it: A city that hath nothing to glory in, but its ancient and modern loyalty to God and Cæsar, evidenced by her ancient bearing in the city escutcheon (three Knights martyred) as ancient as the days of Dioclesian, and her name signifying a field of blood then spilt; to which may be well added her modern and unparalleled loyalty to that blessed saint (now in heaven) King Charles the martyr; universally witnessed by those honourable marks, erases, and wounds of loyalty, she yet bears upon her persons, temples, streets, and walls; (trophies of honour) sufficiently blazing to the world the true heraldry of her ancient arms: nor have you only given us this great cratera (upon which you have wisely imprest our city arms) to solace the best of the city, after their time of suffering; but, like one of those true Magi, that offered to Christ in his poorest condition, you have largely offered to the repair of his church, our ruined cathedral, which, by the unwearied labour, prudence, piety, and charity of our good (a) Bishop, a second Cedda, and the charity of yourself, and others, happily deposited in his hands, is (almost to a miracle) so well and so soon restored

(a) Dr. Hacket,

again.

again. But you have likewise annually and liberally offered, relieved, and refreshed Christ in his members, the poor of our city. And as if you intended piously to engross and cover all our necessities, under that warm and nourishing mantle of Elias, we have received intimation of your promises of greater good intended this great city. Now, Sir, give us leave to conclude (having been already too tedious) by informing you that, according to your desire, (upon the first receipt of your Poculum Charitatis, at the sign of the George for England) we filled it with catholick wine, and devoted it a sober health to our most gracious King, which being of so large a continent, past the hands of thirty to pledge; nor did we forget yourself in the next place, being our great Mæcenās; assuring you that (God willing) we shall take course that this great Tina Argentea shall, with our city-mace, and other publick ensigns of dignity and authority, be carefully transmitted, by indenture, from Bailiffs to Bailiffs, in a continual succession, so long as this ancient and loyal corporation through the favour of Princes (which we hope, we shall never forfeit) shall have a charter to give it life and being. For which end your many other multiplied favours to this poor

C c

city,

city, we, the present Bailiffs of this city, do, in the name (and by the desire) of our whole company, return you most hearty thanks, subscribing ourselves, what we truly are,

Sir,

Your obliged faithful friends,

Litchfield, 26
Jan. 1666.

To serve you,

JOHN BARNES,
HEN. BAKER.

A Preface to the Catalogue of Archbishop Laud's Medals, drawn up by Mr. Ashmole, and preserved in the publick Library at Oxford, and referred to in Page 332 of this Work.

Lectori Benevolo, *ἐν πατριῇ καὶ ἐν δαίμονειν.*

CUM Oxoniam (Britannici lumen orbis principium, grandeque decus) commentandi gratia annos aliquot ante, me contuliffem, Collegio Reginensi Præpositi (tunc temporis autem in inclytâ hac Universitate, Proto Bibliothecarii Bodleiani)
Doct̃oris

Doct̃oris Barlow postulatio, imo & ex-
postulatio me non mediocriter afficere.

Querebatur enim eximiæ doct̃rinæ Vir,
inter Academicos, (temporibus difficillimis
illis quidem, & tyrannide Cromwelliana
invalescente, durissimis) paucos tum su-
peresset plurimis, artis & naturæ dotibus
suspiciendis, Ostracismo etiamnum pulsus,
aut (nec vanus timor) propediem pellen-
dis, qui ad rei Antiquariæ studium & vete-
rum Numismatum cognitionem, quibus
tamen affatim illic abundant Archiva,
(paupertate & nova tyrannide pressi) ad-
jecissent animum. Supra laudati Doct̃oris,
inquam, rogatu, conquestuque, hoc ultro
mihimet (ut brevem illorum descriptionem
exhiberem) pensum imposui: Tum ad
novitios & in rei Nummariæ scientia pa-
rum exercitatos, melius informandos, tum
ad eorum Genium excitandum, qui ad
tantum, tam proficuum, tam dignum, tam
honorificum, tam denique necessarium
erudito viro studium aspirare niterentur.

Hoc igitur sic mihi propositum sponte-
que susceptum (arduum illud quidem, &
laboriosæ plenum opus aleæ pensum) lætus
aggredior, indies fact̃ione Cromwelliana,
non sine damno publico ingravescente, &
paulo post Britanniae παλιγγενεσίαν & sacrae
Regiæ Majestatis (auspicato & quasi post-
liminio) reditum, σὺν θεῷ ad finem perduxī.
Sed cum hujus exscriptum, manu pro-

pria cuperem exarare, ut ingenue fatear, mihi fuit *αὐτὸ* ante hunc diem illud absolvere, cum negotiorum (quæ me continuo circumvallat) turba, modicum mihi subinde spatium, ad aliquid per intervalla & quasi furtim nonnunquam ex eo transcribendum permiserit. Verum antequam huic Operi considerando te Lector accingas, de nonnullis, & ad promptiorem ejus diligentiam, & ad faciliorem ejusdem usum, te monitum cupio.

Atque ut aggrediar, totum opus de antiquis Numismatis quibus Oxoniæ ditescunt Archiva, in tria dividitur Volumina. Primum est Consularium Nummorum, aliquosque Illustrium Romæ Familiarum, reliqua duo Imperatoria Numismata continent.

Huc accedit, quod Monetam, consulum Alphabetico locarim ordine potius, quam illam in annorum consulatus cujusque seriem redigerim: Multi etenim Consulares Nummi, nequaquam ab iis, quibus assimilantur, excusi sunt. Sed ab illis Triumviris Monetalibus Augusti regno, qui vellent ista ratione, vel quod forsitan ab ipsis ducerent originem, ut præclaras illorum actiones aliquot exciperet, actueretur æternitas. Quod autem attinet ad Imperiales Nummos (qui hic incipiunt à Julio Cæsare, atque cum Heraclio desinunt) hi ad eos perfecte referuntur annos,

nos, in quibus conflati, proculque fuere; cum relatione tamen ad tempus vel præcedens, vel subsequens Incarnationem Christi Salvatoris nostri, quod characteribus istis expressi, A. C. hoc est, ante Incarnationem Christi, & J. C. id est, ab Incarnatione Christi. Qui characteres notantur in capite cujuslibet paginæ, paucis exceptis, qui sufficiens ad hoc, ut ad manifestam sui temporis cognitionem deducere me queant, lumen desiderare videntur. Atque istos quidem sub imperatoris cujusque regni finem, Anno ante eosdem in margine nullo designato, collocare, quam eosdem, cæteros inter intrudere certa sine ratione, satius elegi. Idemque circa Imperatrices omnes, candemque ob rationem, a me præstitum est.

Præterea, ut ex quo genere metalli, quodlibet ex dictis Numismatis cūsum est, constare possit; metalla per has sequentes distinxī notas AV. enim denotat aurum, AR. indicat argentum, Æ, denique significat Æs.

Porro cum Ænei Nummi diversæ magnitudinis existant; ad triplicem præsertim (qua dignoscantur) juxta numericas figuras (1.) (2.) & (3.) characteribus illorum præfixas (exceptis parvulis valdeque minutis aliquot, qui peculiariter pro talibus exhibentur) ad triplicem, inquam, præciue magnitudinem, revocari possunt.

Adde superioribus, quod ubi quempiam argenteum Nummum, formam habentem secundæ magnitudinis æreorum invenio, quod ut duxtaxat ab ordinario distingua-
tur denario, figuram illi (2.) soleam ad-
jungere.

Hanc, hoc gemino cum voto, præfa-
tiunculam claudere mihi est animus
D. O. M. enixe deprecatus, tum ut gene-
rosorum hâc in parte Benefactorum nu-
merum adaugeat: Tum ut eos qui prisca
Numismata celeberrimum hoc in Ærarium
conferunt, novis, quibus suam sublevent
inopiam, Numismatis, nunquam egere
patiatur.

Pene omiseram quemlibet post annum,
hic a me de industria relictum esse spa-
tium, ut quid è novo dictum ad Thesau-
rum, antiqui ferentur Nummi, ad hunc
quoque Catalogum, pari (quo superiores)
modo, referri valeant.

Scriptum in meo Me-
dio Templi Mu-
sæo, decimo Ca-
lends Junias,
Anno Jul. 1666.

E. ESHMOLE.

A copy

A copy of a letter from Doctor Barlow to Mr. Ashmole, on his present of his books, describing Archbishop Laud's cabinet of medals.

For my honoured Friend Elias Ashmole, Esq. at his chamber in the Middle Temple, these; London.

My dear Friend,

IT is a good while since I received your excellent present to our University-Library, and, 'ere this, told you so; and returned our many and hearty thanks, had I not been suddenly and unexpectedly called away to Worcester, whence I am now returned. At the visitation of Bodley's Library (when the Vice-Chancellor and all the Curators were met) I presented your books to the Vice-Chancellor, and the rest, in your name, as a testimony of your kindness and love to learning and our University; as also of your ability to enrich Bodley's Library with your own works. Anyman who has a mind to it, and money, may give us good books of other mens making, but very few of their own; '*pauci quos æquus*

'*amavit Jupiter.*' Some more generous and ingenuous souls, a Selden, a Dugdale, or an Ashmole may do this, none else. The Vice-Chancellor and Curators were exceeding well satisfied with, and very thankful for, your great charity and munificence to the publick. Care is taken, that your name and gift be recorded in our register, (*a*) to your deserved honour, and the encouragement of others, by your good example, if not to an equal, yet to a like liberality. And sure I am, it will be an honour to you, and a comfort to your friends, when they shall find in our register, that you have been so great a benefactor to Bodley's Library. My love and respects to yourself and my honest friend Mr. Dugdale. God Almighty bless you both, And,

Sir,

Your affectionate friend,

Queen's College,
Oxon. Decemb.
28, 1668.

T. BARLOW.

(*a*) P. 41.

For

For Elias Ashmole, Esq. at his
House in Lambeth.

Sir,

THE bearer hereof will need no recommendation from me, when you shall understand, that it is Doctor Plott, the learned author of the Natural History of Oxfordshire. It is upon the reputation of your own worth, as well as your magnificent gift intended to the University, that he has the ambition to be better known to you. They are (I hear) designing to create a philosophical lecture upon natural things; and their inclination to pitch upon this knowing gentleman for that purpose (whose talent and merits are so eminent) I am sure, cannot miss of your concurrent suffrage. I am only sorry, that the affair, which carries me this morning out of town, deprives me of so desired an opportunity of kissing your hand at Lambeth; who am, for many great obligations,

Sir,

Your most humble

And obedient servant,

Whitehall, 7
Dec. 1677.

J. EVELYN.

For

For the worshipful and learned
Elias Ashmole, Esq. at his
house in South Lambeth, near
London.

Most worthy and learned Sir;

BEING informed by my friend Mr. Gadbury, that there were several passages in my history, which did some way reflect on your great worth and learning, and also intimate me to be guilty of gross rudeness and heat, I found it my duty to make this recantation; and so let you know that whatever in that kind may occur, I utterly repent and disown; and am both heartily sorry and ashamed, that any way I should prove so unhappily offensive to so good and learned, so industrious and renowned a gentleman, whose books I am not worthy to bear after him. And, Sir, if it will please you to let me see a copy of the passages, as you have collected them, (which on occasion I promise to return) with your confutations and reasons annexed, I do solemnly protest, that I will make a publick recantation, or otherwise as you shall think fit: and also, if ever King Edward sees another impression, I will alter those passages

passages as far as truth and equity shall acquire, still protesting in *verbo Sacerdotis*, that I never had any but honourable and respectful thoughts of you and Sir William Dugdale, (*Dii! quanto nomina*) and what I did, proceeded from a desire of finding out the truth, however my frailty might betray me to an error. Sir, the honour of a line, especially with an intimation of your good will, will be highly acceptable to the real honourer of your learning and goodness.

Emanuel College, Camb.
Oct. 15, 1688.

J. BARNES.

My humble duty to his Grace at Lambeth: and pray, Sir, have me recommended to my good master Doctor Goad and Mr. Gadbury, &c.

For

For my worthy friend M. Joshua Barnes, at Emanuel College in Cambridge.

Sir,

MY present weak indisposition has took me off from too much resenting those reflections you have made on me in your book, * and moulded in me more peaceable thoughts, than to be disturbed at what you have done. Your letter makes me think there was no ill meaning in what you did, and perhaps nothing more than an inadvertent and overhasty humour, which the civility of a penny-post letter would have cleared and prevented. I need not trouble myself, nor you, with giving you an account of those passages that concern me: they are easily found out, for they carry my name along with them. All I expect from you is, that your acknowledgments to others (as you have occasion) be what you have now made to me, and (if ever an oppor-

* The History of King Edward the III. Folio, wherein Mr. Barnes reflected on Mr. Ashmole's Order of the Garter, in a very gross manner.

tunity be offered) to reprint your History, then to rectify your copy.

Sir,

I am,

Your very humble servant,

Octob. 23,
1688.

E. ASHMOLE.

A copy of a letter from the Chapter of the Church of Litchfield to Mr. Ashmole, communicated from the Registers of that cathedral.

Honoured Sir,

WHatever interest this city and church have in your birth and education, hath already redounded, in so much honour thereby, and in your continual bounty, to both, that we have not the confidence to back, with that to-pick, this our petition for your free gift towards finishing the ring of ten bells, instead of our former six bad and useless ones.

ones : nor, in truth, have we any other arguments, but your charity and our necessity ; of the former, you have given us good proof, as we acknowledge with all thankfulness : and of the latter, we have too much, through the misfortunes of the work. The deceitfulness of the ground first making our honest bellfounder lose his casting the four biggest, to the damage of 30%. and now his error in oversizing the eight bells he hath cast, so far that they have swallowed up all the metal for the ten ; and that requires 80%. more to be added to our poor fund for the two other bells, proportionable to that bigness. But yet an error so much on the better hand, that would make extremely for the advantage and glory of the Cathedral (the bigness of such a ring far more besitting the place ; and these eight being judged so very good, that all are loth to have them broken, and cast into less) if possibly that additional sum could be raised. To this purpose 'Squire Diot, Mr. Walmisley the Subchantor, and other Vicars and ringers are most industriously undertaking a new collection, and we and several others are willing anew to contribute ; and if you will please to put to the helping hand of your piety and munificence, you will add signally to those instances thereof already in our publick cata-

catalogue of benefactors, and will highly oblige both those zealous undertakers, and especially,

Sir,

Your thankful humble servants,

Litchfield,
Oct. 15,
1688.

L. ADDISON.
H. GRESWOLD.
T. BROWNE.
J. HUTCHINSON.
C. COMYN.

F I N I S.

Books printed for T. DAVIES, Book-
seller to the ROYAL ACADEMY.

I. The Works of Mr. Jonathan
Richardson, on Painting, a new Edition.
Price 6s.

II. Fables of Mr. John Gay, with an
Italian Translation by Gian Francisco
Giorgetti. Price 6s.

III. History of Churches in England,
both Cathedral and Rural, with their
Furniture and Appendages, by Thomas
Staveley Esq. Second Edition. Price 6s.

IV. Romish Horfeleech; or, an im-
partial Account of the intolerable Charge
of Popery to this Nation. By the same
Author. Price 4s.

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BOSTON MEDICAL
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COLLECTION OF
EDWIN NEWTON OHL, Ph.D.



Ashmole (Elias), 1617 - 1692.

Theatrum Chemicum Britannicum. Containing Severall Poeticall Pieces of our Famous English Philosophers, who have written the Hermetique Mysteries in their owne Ancient Language. Faithfully Collected into one Volume, with Annotations thereon. Thick small 4to. Title printed in red and black with a very fine engraved title vignette. With folding plate by John Goddard, 7 full-page and several smaller engravings by Robert Vaughan. Old calf, neatly rebacked, gilt title-piece.

London: J. Grismond for Nath. Brooke, 1652

Ashmole, "perhaps the most remarkable antiquarian adventurer of the century" (Gunter) and founder of the Ashmolean Museum at Oxford, provided in the Theatrum Chemicum Britannicum the most valuable collection of old English alchemical writings in verse, 29 altogether. The first and longest (106 pages) of them is the original English version of The Opinall of Alchimy Thomas Norton of Bristol (fl. 1477), a true storehouse of medieval science. Two other contributions of first-rate importance are The Compound of Alchymie by George Ripley (c.1415-1490) and The Tale of the Chanons Yeoman by Geoffrey Chaucer.

Ashmole's collection was one of the favorite books of Sir Isaac Newton. An entry in one of his note-books shows that he bought it in 1669 for £1.8.0. Manuscript transcripts of parts of this book, in Newton's handwriting, are still extant and his richly annotated copy of the printed book is also preserved. The fine engravings by Vaughan are of unusual interest.

One of the very rarest books in English alchemy. Ours is a fine, well-preserved copy, but without the unnumbered plate between pp. 436-437, which is found

in half-a-dozen copies only.—Wing A.3987. Not in the James Young Collection (see Ferguson I, 52, who consequently says: "Difficult to get complete."). Read 174 ff. Thorndike IV, 351 ff. Jung, passim. M. Nierenstein & P.F. Chapman, Enquiry into the authorship of the Ordinal of Alchemy, in: Isis, XVIII (1932), 290-321.



THEATRUM CHEMICUM BRITANNICUM.

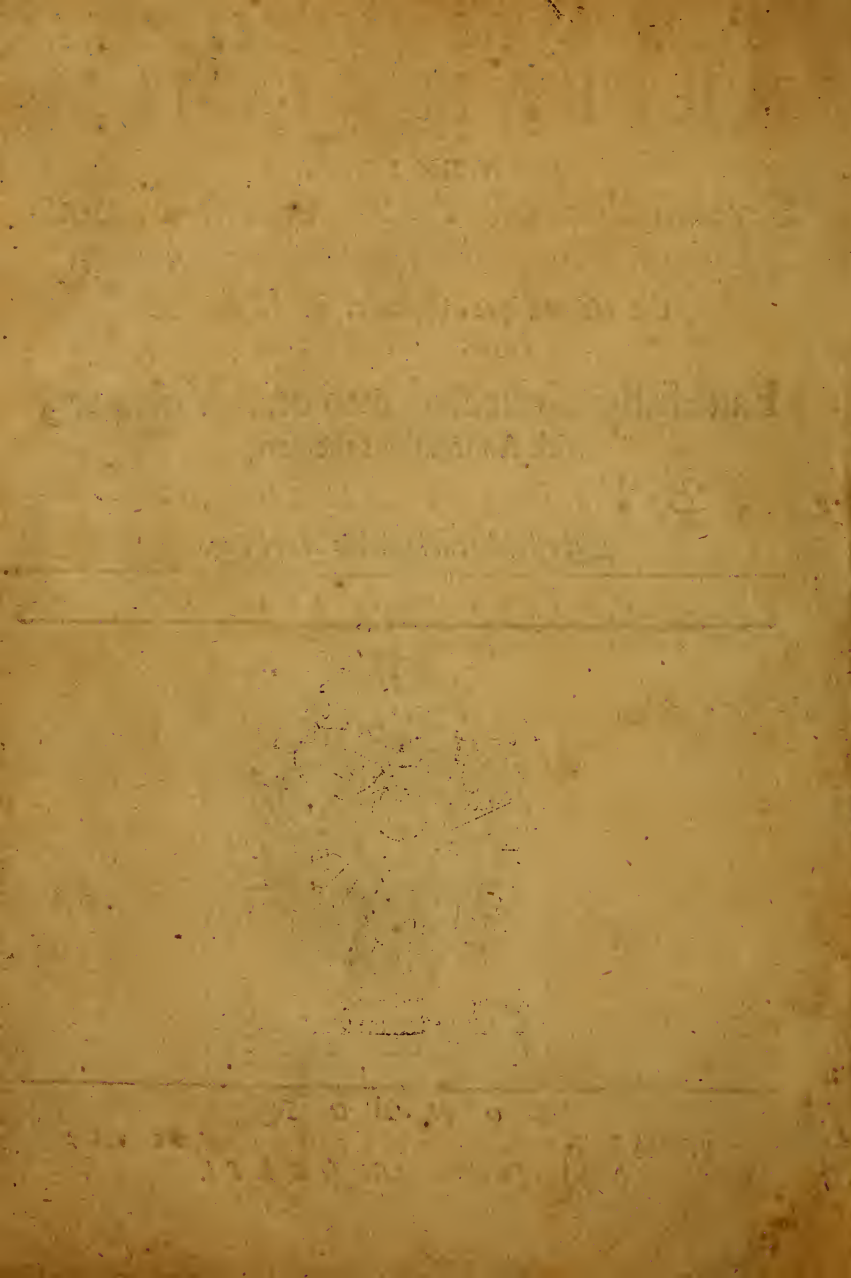
CONTAINING
Severall Poeticall Pieces of our Famous
English Philosophers, who have written
the *Hermetique Mysteries* in their owne
Ancient Language.

Faithfully Collected into one Volume,
with Annotations thereon,
By *ELIAS ASHMOLE, Esq.*
Qui est Mercuriophilus Anglicus.

THE FIRST PART.



L O N D O N,
Printed by J. Grismond for NATH: BROOKS, at the
Angel in Cornhill. M D C L I I.





TO

All Ingeniously Elaborate Students,
In the most Divine Mysteries of
Hermetique Learning.



He Subject of this ensuing Worke, is a Philosophicall account of that Eminent Secret treasur'd up in the bosome of Nature; which hath been sought for of Many, but found by a Few, notwithstanding Experienc'd Antiquity hath afforded faithfull (though not frequent) Discoveries thereof. Past Ages have like Rivers convey'd downe to us, (upon the floate,) the more light, and Sophisticall pieces of Learning; but what were Profound and Misterious, the weight and solidity thereof, sunke to the Bottome; Whence every one who attempts to dive, cannot easily fetch them up: So, that what our Saviour said to his Disciples, may (I hope without offence) be spoken to the Elected Sons of Art; Unto you it is given to know the Mysteries of the Kingdome of God; but to others in Parables, that seeing they might not see, and hearing they might not understand,

Our English Philosophers Generally, (like Prophets) have received little honour (unlesse what hath beene privately paid them) in their owne Countrey; nor have they done any mighty Workes amongst us, except in covertly administring their Medicine to a few Sick, and healing them. (For greater Experiments then what it performs in Physick, they never publikely made shew of.) Thus did I. O. (one of the first foure Fellowes of the Fratres R. C.) in curing the young Earle of Norfolke, of the Leprosie; and Doctor B. in carrying off the virulency of the Small-pox, twice, from Queen Elizabeth; insomuch that they never appeared. But in Parts abroad they have found more noble Reception, and the world greedy of obteyning their Workes; nay, (rather then want the sight thereof) contented to view

them through a Translation, though never so imperfect. Witnesse what Maierius, Hermannus, Combachius, Faber, and many others have done; the first of which came out of Germanie, to live in England; purposely that he might so understand our English Tongue, as to Translate Norton's Ordinall into Latine verse, which most judiciously and learnedly he did; Yet (to our shame be it spoken) his Entertainment was too too coarse for so deserving a Scholler.

How great a blemish is it then to us, that refuse to reade so Famous Authors in our Naturall Language, whilst Strangers are necessitated, to Reade them in Ours, to understand them in their Own, Yet think the dignity of the Subject, much more deserving, then their Paines.

If this We do but ingeniously Consider, We shall judge it more of Reason that We looke back upon, then neglect such pieces of Learning as are Natives of our owne Countrey, and by this Inquisition, finde no Nation hath written more, or better, although at present (as well through our owne Supinenesse, as the Decrees of Fate,) few of their Workes can be found. John Leland tooke very much paines, even at the yeilding up of the Ghost, of our English Learning, to preserve its latest (but weakest, cause almost spent) Breath; and from him John Bale, with John Pitts (who indeed is but Bale's Plagiary) hath left us a Catalogue of the Writers of this Nation, and that's neere all. Yet Posterity for this is deeply obliged. What punishment then did their pestilent Malice deserve, who rob'd us of their whole Workes?

A Judicious Author speaking of the Dissolution of our Monasteries, saith thus: Many Manuscripts, guilty of no other superstition then Red letters in the Front, were condemned to the Fire; and here a principall Key of Antiquity was lost to the great prejudice of Posterity. Indeed (such was Learnings misfortune, at that great Devastation of our English Libraries, that) where a Red letter or a Mathematicall Diagram appeared, they were sufficient to intitle the Booke to be Popish or Diabolicall.

Our English Nation hath ever beene happy for Learning and Learned men, and to illustrate this, I hope it will not prove distastfull.

As first, the Druydæ (the famous and mysterious Druydæ) that were Priests, Diviners, and Wise men: and took their Originall and Name from Druijs Sarronyus the fourth King of the Celts, (styled Sapientum & Augurum Doctor,) who dyed Anno Mundi. 2069.

Next

Next the Bardi, who celebrated the Illustrious Deeds of Famous Men, which they ingeniously dispos'd in Heroique Verse, and sung them to the sweete Melody of the Harpe: Amongst other Testimonies hereof receive Chaucer's;

The old gentle Brittons in her dayes
Of divers adventures maden Layes;
Wyped best in her Mother Tongue,
wherch Layes, with her Instruments they longe.

These Philosophers had their Name from Bardus Druydas (the King of the Celts,) who was the first Inventor of Verses, as Berosius tells us; and dyed An. Mundi 2138. Neither of these Sects of Philosophers used any writing (indeed it was not lawfull; for,) such was the Policy and Curiosity of Elder Ages (to defend their Learning and Mysteries from the Injury of Ignorant Interpretations) that they delivered them to Posterity, by Tradition only.

Cæsar testifies, (and tis a noble Testimony) That the Learning of the Druydi, was first invented in Britaine; and thence transferr'd into France; and that, in all his time, those of France came over hither to be Instructed. Agricola (in Tacitus) prefers the Britaines before the Students of France (notwithstanding that they were of a docible Wit, and apt to Learne) in that they were curious in attaining the Eloquence of the Latin Tongue.

As for Magick, Pliny tells us, It flourished in Britaine, and that the People there were so devoted to it (yea, with all Complements of Ceremony) a man would think that even the Persian learned his Magick thence.

A Germane Poet, sayes, that when the World was troubled with Pannonick Invasions, England flourished in the knowledge of all good Arts; and was able to send of her Learned Men into other Countries, to propogate Learning; and instances Winifrid (alias Boniface the Devonshire Man) and Willebroad (the Northerne Man) that were sent into Germany.

Nay more, England was twice Schoole-Mistris to France (for so saith Peter Ramus) viz. First by the Druydæ (who taught them their Discipline) and afterwards by Alcinus, in Charles the Great's time, through whose perswasions the Emperour founded the University of Paris.

For the Saxons, it is not to be denied but that many of them, after

their conversion to Christianity; were exceedingly Learned; and before that, much addicted to Southsaying, Augury Divination by the Neighing of Horses, &c. And tis worth the Enquiry (there being more in it then we ordinarily apprehend) why they in Generall worshipped *Herthus* [i. e. *Dame Earth*] for a Goddesse, and honoured *Mercury* above all the Gods of the Germanes, whom they called *Wooden*, (hence *Modensday* now our *Wednesday*;) For, they believed that this *Dame Herthus* Intermediated in Humane Affaires and Relieved the Poore; whose Image was made Armed, standing among Flowers, having in its right hand a Staffe, and in it a Banner, wherein was painted a Rose; In the other Hand a Ballance, and upon the Head thereof a Cock; on the Brest a carved Beare, and before the Midle, a fixed Scutchion; in Chiefe whereof was also a Ballance; in Face, a Lyon; and in Point, a Rose. And for their God *Wooden* they esteemed him as their God of Battaille, representing him by an Armed Man. Infomuch that wee to this very day retaine the Word *Wood* among us, to Signifie Fierce, Furious, Raging, [as When one is in a great Rage, we usually say he is *Wood*:] So the *Mercury* of the Philosophers is shaddowed under the fierce and terrible Names of *Lyon*, *Dragon*, *Poyson*, &c. But this is not All, although it be Something.

And now to come yet neerer to our Selves; we must needs say that of Later Times (since the Conquest) our Nation hath produced such Famous and eminently learned Men, as have equall'd (if not surpass'd) the greatest Schollers of other Nations, and happy were we if now we could but partake of those Legacies they left, and which Envy and Ignorance has defrauded us of: (Howsoever the small remainder which is left, we have good reason to prize,

For out of olde Fields as Men saythe,
Cometh alle this new Corne fro yeare to yeare;
And out of olde Bokes in good saythe
Cometh alle this Science, that Men leare.)

That England hath beene successively enrich'd with such Men, our Country-men *John Leland* (and I never heard he was Partiall) abundantly Testifies: who avers, That Generally wee have had a great number of excellent Wits and Writers, learned with the best as Times served, who besides their knowledge in the foure Tongues, in which

Prolegomena.

which part of them excelled, there was no Liberrall Science or any Feate concerning Learning, in which they have not shewed certaine Arguments of great Felicity and Wit. And thus much for the Generality of Learning.

Now for a Particular account of the Hermetique Science, vouchsafe (Ingenious Reader) to accept the ensuing Collections, yet not so, as if therein were contained all the Workes of our English Hermetique Philosophers, (for more are design'd in a Second Part to follow and compleate this a full Theatrum ; the Which GOD allowing me further Time and Tranquility to run through it, as I have already this, I intend shortly to make ready for the Presse.) whereby yet more to manifest what Men we have had, no lesse famous for this kinde of Philosophy, then for all other Commendable Arts and Sciences.

To adde any thing to the praise thereof, were but to hold a Candle before the Sunne ; or should I here deliver a full Account of the Marvellous Operations and Effects thereof, it would be as far beyond the limits of a Preface, as remote from the Beliefe of the generality of the World. Nor doe I expect that all my Readers should come with an Engagement, to believe what I here write , or that there was ever any such thing in rerum natura as what we call A Philosophers Stone, nor will I perswade them to it, (though I must tell them I have not the vanity to publish these Sacred and Serious Mysteries and Arcana, as Romances) tis enough that I know Incredulity is given to the world as a punishment. Yet Ile tell them what one of our Ancient Poeticall Philosophers sayes,

If you wyl listen to my Lay,
Something thereby you may finde,
That may content your minde :
I will not sweare to make you give credence,
For a Philosopher will finde, here in Evident
Of the Truth ; and to Men that be Lay,
I skill not greatly what they say.

I must professe I know enough to hold my Tongue, but not enough to Speake ; and the no lesse Reall then Miraculous Fruits I have found in my diligent enquiry into these Arcana, lead me on to such degrees of Admiration, they command Silence, and force me to lose
my

Prolegomena.

my Tongue. Yet, as one greatly affecting my Native Countrey, and the satisfaction of all Ingenious Artists, I have published (for their use) these ensuing Collected Antiquities; and shall here say something more then they speak of.

He who shall have the happinesse to meet with S. Dunstons worke De Occulta Philosophia, (a Booke which E. G. A. I. made much use of, and which shall chiefly back what here I am about to say) may therein reade such Stories as will make him amaz'd to think what stupendious and Immense things are to bee performed by vertue of the Philosophers Mercury, of which a Taste onely and no more.

And first, of the Minerall Stone, the which is wrought up to the degree onely that hath the power of Transmuting any Imperfect Earthy Matter into its utmost degree of Perfection; that is, to convert the basest of Metalls into perfect Gold and Silver; Flints into all manner of Precious Stones; [as Rubies, Saphirs, Emeralds, and Diamonds, &c.] and many more Experiments of the like nature. But as this is but a part, so it is the least share of that Blessing which may be acquired by the Philosophers Materia, if the full vertue thereof were knowne. Gold I confesse is a delicious Object, a goodly Light, which we admire and gaze upon ut Pueri in Junonis avem; but, as to make Gold (saith an incomparable Authour) is the cheifest intent of the Alchimyists, so was it scarce any intent of the ancient Philosophers, and the lowest use the Adepti made of this Materia.

For they being lovers of Wisdome more then Worldly Wealth, drove at higher and more Excellent Operations: And certainly He to whom the whole Courle of Nature lyes open, rejoyceth not so much that he can make Gold and Silver, or the Divells to become Subject to him, as that he sees the Heavens open, the Angells of God Ascending and Descending, and that his own Name is fairely written in the Book of life.

Next, to come to the Vegetable, Magicall, and Angelicall Stones; the which have in them no part of the Minerall Stone (Quatenus a Stone Fermented with Metalline and Earthy Nature) for they are marvelously Subtile, and each of them differing in Operation and Nature, because Fitted and Fermented for severall Effects and Purposes. Doubtlesse Adam (with the Fathers before the Flood,

and

Prolegomena.

and since) Abraham, Moses, and Solomon, wrought many Wonders by them, yet the utmost of their Vertues they never fully understood; nor indeed any but GOD the Maker of All things in Heaven and Earth, blessed for evermore.

For, by the Vegetable may be perfectly known the Nature of Man, Beasts, Fowles, Fishes, together with all kinds of Trees, Plants, Flowers, &c. and how to produce and make them Grow, Flourish & beare Fruit; how to encrease them in Colour and Smell, and when and where we please, and all this not onely at an instant, Experimenti gratia, but Daily, Monethly, Yearly, at any Time, at any Season; yea, in the depth of Winter. And therefore not unlike, but the Wall-nut-Tree which anciently grew in Glastenbury Church-yard, and never put forth Leaves before S. Barnabies Day, yet then was fully loaded with them, as also the Hawthorne there, so greatly fam'd for shooting forth Leaves and Flowers at Christmas, together with the Oake in New-Forrest in Hampshire that bore greene Leaves at the same Season; may be some Experiments made of the Vegetable Stone.

Besides the Masculine part of it which is wrought up to a Solar Quality, and through its exceeding Heat will burne up and destroy any Creature, Plant, &c. That which is Lunar & Feminine (if immediately applyed) will mitigate it with its extreme Cold: and in like manner the Lunar Quality benums and congeals any Animall, &c. unlesse it be presently helped and resolved by that of the Sun; For though they both are made out of one Natural Substance, yet in working they have contrary Qualities: nevertheless there is such a naturall Assistance between them, that what the one cannot doe, the other both can, and will perform.

Nor are their inward Vertues more then their outward Beauties; for the Solar part is of so resplendent, transparent Lustre, that the Eye of Man is scarce able to indure it; and if the Lunar part be expos'd abroad in a dark Night, Birds will repaire to (and circulate about) it, as a Fly round a Candle, and submit themselves to the Captivity of the Hand: And this invites mee to believe, that the Stone which the ancient Hermet (being then 140 Years old) tooke out of the Wall in his Cell, and shewed Cornelius Gallus, Ann. 1602. was of the Nature of this Vegetable Stone: For, (upon the opening his Golden Box wherein it was inclosed) it dilated its Beames all

over the Roome, and that with so great Splendor, that it overcame the Light that was kindled therein; Besides the Hermet refused to project it upon Metall (as being unworthy of it) but made his Experiment upon Veronica and Rue.

By the Magicall or Prospective Stone it is possible to discover any Person in what part of the World soever, although never so secretly concealed or hid; in Chambers, Closets, or Cavernes of the Earth: For there it makes a strict Inquisition. In a Word, it fairely presents to your view even the whole World, wherein to behold, heare, or see your Desire. Nay more, It enables Man to understand the Language of the Creatures, as the Chirping of Birds, Lowing of Beasts, &c. To Convey a Spirit into an Image, which by observing the Influence of Heavenly Bodies, shall become a true Oracle; And yet this as E. A. assures you, is not any wayes Necromanticall, or Devilish; but easy, wonderous easy, Naturall and Honest.

Lastly, as touching the Angelicall Stone, it is so subtile, saith the aforesaid Author, that it can neither be seene, felt, or weighed; but Tasted only. The voyce of Man (which bears some proportion to these subtile properties,) comes short in comparison; Nay the Air it selfe is not so penetrable, and yet (Oh mysterious Wonder!) A Stone, that will lodge in the Fire to Eternity without being prejudiced. It hath a Divine Power, Celestiall, and Invisible, above the rest; and endowes the possessor with Divine Gifts. It affords the Apparition of Angels, and gives a power of conversing with them, by Dreames and Revelations: nor dare any Evill Spirit approach the Place where it lodgeth. Because it is a Quintessence wherein there is no corruptible Thing: and where the Elements are not corrupt, no Devill can stay or abide.

S. Dunston calls it the Food of Angels, and by others it is tearmed The Heavenly Viaticum; The Tree of Life; and is undoubtedly (next under G O D) the true Alchochodon, or Giver of Years; for by it Mans Body is preserved from Corruption, being thereby inabled to live a long time without Foode: nay 'tis made a question whether any Man can Dye that uses it. Which I doe not so much admire, as to think why the Possessors of it should desire to live, that have these Manifestations of Glory and Eternity, presented unto their Fleshly Eyes; but rather desire to be Dissolved, and to enjoy the full Fruition, then live where they must be content with the bare Speculation.

After

Prolegomena.

After Hermes had once obtained the Knowledge of this Stone, he gave over the use of all other Stones, and therein only delighted: Moses, and Solomon, (together with Hermes were the only three, that) excelled in the Knowledge thereof, and who therewith wrought Wonders.

That there is a Gift of Propheſie hid in the Red-stone, Raciſ will tell you; for thereby (ſaith he) Philoſophers have foretold things to come: And Petrus Bonus avers, that they did Propheſie, not only Generally but Specially; having a Fore-knowledge of the Reſurrection, Incarnation of Chriſt, day of Judgement, and that the World ſhould be conſumed with Fire: and this not otherwiſe, then from the Inſight of their Operations.

In Briefe, by the true and various uſe of the Philoſophers Prima materia (for there are diverſities of Gifts, but the ſame ſpirit) the perfection of Liberall Sciences are made known, the whole Wiſdome of Nature may be grapted: And (Notwithſtanding what has been ſaid, I muſt further adde) There are yet hid greater things then theſe, for we have ſeen but few of his Workes.

Howbeit, there are but a few Stocks that are fitted to Inoculate the Grafts of this Science on: They are Myſteries Incommunicable to any but the Adepti, and thoſe that have bene Devoted even from their Cradles to ſerve and waite at this Altar: And how rarely ſuch have been heard of, may appear by Norton:

For ſew (ſaith he) or ſcarcely One

In ſilteene Kingdomes had our Red Stone.

And they perhaps were (with S. Paul) Caught up into Paradice, and as he, heard unſpeakeable Words, ſo they, wrought unoperable Workes; ſuch as it is not lawfull for to utter.

Of ſuch as theſe therefore will I glory, yet of my ſelfe I will not glory, but of mine Infirmities. And truly whether ſuch were in the Body or out of the Body I cannot tell, GOD knoweth, doubtleſſe they were not far from the Kingdome of GOD.

But I feare I have waded too farre; and therefore now to give ſome Particular Account, as well touching the Publication of theſe Worke, as alſo the Diſpoſition thereof, and the Nature of the Obſolete Language wherein tis Written: I ſhall in the Firſt place acquaint the Reader, that the kinde Acceptance my former Endeavours received at the Hands of Candid Artiſts, in publiſhing ſome Chemicall Collections; very earneſtly invited me to finde out a Second Piece

Prolegomena.

wherewith to present those Gratefull Persons. Whereupon I intended to rally up some of my own Conceptions in this Science, and expose them also to the Test: But (to this end, reviewing the Philosophers) I found that many (assuming that Name) wrote what their Fancies, not their Hands had wrought, and further then in Apprehension had not seen Projection; (amongst whom our Ripley was sometime One, as appeares by his Ingenious Retractation, hereafter mentioned:) and being truly sensible of the great Injury such Workes have done young Students (at the first not able to distinguish, who have written upon their undeceveable Experience, who not; and consequently, not which to follow, or which to avoyde) I withdrew my Thoughts (having never as yet set my selfe Effectually upon the Manuall Practise) lest I should adde to the many Injuries the World has already suffered, by delivering the bare Medley of my Dubious Apprehensions, without the confident Attestation of Practise: and be justly esteemed as indiscreete as those whom Ripley mentions; that prate

Of Robin Hode and of his Bow,
Which never shot therein I trow.

Yet still casting about what to make choyce of, at length (by the encouragement of some that are Industrious after publique benefit) Centred my Thoughts, and fix'd them on this designe of Collecting All (or as many as I could meeete With) of our own English Hermeticque Philosophers, and to make them publique.

Nor did I change this Resolution with my Clothes, notwithstanding the Difficulties I saw, ready to encounter. and obstruct the Undertaking: For, besides the Paines and Care that was thereunto requisite, the Feare of not meeting with, or obtaining the Originall Manuscripts, or Authentique Copies of this Nature, (which I knew to be in some Mens hands, yet wanting them my selfe,) shrewdly beset, though nothing discourag'd me: yet was I therewith freely and plentifully supplied by some worthy and intimate Friends, whom I would gladly here mention, but that I well know they delight not to see their Names in Print. These had, My Care was next to dispose them in such a Series as might be answerable to the Respective Times, wherein each Author Flourished; and withall to the best Advantage of the laborious Student: the which I have manag'd with so just an Adequation, as (I hope) Will neither detract from the due Honour of the One, nor yet disturbe or darken the direct path of the Other.

But

But whilst I was doing this, I made a Question (in regard some Philosophers had writ in Verse, others in Prose) Which of these should take Precedency ; and after some Consideration adjudged it to the Poetique part : And that, not only because its Originall may probably Anticipate the time of Orpheus, (although he be noted by Maierus, Primus Antistes, Sacerdos, Theologus, VATES, & Doctor totius Græcorum nationis) because that Linus is said to be the most Perite of any Lyrick Poet ; and so Ancient that some suppose him Master to Orpheus, who writ that admirable Allegory of the Golden Fléece, and was the first of all the Grecians that brought the Chemick Learning (with other Sciences) out of Ægipt, as the other the first that brought the Phænician Learning to the Grecians : I say not only for that it is the Ancientest, and Prose but of Latter use with other Nations: but because Poetry hath bin most Anciently used with us, and (as if from a Grant of Nature) held unquestionable.

*Again, the Excellent Melody thereof is so Naturall and Univer-
sall, as that it seemes to be borne With all the Nations of the World,
as an Hereditary Eloquence proper to all Mankind: Nor was this
all, for I considered that it Claimes a Generall succession, and Re-
ception, in All Nations, all Ages, who were never without a Ho-
mer, a Virgil, or an Ovid : No not this small Segment of the World
[England] without a Rasis Cestrensis and an Hortulanus ; For the
First of these, His Liber Luminum, and his Lumen de Luminum, are
the Ancientest now extant in Latine Verse : In the latter of Which, I
cannot omit this Title of his, [Responsio Rasis Cestrensis Filio suo
Merlino ;] Whereby it appeares he was Merlin's Contemporary (at
least) if not his Master, in this Abstruse Mystery. These Workes of
his are both Published by Hermannus, but very Imperfectly, as I
found by Comparing them with a Manuscript, as ancient as King
John's Time. And for the Second He was the first Christian Philo-
sopher after Morienus, who (travelling abroad, and returning hither in
the Raigne of William the Conquerour) because he was the first that
Transplanted the Chemicall Muses from remotest Parts into his own
Country, is called Garland, ab Coronam Hermeticam & Poeticam.
But, to returne to our Matter.*

*If neither its Antiquity, nor the Naturall Ratification, Generall
Succession, and Reception thereof, were enough to allow it the Right-
hand of Fellowship, yet I suppose the Effects thereof, (which so
affect and delight the Eare, rejoyce the Heart, satisfie the Judge-
ment,*

ment, and indulge the Hearers) justly may : In regard Poesy has a Life, a Pulse, and such a secret Energy, as leaves in the Minde, a far deeper Impression, then what runs in the slow and evenlesse Numbers of Prose : whereby it won so much upon the World, That in Rude Times, and even amongst Barbarous Nations, When other sorts of Learning stood excluded, there was nothing more in Estimation. And for that we call Rythme ; the Custome of divers of our Saxon and Norman Poets, shewes the Opinion they had thereof ; whilst the Latine (notwithstanding its Excellency) could not sufficiently delight their Eares, unlesse their Verses (in that Language,) were form'd with an Harmonicall Cadence, and brought into Rythme : Nor did the Ancients wrap up their Chiefest Mysteries, any Where else, then in the Parobolical & Allusive part of Poetry, as the most Sacred, and Venerable in their Esteeme, and the securest from Prophane and Vulgar Wits. For such was the goodnesse of our Fathers, that they would not willingly hazard (much lesse throw) their Childrens Bread among Dogs ; And therefore their Wisdome and Policy was, First, to finde out a way to Teach, and then an Art (which was this) to Conceale. In a word, to prefer Prose before Poetry, is no other, or better, then to let a Rough-hewen-Clowne, take the Wall of a Rich-clad-Lady of Honour : or to Hang a Presence Chamber with Tarpalin, instead of Tapestry.

And for these Reasons, and out of these Respects, the Poeticall (as I conceiv'd) deserved the Precedency.

Howbeit probably some of these Pieces (now brought to publique Light) had welnigh perish'd in a silent Ruine ; and Destruction got a compleate Victory over them, but that my Diligence and Laborious Inquisition rescued them from the Jawes thereof : being almost quite shrouded in the Dust of Antiquity, and involv'd in the obscurity of forgotten things, with their Leaves halfe Worme-eaten. And a wonder it is, that (like the Creatures in Noahs Arke) they were hitherto so safely preserved from that Universall Deluge, which (at the Dissolution of Abbies) overflowed our greatest Libraries.

And in doing thus, I presume it no Arrogance to challenge the Reputation of performing a Worke, next that of a Mans own : and something more, in that (as if having the Elixir it selfe) I have made Old Age become Young and Lively, by restoring each of the Ancient Writers not only to the Spring of their severall Beauties, but to the Summer of their Strength and Perfection.

Prolegomena.

As for the whole Worke it selfe, it is sheav'd up from a few gleanings in part of our English Fields; where though I have bestow'd my Industry to pick up here and there, what I could finde in my way, yet I believe there are many other Pieces of this Nature in private Hands, which if any are pleas'd (out of the same Ingenious score that I have published these,) to Communicate to me: I shall set thereon a value sutable to the worth of their Favours, and let the World know its Obligation to them besides.

The Style and Language thereof, may, I confesse (to some) seeme Irksome and Uncouth, and so it is indeed to those that are strangers thereunto; but withall very Significant: Old words have strong Emphasis; others may look upon them as Rubbish or Trifles, but they are grossly Mistaken: for what some light Braines may esteeme as Foolish Toys; deeper Judgements can and will value as sound and serious Matter.

We English have often varied our Fashions (such is the levity of our Fancies) and therefore if you meet with Spellings different from those in use; or uncouth Words as strangely ridiculous, as a Maunch, Hood, Cod-piece, or Trunke-hose, know; as they were the fashionable Attayres, so these the usuall Dialects of those Times: And Posterity will pay us in our own Coyne, should we deride the behaviour and dresse of our Ancestors. For we must consider that Languages which are daily used in our Discourse, are in as continuall Mutation: what Custome brings into habit, is best lik'd for the Present, whether it be to revive what is lost, or introduce something new; or to piece up the present, with the retained shreds of what preceded; But learned Tongues (which are contain'd in Books) enjoy a more immutable Fate, because not subject to be washt away with the daily tyde and current of Times. They are like the fashion and Drapery wrought on Marble Statues, which must ever be retained without alteration:

And therefore that the Truth and Worth of their Workes might receive no Diminution by my Transcription, I purposely retain'd the old Words and manner of their Spelling, as I found them in the Originalls (except only some palpable Mistakes and Blemishes of former Transcribers, which I took upon me to correct and purge as little more then Litterall Imperfections:) yet not to leave the Reader unsatisfied, have added a Compendious Table, for the Interpretation of Old, unusuall, and obsolete Words, and thereby smooth'd (as I suppose) the Passage for such as have not hitherto bin Conversant in these Ancient Rough-hew'd Expressions.

Where.

Prolegomena.

Wherefore you that love to converse with the Dead, or consult with their Monuments, draw near : perhaps you may find more benefit in them, then the Living; There you may meet with the Genii of our Hermetique Philosophers, learne the Language in which they woo'd and courted Dame Nature, and enjoy them more freely, and at Greater Command, (to satisfie your Doubts) then when they were in the Flesh; For, they have Written more then they would Speake; and left their Lines so Rich, as if they had dissolved Gold in their Inke, and clad their Words with the Sovereign Moylture.

My Annotations are limited Within the Bounds of what is Historicall, or what occasionally must needs intrench on the Confines of other Arts, and all Glosses upon the Philosophicall Worke purposely omitted, for the same Reasons that I chose to send forth other Mens Children into the World, rather then my own. And what presumptuous Mistaks, or Errors, the Candid Reader shall meet with, will (I hope) be Censured with no lesse Favour and Charity, then that whereby they are wont to Judge the Faults of these they esteem their Friends and Well-wishers.

And now to Conclude : May the GOD of NATURE be gratioously pleased (out of the Immense Treasury of his Goodness) to vouchsafe all (such whose good Angells direct them to, or have already Religiously Engaged them in this Mysterious knowledge) the Full and Entire Accomplishments of a True and Pious Philosopher, [To wit, Learning, Humility, Judgement, Courage, Hope, Patience, Discretion, Charity & Secrecie:] That so they may enjoy the Fruits of their Labours, which otherwise Will be but vain, and unpleasant: and causelessly render the Divine Science and Secret it selfe, Contemptible.

Farewell (Industrious Students) and let your Goodnesse still invite me to accomplish the End I have propos'd : In doing which, (I presume) you may one Day esteeme me, better deserving your Patronage; At least-Wise, your charitable Censure; which is all the Recompence Expected or Merited, by him, who is

Yours Really Devoted,

26 Jan. 165¹/₂.

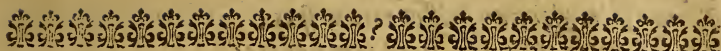
E. Ashmole.

THE
ORDINALL
OF
ALCHIMY.

Written by
THOMAS NORTON
OF
BRISTOLL.



Liber iste Clericis monstrat scientiam,
Liber sed Laicis auget inscitiam :
Liber, honores iuvans per copiam :
Et Liber pauperum fugans inopiam :
Liber fiducia est & veritatis :
Regibus consilium, doctrina Prelatis :
Et Liber utilis viris beatis
Vivere qui cupiunt absq̃ peccatis.
Liber secretum, Liber doni Dei,
Electis semita, vires bona spei,
Valens constantibus firma fidei :
Ve non credentibus verbis oris mei.
Quærunt Alchimiam, falsi quoque recti :
Falsi sine numero, sed hi sunt reiecti,
Et cupiditatibus (heu) tot sunt infecti,
Quod inter mille millia vix sunt tres electi,
Istam ad scientiam multi sunt vocati
Nobiles, & pauperes, inscii, literati,
Qui noelunt labores, neque tempus pati ;
Ideo non perficient, quia sunt ingrati.
Liber Artis filios docet iste satis,
Quibus hac percipere deus dedit gratis,
Versiculis prophetis quatuor his credatis,
Omnia dat gratis divina fons pietatis.
Hæc nobilis scientia est tantum illis data,
Qui diligunt iustitiam, mente cum beata ;
Dolosis, & raptoribus sed est denegata,
Propter peccata tardantur munera grata.



THis Booke the grsate ft *Clearkes* mayteach,
 But *shorteneth* the *Vulgar-Reach* :
 A Booke that gets (by *Wealth*) *Renowne*,
 And *Boggles* at a *thred-bare-Gowne* :
 A *trusty-Booke* of *faithfull-Things* ;
 Instructing *Priests*, Advising *Kings* :
 A Booke that's fitted for the *sence*
 Of Man, who lives without *offence* :
 A Booke of *secrets* given by *God* ;
 To men *Elect*, a *Beaten-Trod* :
 Availing such as *constant* be
 In *Faith*, and *Hope*, and *trusting Me*.
Good Men and *Bad*, even *Numberlesse*,
 (The latter, but without *successe*)
 Desire the *Art* : But still (Alas !)
 They are so given to *Avarice*,
 That of a *Million*, hardly *three*
 Were ere *Ordaind* for *Alchimy*.
 Yet many *called* every *Houre*,
Learn'd and *Unlearned*, *Rich*, and *Poore* ;
 Who'll neither *Tend*, nor take the *Paines* ;
 And therefore *Trudge* without the *Gaines*.
 On whom *God* doth this *Art* bestow,
 Her *Sons* may herein fully know :
 By these * *foure-lines* you may believe
Heaven doth all things gratis give.
 This *Art* in such you only finde
 As *Iustice* love, with *spotles-Minde* :
 But tis deny'd to *guilefull Men* ;
For sin protracts the gifts of *Heaven*.

* These foure
 Propheticke
 lines extracted
 from Sir *John*
Abbot of *Brid-*
*lington*s Pro-
 phecies, *Ubi de*
Tauro, &c.

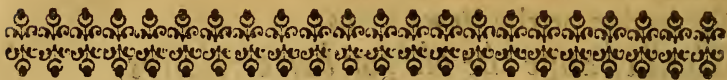
4
*Sape Reges Anglia decorasset hac res,
Firma si in domino fuisset eorum spes;
Ille sed qui capiet per hanc rem honores,
Antiquos mores mutabit in meliores.
Iste cumque venerit, regnum reformabit,
Virtutibus & moribus, & exemplum dabit
Sempiternum Regibus, plebs tunc jubilabit,
Et mutuo se diligens laudes Deo dabit:
O Rex, hac facturus! Deum Regem ora,
Et ejus auxilium pro re hac implora:
Tunc regi justo fulgenti mente decora
Grata supervenient quâ non sperabitur hora.*

These had adorn'd the *English-Throne*,
 If they had trusted *God* alone :
 For he that hereby *Honor* winns,
Shall change the old for better things.

And when he comes to *rule* the Land,
Reforme it with a *vertuous hand* :
 Leaving *examples* of good *deedes*
 To every *King* that him *succeedes* :
 Then shall the People *Jubilize*
 In *mutuall love* ; and *sacrifice*
Praises to *God*. O *King* that shall
 These *Workes* ! implore the *God* of all
 For timely helpe, in this *good thing* :
 So to a *Iust*, and *Glorious King*,
Most goodly Graces shall descend,
 When least look'd for : *To Crowne his End.*

C 3

The



THE PROHEME.



O the honor of *God*, One in Persons three,
This Boke is made, that *Lay-men* shulde it
And Clerks alsoe, after my decease, (see,
Whereby all *Lay-men* which putteth
(them in prease,
To seech by *Alkimy* great ryches to winn
May finde good Counsell er they such warke begin;
And greate deceipts they may hereby eschewe,
And by this doctrine know fals men from trewe.
Nathles Clerks greate seacreats heere may leare,
But all *Lay men* shall finde heere cause to feare,
And to beware of fals illusions,
Which *Multipliers* worke with their Conclusions :
But for that I desire not worldly fame,
But your good prayers, unknowne shall be my name.
That no man shulde therafter search, ne looke,
But wisely Consider the flowers of this booke :
Of every estate that is within Mankind
If yee make search much people ye may finde,
Which to *Alkimy* their Corage doe address
Only for appetite of Lucre and Riches.
As *Popes* with *Cardinalls* of *Dignity*,
Archbyshopes with *Byshopes* of *high* degree;
With *Abbots* and *Priors* of Religion,
With *Friars*, *Heremites*, and *Preefts* manie one,
And *Kings* with *Princes* and *Lords* great of blood,
For every estate *desireth* after good ;

And

And Merchaunts also which dwell in the fiere
 Of brenning Coverife, have thereto desire;
 And *Common-workemen* will not be out-laste,
 For as well as *Lords* they love this noble Crafte;
 As *Gouldsmithes* whome we shulde lest reprove
 For *sights* in their Craft meverth them to beleeeve:
 But wonder it is that *Wevers* deale with such warks,
Free Masons and *Tanners* with poore *Parish Clerks*;
Tailors and *Glasiers* woll not thereof cease,
 And eke sely *Tinkers* will put them in the prease
 With greate presumption; but yet some collour there was,
 For all such Men as give Tincture to Glasse:
 But many *Artificers* have byn over-swifte
 With hasty Credence to fume away their thrifte:
 And albeit thar losses made them to smarte,
 Yet ever in hope continued their hearte,
 Trusting some tyme to speede right well,
 Of many such truly I can tell,
 Which in such hope continued all their lyfe,
 Whereby they were pore and made to unthrife:
 It had byne good for them to have lest off
 In season, for noughte they founde but a scoffe,
 For trewly he that is not a greate *Clerke*
 Is nice and lewde to medle with this warke;
 Ye may trust me well it is no small inginn
 To know all secreats pertaining to the Myne;
 For it is most profound *Philosophie*,
 The subtill science of holy *Alkimy*,
 Of which Science here I intend to write,
 Howbeit I may not curiously indite.
 For he that shulde all a common people teache,
 He must for them use plaine and common speache;
 Though that I write in plaine, and hoemely wise
 No good Man then shulde such writenge dispise.

All *Masters* that write of this Soleme werke
 They made their Bokes to many Men full derke,
 In Poyfes, Parables, and in Metaphors alsoe,
 Which to Shollers causeth peine and woe:
 For in their practise whan they would it assay,
 They leese their Cofts, as men see aldaye.
Hermes, Rasis, Geber, and Avicen,
Merlin, Hortolan, Democrit, and Morien,
Bacon, and Raimond, with others many moe
 Wrote under covert, and *Aristotle* alsoe.
 For what hereof they wrote with their penn,
 Their Cloudy Clauses dulled many Men:
 Fro *Lay-men*, Fro *Clearks*, and so fro every Man
 They hid this *Art* that no Man finde it cann.
 By their bokes do they shew Reasons faire,
 Whereby much people are brought into dispaire.
 Yet *Anaxagoras* wrote plainest of them all
 In his boke of *Conversions naturall*;
 Of the old *Fathers* that ever I founde
 He most disclosed of this *Science* the grownde;
 Whereof *Aristotle* had greate envly,
 And him rebuked unrightfully
 In many places, as I can well report,
 Intending that men to him shulde not resort:
 For he was large of his cunning and love,
God have his soule in blisse with him above:
 And suche as sowed envious seede,
God forgive them their misdeede.
 As the *Mounke* which a Boke did write
 Of a *thousand receipts* in mallice for despight;
 Which be coppied in many a place
 Whereby hath beene made pale many a Face;
 And many *Gownds* have byne made bare of hewe,
 And men made fals which before tyme were trewe.

Wherefore

Wherefore my Pitty doth me constreyne
 To shew the trewth in fewe words and plaine,
 Soe that you may fro false doctrine flee,
 If ye give Credence to this boke and mee;
 Avoide your Bokes written of Receipts,
 For all such Receipts are full of Deceipts;
 Trust not such Receipts, and lerne well this Clause,
Nothing is wrought but by his proper Cause:
 Wherefore that Practise falleth farr behinde
 Wher Knowledge of the cause is not in minde:
 Therefore remember ever more wisely, (whie.
 That you woorke nothing but you knowe howe and
 Alsoe he that would in this *Arte* proceede,
 To eschewe falshood he hath greate need:
 For trewth is good which this *Arte* must guide,
 Wherefore to falshood ye may never slide;
 But stedfastly your minde must be set,
 Fals Colloured Metall never to Counterfett;
 As thei that seeke Blanchers or Citrinacions,
 Which woll not abide all Examinacions,
 Wherewith fals Plate they make as they cann
 Or Money to beguile some good trew Mann:
 But *God* hath made that of this blessed *Arte*,
 All that be fals shall have thereof noe parte;
 He must have Grace that would for this *Arte* sue,
 Therefore of right him needeth to be trew:
 Also he may not be trobled in his Minde
 With outward charges, which this *Arte* would finde:
 And he that would have his intent,
 He must have Riches sufficient.
 In many wayes he maie not looke
 But only pursue the order of this Boke;
 Named of *Alkimy the Ordinall*,
The Crede mihi, the Standard perpetuall:

For like as the *Ordinall* to *Preefts* setteth out
 The service of the dayes as they goe aboute :
 Soe of all the Bokes unordered in *Alkimy*
 The effect is here set out Orderly:
 Therefore this Boke to an *Alchimister* wise,
 Is a Boke of incomparable price ;
 Whose trewth shall never be defiled,
 Though it appeare in homely wise compiled :
 And as I had this *Arte* by Grace from Heaven,
 I give you the same here in *Chapters* seaven :
 As largely as by my fealty I may,
 By licence of the dreadfull Judge at domes daye.

The *first Chapter* shall all Men teache
 What manner People may this *Science* reache,
 And whie the trew *Science* of *Alkimy*,
 Is of old Fathers called *Blessed and Holy*.

In the *second Chapter* maie be sayne,
 The nice Joyes thereof, with the greate paine.

The *third Chapter* for the love of One,
 Shall trewly disclose the Matters of our Stone ;
 Which the *Arabies* doon *Elixir* call,
 Whereof it is, there understonde you shall.

The *fourth Chapter* teacheth the grosse Werke,
 A foule labour not kindly for a *Clerke*.
 In which is found full greate travaile,
 With many perills, and many a faile.

The *fift Chapter* is of the subtrill Werk,
 Which *God* ordeyned only for a *Clerke* ;
 Full few *Clerks* can it comprehend,
 Therefore to few Men is the *Science* send.

The *sixt Chapter* is of Concord and love,
 Between low *natures*, and heavenly spheares above :
 Whereof trew knowledge advanceth greatly *Clerks*,
 And causeth furtherance in our wonderfull werks.

The *seaventh Chapter* trewly teach you shall,
The doubtfull Regiments of your Fires.all.

NOW Sovereigne *Lord God* me guide and speede,
For to my Matters as now I will proceede,
Praying all men which this Boke shall finde,
With devoute Prayers to have my soule in minde;
And that noe Man for better ne for worse,
Chaunge my writing for drede of *Gods curse* :
For where quick sentence shall seame not to be
Ther may wise men finde selcouthe previtye;
And chaunging of some one fillable
May make this Boke unprofitable.
Therefore trust not to one Reading or twaine,
But twenty tymes it would be over sayne;
For it conteyneth full ponderous sentence,
Albeit that it faute forme of Eloquence;
But the best thing that ye doe shall,
Is to reade many Bokes, and than this withall.



Nortons Ordinall.

CHAP. I.



ALIS tryefull mervaylous and Archimastrye
Is the tincture of holi *Alkimy*:
A wonderfull *Science*, secrete Philosophie,
A singular grace & giste of th'almightie:
Which never was founde by labour of

But it by Teaching, or Revelacion begann. (Mann,
It was never for Mony sold ne bought,
By any Man which for it hath sought:
But given to an able Man by grace, (space.
Wrought with greate Cost, with long layfir and
It helpeth a Man when he hath neede,
It voydeth vaine Glory, Hope, and also dreade:
It voydeth Ambitiousnesse, Extorcion, and Excesse,
It fenceth Adversity that shee doe not oppresse.
He that thereof hath his full intent,
Forsaketh Extremities, with Measure is content.
Some people would not have it cauled *Holy*,
And in this wise thei doe replye,
Thei say how *Painims* maie this *Arte* have,
Such as our *Lord God* woll never save:
For their wilfull fals infidelitie,
The cause of goodnes, possessours cannot be.
Alsoe it maketh none other thing
But Gold or Silver, for Mony, Cupp, or Ring.
Whiche of wise men is proved and well founde:
Least verteous thing that is upon the Ground.
Wherefore concluding all men of that sect,
Say, how this *Science* n'is holy in effect.
To this we say and wittnes as we cann
How that this *Science* was never tought to Man;

Chap. I.

But he were proved perfectly with space,
 Whether he were able to receyve this Grace :
 For his Trewth, Vertue, and for his stable Witt,
 Which if he faulte he shall never have it ;
 Also no man could yet this *Science* reach,
 But if *God* send a *Master* him to teach :
 For it is soe *wonderfull* and soe selcouth,
 That it must needes be taught from mouth to mouth :
 Also he must (be he never soe loath)
 Receive it with a most sacred dreadfull Oath,
 That as we refuse greate dignitie and fame,
 Soe he must needly refuse the same.
 And also that he shall not be so wilde
 To teach this secret to his owne childe ;
 For nighnes of Blood ne Consanguinity
 May not accepted be to this dignitie :
 Soe blood as blood, may have hereof noe part,
 But only vertue winneth this holy *Arte* :
 Therefore straightly you shall search and see,
 All manners and vertues with th'abilitie
 Of the person which shall this *Scyence* leere,
 And in likewise make him straightlie swere :
 Soe that noe man shall leave this *Arte* behinde,
 But he an able and approved Man can finde ;
 When Age shall greave him to ride or goe,
 One he may teach, but then never no moe :
 For this *Science* must ever secret be,
 The Cause whereof is this as ye may see ;
 If one evill man had hereof all his will
 All Christian Pease he might hastilie spill,
 And with his Pride he might pull downe
 Rightfull *Kings* and *Princes* of renowne :
 Wherefore the sentence of perill and jeopardy,
 Upon the *Teacher* resteth dreadfully.

Soe

So than for doubt of such pride and wreach,
 He must be ware that will this *Science* teach :
 No Man therefore maie reach this greate present,
 But he that hath vertues excellent.
 Soe though Men weene Possessours not to aide,
 To hallow this *Science* as before is said ;
 Neither seeme not blessed effectually ,
 Yet in her Order this *Science* is *holy*.
 And forasmuch as noe Man maie her finde
 But only by grace, she is holy of her kinde.
 Also it is a worke and Cure divine,
 Foule Copper to make Gold or Silver fine :
 No man maie finde such chaunge by his thought,
 Of diuers kinds which *Gods* hands have wrought.
 For *Gods* Conjunctions Man maie not undoe,
 But if his Grace fully consent thereto,
 By helpe of this *Science*, which our *Lord* above
 Hath given to such Men as he doth love ;
 Wherefore old *Fathers* conveniently
 Called this *Science* *Holy Alkimy*.

Therefore noe Man shulde be too swifte,
 To cast away our *Lords* blessed giust :
 Consideringe how that Almighty *God*
 From great Doctours hath this *Science* forbod,
 And graunted it to few Men of his mercy,
 Such as be faithfull trew and lowly.
 And as there be but *Planets* seaven
 Amonge the multitude of starrs in Heaven :
 Soe among millions of millions of Mankinde,
 Scarllie seaven men maie this *Science* finde.
 Wherefore *Lay-men* ye may lere and see
 How many *Doctours* of great authoritie,
 With many searchers hath this *Science* sought,
 Yet all their labours have turned into nought;

Chap. 1.

If thei did cost, yet found thei none availe,
 For of their purpose every tyme thei faile;
 And in despaire thei reason and departe,
 And then thei said how there is noe such arte;
 But fained Fables thei name it where thei goe,
 A fals fond thing thei say it is alsoe:
 Such Men presume too much upon their minde,
 They weene their witts sufficient this *Arte* to finde.
 But of their flaunder and words of outrage,
 We take thereof trewlie little Charge:
 For such be not invited to our feast,
 Which weeneth themselves wise and can doe leaste.
 Albeit such Men list not lenger to persue,
 Yet is this *Science* of *Alkimy* full trew;
 And albeit some proude *Clerks* say nay
 Yet every wise *Clarke* well consider may,
 How he whiche hereof might no trewth see
 Maie not hereof lawfull wittnes be,
 For it were a wonderous thing and queinte,
 A man that never had sight to peinte.
 How shoulde a borne blinde Man be sure
 To write or make good Portrature.
 To build Poules steeple might be greate doubt,
 For such proude *Clerks* to bring about;
 Such might well happ to breake their crowne,
 Ere they coude wisely take it downe.
 Wherefore all such are full farr behinde,
 To fetch out the secreatest pointe of kinde,
 Therefore all Men take their fortune and chaunce,
 Remit such *Clerks* to their Ignorance.

NOW ye that will this *Science* pursue,
 Learne ye to know fals Men from trew.
 All trew searchers of this *Science* of *Alkimy*,
 Must be full learned in their first Philosophie:

Else all their laboure shall them let and greive,
 As he that fetcheth Water in a Sive;
 The trew men search and seeke all alone
 In hope to finde our delectable stone,
 And for that thei would that no Man shulde have losse,
 They prove and seeke all at their owne Coste;
 Soe their owne Purfes they will not spare,
 They make their Coffers thereby full bare,
 With greate Patience thei doe proceede,
 Trusting only in *God* to be their speede.

THe fals man walketh from Towne to Towne,
 For the most parte in a threed-bare Gowne;
 Ever searching with diligent awaite
 To winn his praye with some fals deceit
 Of swearing and leasing; such will not cease,
 To say how they can Silver plate increase.
 And ever they rayle with perjury;
 Saying how they can Multiplie
 Gold and Silver, and in such wise
 With promise thei please the Covetise,
 And Causeth his minde to be on him sett,
 Then Falsehood and Covetise be well mett.
 But afterwards within a little while
 The Multiplier doth him beguile
 With his faire promise, and with his fals othes,
 The Covetise is brought to threed-bare clothes:
 But if he can hastily be well aware,
 Of the Multiplier and of his Chaffare,
 Of whose deceits much I can reporte,
 But I dare not least I give comforte
 To such as be disposed to Treachery;
 For so much hurte mought come thereby;
 Wherefore advise you and be wise,
 Of them which proffer such servise.

Chap. 1.

If they had Cunning have ye no doubt,
 They will be loath to shew it out:
 When such men promise to Multiplie,
 They compasse to doe some Villony,
 Some trew mans goods to beare awaye;
 Of such fellowes what shulde I saye?
 All such false men where ever thei goe,
 They shulde be punished, thei be not so.
 Upon *Nature* thei falsely lye
 For Mettalls doe not Multiplie;
 Of this Sentence all men be sure,
 Evermore Arte must serve *Nature*.
 Nothing multiplieth as Auctors sayes,
 But by one of theis two wayes,
 One by rotting, called Putrefaction,
 That other as Beasts, by Propagation;
 Propagation in Mettalls maie not be,
 But in our Stone much like thing ye may see.
 Putrefaction must destroy and deface,
 But it be don in its proper place.

Mettalls of kinde grow lowe under ground,
 For above erth rust in them is found;
 Soe above erth appeareth corruption,
 Of mettalls, and in long tyme destruction,
 Whereof noe Cause is found in this Case,
 But that above Erth thei be not in their place.
 Contrarie places to nature causeth strife,
 As Fishes out of water losen their Lyfe:
 And Man, with Beasts, and Birds live in ayer,
 But Stone and Mineralls under Erth repaier.
 Physicians and Appoticaries faut appetite and will,
 To seech water flowers on a dry hill:
 For *God* hath ordeyned of his wisdome and grace,
 All things to grow in their naturall place.

Against

Against this doctrine some Men replie,
 And say that Mettalls doe Multiplie :
 For of Silver, Lead, Tinn, and also Brasse,
 Some veyne is more, and some is lasse,
 Or which diversitie Nature shulde cease,
 If Mettalls did not multiplie and increase ;
 Wherefore they say that reason sheweth nowe,
 How that under Erth they multiplie and growe ;
 Why not then above Erth in vessells close and faire,
 Such as shulde preserve them from Fire Water and Aier:
 Hereto we say this reason is but rude,
 For this is noe perfect similitude ;
 For cause efficient of Mettalls finde ye shall
 Only to be the vertue Minerall,
 Which in everie Erth is not found,
 But in certaine places of eligible ground ;
 Into which places the Heavenly Spheare,
 Sendeth his beames directly everie yeare.
 And as the matters there disposed be
 Such Mettalls thereof formed shall you see.
 Few grownds be apt to such generation :
 How shoulde then above ground be Multiplication?
 Also all men perceyven that be wise,
 How Water conjealed with Cold is yse ;
 And before tyme it harded was
 Some lay in more places and some in lasse,
 As water in fosses of the Carte-wheele,
 Were veynes smale whan they began to keele,
 But water in ditches made veynes more,
 For plenty of water that was therein froare.
 Hereupon to say it were noe good advice,
 That therefore of yse should multiply more yse.
 Soe though there be of Mettalls veynes more and lasse,
 It proveth not that they increase more then it was ,

Chap. I.

Alsoe ye may trust without any doubt,
 If Multipling should be brought about :
 All th'engredience must draw to simplicitie,
 And breake Composition as yearly ye may see:
 For Multipling of Hearbes how *Nature* hath provided,
 That all things joyned in the seede be divided :
 Else stalke and leaves which virtually therein be,
 May not come forth actually that eye mought them see.
 But Mettall holdeth his holle Composition,
 When corrasive waters have made dissolucion :
 Therefore syth yse is nerrer to simplicity,
 Then is Mettall, and maie not increased be,
 Trewly ye maie trust as I said before,
 How of one ounce of Silver, maie Silver be noe more.
 Also nothing multiplied shall ye finde,
 But it be of Vegetative or of Sensitive kinde:
 Where Mettalls be only Elementative,
 Having noe seede, nether feeling of life ;
 Wherefore concluding all Multipliers must cease,
 For Mettalls once Mettalls shall noe more increase ;
 Nathlesse one Mettall transmuted we finde,
 Unto a Mettall of another kinde;
 For propinquity of matter that in them was,
 As it is knowne betwixt *Iron* and *Brasse*.
 But to make trew *Silver* or *Gold* is noeingin,
 Except only the Philosophers medicine.
 Wherefore such leasings as Multipliers use,
Clerks reprove and utterly refuse;
 Such art of Multipling is to be reprov'd,
 But holy *Alkimy* of right is to be loved,
 Which treateth of a precious Medicine,
 Such as trewly maketh *Gold* and *Silver* fine :
 Whereof example for Testimonie,
 Is in a Citty of *Catilony*.

Which

Which *Raymond Lully*, Knight, men suppose,
 Made in seaven Images the trewth to disclose;
 Three were good *Silver*, in shape like Ladies bright,
 Everie each of Foure were *Gold* and did a Knight:
 In borders of their Clothing Letters like appeare,
 Signifying in Sentence as it sheweth here.

1. Of old Horschoes (said one) I was yre,
 Now I am good *Silver* as good as ye desire.
2. I was (said another) *Iron* fet from the Mine,
 But now I am *Gould* pure perfect and fine.
3. Whilome was I *Copper* of an old red pann,
 Now am I good *Silver*, said the third woman.
4. The fourth saide, I was *Copper* growne in the filthy
 Now am I perfect *Gould* made by Gods grace. (place,
5. The fift said, I was *Silver* perfect through fine,
 Now am I perfect *Gould*, excellent, better then the prime.
6. I was a Pipe of *Leade* well nigh two hundred yeare,
 And now to all men good *Silver* I appeare.
7. The seventh said, I *Leade* am *Gould* made for a Maistrie,
 But trewlie my fellowes are nerer thereto then I.

This *Science* beareth her name of a King,
 Called *Alchimus*, without leasing:
 A glorious Prince of most noble minde;
 His noble vertues holpe him this arte to finde;
 He searched *Nature*, he was nobil *Clerke*,
 He left Extorcion, than sought and found this werke.
 King *Hermes* alsoe he did the same,
 Being a *Clerke* of Excellēt fame;
 In his *Quadripartite* made of *Astrologie*,
 Of *Physique* and of this *Arte* of *Alkimy*,
 And also of *Magique naturall*,
 As of four *Sciences* in nature passing all.
 And there he said that blessed is hee
 That knoweth things truly as thei bee.

Chap. I.

And blessed is he that maketh due prooffe,
 For that is roote of cunning and rooffe;
 For by opinion is many a Man
 Deceived, which hereof litle cann.
 An old Proverbe, *In a Busshell of weeninge,*
Is not found one handfull of Cunninge :
 With due prooffe and with discret assaye,
 Wise men may leare new things every day.
 By Cunninge, Men know themselves and every thinge;
 Man is but a Beast and worse without Cunninge :
 But litle favour hath every Man
 To Science whereof he litle can;
 And litle Cunning maketh men proud and wilde,
 Sufficient Cunning maketh men full milde.
 Nobil men now in manner have despighte
 Of them that have to Cunning appetite :
 But noble Kings in auncient dayes,
 Ordained (as olde Auctors saies,)
 That the seven *Sciences* to learne and can,
 Shulde none but only a *Noble man*;
 And at the least he shulde be so free,
 That he mought Studie with libertie;
 Wherefore old Sages did them call
The seaven Sciences liberall :
 For he that would leare them perfectly and well,
 In cleere liberty he must dwell.
 From worldly warkes he must withdrawe,
 That would lerne but Mans Lawe :
 Much more the Worlde he must forsake,
 Which many Sciences woulde overtake.
 And for that cause Men may well see,
 Why Cunninge men dispised be.
 Yet nobil Memory shall never cease,
 Of him which Cunninge doth increase.

Hee

Hee which loveth Cunning, Justice, and Grace
 Is set aside in many a place;
 But whoe to Courte bringeth in with guile,
 Profit, or present, he is the Man that while.
 Wherefore this *Science* and many Graces moe,
 Be lost and be departed all ye fro.
 And furthermore remember what I say,
 Sinn caletth fast for his ending day:
 Covetise and Cunnings have discorde by kinde;
 Who lucre coveteth this *Science* shall not finde;
 But he that loveth Science for her owne kinde,
 He may purchase both for his blessed minde.

Of this *Chapter* more I need not teach,
 For here appeareth what men may it reach:
 That is to remember only the trewe,
 And he that is constant in minde to pursue,
 And is not Ambitious, to borrow hath no neede,
 And can be Patient, not hasty for to speede;
 And that in *God* he set fully his trust,
 And that in Cunning be fixed all his lust;
 And with all this he leade a rightfull lyfe,
 Falshoode subduinge, support no sinfull strife;
 Such Men be apt this *Science* to attaine.
 The Chapter following, is of Joy and paine.

C H A P. II.



*N*Ormandy nurished a *Monke* of late,
 Which deceived Men of every state.
 But before that done he in his fantazie,
 Weened he had caught this *Art* fully.
 Such rejoycing thereof he had,
 That he began to dote and to be madde.

Chap. 2.

Of whose *Foyes* (albeit they were smalle)
 For an ensample I write this Tale.
 This *Monke* had walked about in *Fraunce*,
 Raunging Apostata in his plosaunce.
 And after he came into this lond,
 Willing Men should understonde;
 How that of *Alkimy* he had the grounde,
 By a Boke of *Receipts* which he had founde.
 In surety thereof he set all his minde,
 Some nobil Acte to leave behinde,
 Whereby his name should be immortall,
 And his greate Fame in laude perpetuall.
 And ofte he mused where to beginne,
 To spend the riches that he shulde winn.
 And ever he thought loe this I cann,
 Where mought I finde some trusty Man,
 Which would accorde now with my will,
 And help my purpose to fulfill.
 Then would I make upon the plaine
 Of *Salisbury* glorious to be saine,
 Fifteen *Abbies* in a little while,
 One *Abbie* in the end of every mile.
 Hereupon this *Monke* to me resorted,
 Of trust (he said) which men of me reported,
 His foresaid mind he did to me tell,
 And prayd me to keep his great Councell.
 I said before an Image of Saint *Fame*,
 That I would never disclose his name;
 Yet I may write without all vice,
 Of his desires that were so nice.
 When he had discovered his great Cunning,
 He said that he faughted nothing,
 But a good meane for his solace,
 To labour to the *Kings* good grace,

To get lycence of his estate,
 And of his *Lords* mediate,
 To purchase lond for the *Abbies* aforesaid,
 For which all coste should be well paid;
 But yet he had great doubt and feare,
 How to purchase, of whom, and where.
 When I had heard of this greate werke,
 I searched (to wit) what manner of *Clerke*
 He was, and what he knew of Schoole,
 And therein he was but a Foole.
 Yet I suffered, and held me still,
 More to lerne of his lewd Will.
 Then said I, it were a lewd thinge,
 Such matter to shew unto the *Kinge*;
 But if the prooffe were reasonable,
 He would thinke it a foolish Fable.
 The *Monke* saide how that he had in fire,
 A thing which shulde fulfill his desire,
 Whereof the trewth within forty dayes,
 I shulde well know by trew assaies.
 Then I said, I would no more that tyde,
 But forty dayes I said I would abide.
 When forty dayes were gone and past,
 The *Monkes* Crafte was cleane overcast.
 Then all his *Abbies* and all his thought,
 Was turned to a thing of nought;
 And as he came, he went full lewde,
 Departing in a minde full shrewd:
 For soone after within a little while,
 Many trewe men he did beguile;
 And afterwards went into *Fraunce*.
 Loc ! this was a pittifull chance,
 That fiftene *Abbies* of Religion,
 Shulde in this wise fall to confusion.

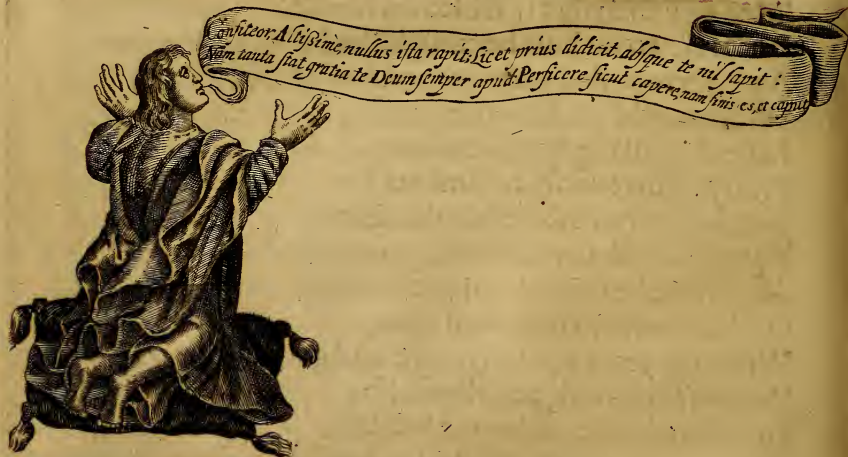
Chap. 2. Great wonder was what thing he meant,
 And why he set all his intent
Abbies to build; then was it wonder,
 Why nould he live Obedient under,
 But be Apostata, and range about,
 This blessed *Science* to finde out:
 But as I wrote above in this Boke,
 Let no Deceiver after this *Science* looke.

AN other Ensamble is good to tell,
 Of one that trusted to doe as well
 As *Raymond Lully*, or *Bacon* the Frier,
 Wherefore he named himselfe *saunce peere*;
 He was *Parson* of a little Town,
 Not farr from the Citty of *London*,
 Which was taken for halfe a Leach,
 But little cunning had he to Preach;
 He weened him sure this *Arte* to finde;
 His Name he would have ever in minde
 By meanes of a *Bridge*, imagined in dotage,
 To be made over *Thames* for light passage:
 Whereof shulde grow a Common ease,
 All the Countrey thereabout to please.
 Yet though he might that warke fulfill,
 It might in no wise suffice his will;
 Wherefore he would set up in hight,
 That *Bridge* for a wonderfull sight,
 With Pinacles guilt shining as goulde,
 A glorious thing for men to beholde.
 Then he remembered of the newe,
 How greater fame shulde him pursue,
 If he mought make that *Bridge* so bright,
 That it mought shine also by Nighte.
 And so continue and not breake,
 Than all the Londe of him would speake.

But in his minde ran many a doubt,
 How he might bring that warke about;
 He trowed that Lampes with lights of fire,
 Shulde well performe his nice desire;
 Wherefore Lampes for that intent,
 He would ordaine sufficient:
 But then he fell in full great dreade,
 How after the time that he were deade;
 That light to find Men would refuse,
 And chaunge the Rent to some other use.
 Then thoughte he well is him that wiste,
 In whom he mought set all his trust;
 At the laste he thought to make the light,
 For that Bridge to shine by nighte,
 With *Carbuncle Stones*, to Make men wonder,
 With duple reflexion above and under:
 Then new thoughts troubled his Minde,
Carbuncle Stones how he mought find;
 And where to find wise men and trewe,
 Which would for his intent pursue,
 In seeking all the Worlde about,
 Plenty of *Carbuncles* to find out;
 For this he tooke soe micle thought,
 That his fatt flesh wasted nigh to nought:
 And where he trusted without despaire,
 Of this *Science* to have been heire,
 When the yeare was fully come and goe,
 His *Crafte* was lost, and thrift also;
 For when that he tooke up his Glasse,
 There was no matter for *Gold* ne *Brasse*:
 Then he was angry and well neere wood,
 For he had wasted away his good:
 In this wise ended all his disporte,
 What should I more of him report.

Chap. 2.

But that *Lay-men* and *Clerks* in Schooles,
 Maie know the dotage of theis two fooles,
 Remember this example where ye goe,
 For in such Mindes be trewly many moe:
 Theie lewdly beleeeve every Conclusion,
 Be it never so false an elusion:
 If it in boke written they may finde,
 Thei weene it trewe, thei be so lewde of minde.
 Such lewde and hasty confidence,
 Causeth poverty and lewde expence.
 Of trust of this *Arte* riseth Joyes nice,
 For *lewde hope is fooles Paradise*.
 The trewe tought Children made this confession,
Lord without thee all is digression;
 For as thou arte of our *Science* begininge,
 Soe without thee may be noe good endinge.



AS of the *Foyes* of this *Arte* ye have seene,
 Soe shall ye now heare some deale of the *Paine*:
 Albeit contrary to the appetite
 Of them that hath to this *Science* delight.

The

The first *Paine* is to remember in minde,
 How many seeken, and how few doe finde,
 And yet noe Man may this *Science* wynn,
 But it be taught him before that he beginn;
 He is well lerned, and of full cleere witt,
 Which by teaching can surely learne it:
 Of many diversities he must be sure,
 Which secreats woulde know of working Nature:
 Yet teaching maie not surely availe,
 But that sometime shall happ a man to faile;
 As all that be now dead and gone
 Failed before theie found our *Stone*:
 One tyme or other, first tyme or laste,
 All Men failed till trew *Practise* were paste;
 No Man sooner faileth in heate and colde,
 Then doth the *Master* which hasty is and boulder:
 For noe Man sooner maie our Worke spill,
 Then he that is presuminge his purpose to fulfill:
 But he that shall trewlie doe the deede
 He must use providence and ever worke with dreade;
 For of all paines the most greivous paine,
 Is for one faile to beginn all againe.

Every man shall greate *Paine* have
 When he shall first this *Arte* covet and crave,
 He shall oft tymes Chaunge his desire,
 With new tydings which he shall heare;
 His Councell shall oftentimes him beguile,
 For that season he dreadeth noe subtil wile:
 And oftentimes his minde to and fro,
 With new Oppinions he shall chaunge in woe:
 And soe long tyme continue in Phantasie,
 A greate adventure for him to come thereby:
 Soe of this *Arte* be ye never so faine,
 Yet he must taste of manie a bitter paine.

OF Paines yet I must shewe more,
 Against your appetite though it be full fore:
 It is greate Paine, as all wise-men gesse,
 To witt where a trewe Master is;
 And if ye finde him, it will be Paine,
 Of his trewe love to be certeyne.
 Forasmuch as noe Man maie teach but one,
 Of the making of our delicious stone;
 And albeit yee finde him that will ye teach,
 Yet much trouble and paines may ye reach;
 For if your minde be verteously set,
 Then the Devil will labour you to lett;
 In three wises to let he woll awaite,
 With Haste, with Despaire, and with Deceipte:
 For dreade of Vertue which ye maie doe,
 When ye shulde attaine this grace unto.
 The first perill aforesaide is of Haste,
 Which causeth most destruction and waste;
 All Auctors writing of this Arte,
 Saye haste is of the Devils parte:
 The little Boke writ of the Philosophers feast,
 Saith, *omnis festinatio ex parte diaboli est*:
 Wherefore that Man shall soonest speede,
 Which with greate Leasure wisely woll proceede;
 Upon assay ye shall trewly knowe
 That who most hasteth he trewly shalbe slowe;
 For he with haste shall bringe his warke arreare,
 Sometymes a Moneth, and sometymes a whole Yeare
 And in this Arte it shall ever be soe,
 That a hasty Man shall never faile of woe:
 Alsoe of haste ye may trewly be sure
 That she leaveth nothing cleane and pure;
 The Devil hath none so subtrill wile
 As with hastinesse you to beguile;

Therefore

Therefore oft tymes he will assault,
 Your minde with haste to make default;
 He shall finde grace in Towne and Land,
 Which can hastines all tymes withstand:
 I say all tymes, for in one point of tyme,
 Haste may destroy all your engine;
 Therefore all haste eschewe and feare,
 As if that she a *Devil* were.
 My witt trewly cannot suffice,
 Haste sufficiently for to despise;
 Many Men have byne cast in greate care,
 Because thei would not of haste beware:
 But ever call upon to see an end,
 Which is temptation of the Fende:
 Noe more of haste at this present,
 But blessed be ever the Patient.

WHen with *Haste* the Feind hath noe availe,
 Then with *Despaire* your mind he will assaile;
 And oft present this Sentence to your minde,
 How many seeken, and how few maie finde,
 Of wiser Men then ever were yee:
 What suretie than to you maie be?
 He woll move ye to doubt also
 Whether your Teacher had it or noe;
 And also how it mought so fall,
 That part he taught you but not all;
 Such uncertaintie he woll cast out,
 To set your minde with greevous doubt;
 And soe your *Paines* he woll repaire
 With wann hope and with much *Despaire*;
 Against this assault is no defence,
 But only the vertue of Confidence:
 To whome reason shulde you leade,
 That you shall have noe cause to dreade;

Chap. 2.

If you wisely call to your minde
 The vertuous manners, such as you finde
 In your *Master* and your *Teacher*,
 Soe shall you have noe neede to feare;
 If you consider all Circumstances about,
 Whether he taught you for Love or for Doubt;
 Or whether Motion of him began,
 For it is hard to trust such a Man:
 For he that prosereth hath more neede
 Of you, then you of him to speede.
 This wise certainly ye maie well win,
 Before that you your warkes do begin;
 When such certainty ye truly have,
 Fro Dispaire ye maie be sure and save.

But who can finde such a *Master* out,
 As was my *Master*, him needeth not to doubt:
 Which right nobil was and fully worthy laude,
 He loved Justice, and he abhorred fraude;
 He was full secrete when other men were lowde,
 Loath to be knowne that hereof ought he Could;
 When men disputed of Colours of the Rose,
 He would not speake but keepe himselfe full close;
 To whome I laboured long and many a day,
 But he was solleyn to prove with straight assaye,
 To search and know of my Disposition,
 With manifold proofes to know my Condition:
 And when he found unfeigned fidelity,
 In my greate hope which yet nothing did see,
 At last I conquered by grace divine
 His love, which did to me incline.
 Wherefore he thought soone after on a tyde,
 That longer delays I ne shulde abide;
 My manifold letters, my heavie heart and cheere,
 Moved his Compassion, thei perced him full neere;
 Wherefore

Wherefore his Penn he would noe more refraine,
But as heere followeth soe wrote he againe.

MY very trusty, my deere beloved *Brother*,
I must you answer, it may be none other;
The tyme is come you shall receive this Grace,
To your greate comfort and to your solace:
Your honest desire with your greate Confidence,
Your Vertue proved with your Sapience;
Your Love, your Trewth, your long Perseverance,
Your stedfast Minde shall your Desire advance:
Wherefore it is neede that within short space,
Wee speake together, and see face to face:
If I shulde write, I shulde my fealty breake,
Therefore Mouth to Mouth I must needes speake;
And when you come, mine *Heier* unto this *Arte*
I will you make, and fro this londe departe.
Ye shall be both my *Brother* and myne *Heier*,
Of this greate secrete whereof *Clerkes* despaire:
Therefore thanke *God* which giveth this renowne,
For it is better then to were a Crowne:
Next after his Saints, our *Lord* doth him call
Which hath this *Arte* to honour him withall:
Noe more to you at this present tyde,
But hastily to see me, dispose you to ride.

THis *Letter* receiving, I hasted full sore,
To ride to my *Master* an hundred miles and more;
And there Forty dayes continually,
I learned all the secreats of *Alkimy*:
Albeit *Philosophy* by me was understonde,
As much as of many other in this Londe;
Nethles fooles which for their *Science* sought,
Ween that in forty dayes it wilbe wrought.
Betweene Forty dayes warke now ye may see,
And Forty dayes lerninge is greate diversitie.

Chap. 2.

Then darke doubts to me appeared pure,
 There fownd I disclosed the *Bonds of Nature*:
 The cause of Wonders were to me soe faire,
 And so reasonable, that I could not dispaier.
 If your *Master* and ye resemble all aboute
 My good *Master* and me, than have ye no doubt.

THe third impediment deceipt we call,
 Amongst other to me the worst all;
 And that is of *Servants* that should awaite
 Upon your warke, for some can much deceipte;
 Some be negligent, some sleeping by the fire,
 Some be ill-willd, such shall let your desire;
 Some be foolish, and some be over bold,
 Some keepe no Counsell of Doctrine to them tould;
 Some be filthie of hands and of sleeves,
 Some meddle straunge Matter, that greatly greeves;
 Some be drunken, and some use much to jape,
 Beware of thes if you will hurt escape,
 The Trew be foolish, the Witty be false,
 That one hurts me Sore, that other als:
 For when I had my warke well wrought,
 Such stole it away and left me nought.
 Then I remembring the cost, the tyme, and the paine,
 Which I shulde have to begin againe,
 With heauey hearte farewell adieu said I,
 I will noe more of *Alkimy*.
 But howe that chaunce befell that Season,
 Few men would it beleewe by reason:
 Yet Tenn persons be witnes trew all
 How that mishapp did me befall;
 Which might not be only by Man,
 Without the Devil as they tell can.
 I made also the *Elixer* of life,
 Which me bereft a Merchaunt's wife.

The *Quintessens* I made also,
 With other secrets manie moe,
 Which sinfull people tooke me fro,
 To my greate paine and much more woe:
 Soe in this worke there is no more to saine,
 But that every *Ioy* is medled with his *paine*.

O F *Paine* there is a litle yet behinde,
 Which is convenient to be had in minde;
 That fell upon a blessed Man;
 Whereof the trewth report I cann.
Thomas Daulton this good man height,
 He served *God* both day and night,
 Of the Red Medicine he had greate Store,
 I trowe never English man had more.
 A *Squier* for the body of *King Edward*,
 Whose name was *Thomas Harbert*,
 Tooke this *Daulton* against his desier,
 Out of an *Abbie* in *Gloucester-shier*,
 And brought him in presence of the *King*,
 Whereof *Deluis* had some tiding,
 For *Daulton* was whilome *Deluis's* Clerke;
Deluis disclosed of *Daultons* werke.
Deluis was *Squier* in confidence
 With *King Edward* oft in his presence.
Deluis reported that in a little stounde,
 How *Daulton* had made to him a thousand pound
 Of as good *Goulde* as the Royall was,
 Within halfe a daye and some dele lasse;
 For which *Deluis* sware on a Booke.
 Then *Daulton* on *Deluis* cast his looke,
 And said to *Deluis*, Sir you be forswore,
 Wherefore your hert hath cause to be sore.
 Of nothing said he, that I now have told,
 Witnes our *Lord* whom *Judas*ould.

Chap. 2.

But once said *Deluis* I sware to thee,
 That thou shouldst not be uttered by me;
 Which I may breake well I understand,
 For the *Kings* weale and for a'l his Lande.
 Then said *Daulton* full soberlie,
 This answer voydeth no perjury.
 How should the *King* in you have Confidence,
 Your untrewth confessed in his presence.
 But Sir said *Daulton* to the *Kings* Grace,
 I have bin troubled oft in many a place
 For this Medicine greivously and sore,
 And now I thought it should hurt me no more:
 Wherefore in the *Abbie* where I was take,
 I cast it in a foule and Common lake
 Going to the River which doth ebb and flowe,
 There is destroyed as much riches nowe,
 As would have served to the Holy land,
 For twenty thousand men upon a band.
 I kept it longe for our *Lords* blessed sake,
 To helpe a *Kinge* which that journey would make.
 Alas *Daulton* then saide the *Kinge*,
 It was fowly don to spill such a thinge.
 He would have *Daulton* to make it againe,
Daulton said it might not be certeine:
 Why (said the *Kinge*) how came ye thereby?
 He laide by a *Channon* of *Lichfelde* trewly,
 Whose workes *Daulton* kept dilligently,
 Many yeares till that *Channon* must dye.
 And for his service he said in that space,
 The Cannon gave him all that thereof was;
 The *Kinge* gave to *Daulton* Marks foure,
 With liberty to goe where he would that houre.
 Then was the *Kinge* in his herte sore,
 That he had not knowne *Daulton* before.

And

And ever it happneth without leasinge,
 That Tyrants be full nigh to a Kinge.
 For *Herberte* lay for *Daulton* in waight,
 And brought him to *Stepsey* with deceipte.
 The servaunts of *Herbert* the mony tooke away
 Which the King gave to *Daulton* that day.
 And after *Herbert* carried *Daulton* farr,
 From thence to the Castle of *Gloucester*;
 There was *Daulton* prisner full longe,
Herbert to *Daulton* did mickle wronge :
 Fro thence he had him to prison fast
 To *Troy*, till foure yeares were nigh past,
 And after he brought him out to dye;
Daulton to death obeyed lowly,
 And said *Lord Jesue* blessed thou be,
 Me thinks I have byne too longe from thee.
 A Science thou gavest me with full greate charge;
 Which I have kept without outrage.
 I founde noe man yet apt thereto,
 To be myne Heyer when I am goe :
 Wherefore (sweete *Lord*) now I am faine
 To resigne this thy guift to thee againe.
 Then *Daulton* made devout prayers, and still
 Withsmiling cheere he said now doe your wil.
 When *Herbert* sawe him so glad to dye,
 Then ran water from *Herberts* Eye:
 For Prison ne Death could him not availe
 To winn this *Arte*, his Crafte did him faile.
 Now let him goe said *Herbert* than,
 For he shall never hurt ne profett man.
 But when *Daulton* from the block should rise,
 He looked forth in full heavie wise,
 And so departed with full heavie cheere,
 It was not his will to live one yeare.

Chap. 2.

This was his *Paine* as I you tell,
 By men that had no dread of Hell.
Herbert dyed soone after in his bed,
 And *Deluis* at *Teuxbury* lost his head ;
 This wise greate *Paine*, as you may see,
 Followeth this *Arte* in every degree.
Heere lost the *King* all his intent,
 For *Herbert* was proude and violent ,
 Soe nobil a man to oppresse with pride,
 And like a *Fellone* him leade and guide;
 Where that by goodnesse patience and grace,
 There might have growen full great solace ,
 As well to the *King*, ye may understonde,
 As for th'ease of Commons of this londe ;
 But wonder not that grace doe not fall,
 For sinn reygneeth in this londe over all.
 Loe here was grace full ready at honde,
 To have ceased Taxes and Tallages of this londe ;
 Whereby much Love and Grace would have be,
 Betweene Knight-hood Priest-hood and Comminaltie.
 Here ye maie see how vicious violence
 Maie not purchase the vertue of sapience :
 For vice and vertue be things contrary,
 Therefore the vicious maie not come thereby ;
 If Vicious men mought lerne this *Science*,
 They would therewith doe wondrous violence :
 And with Ambitioufnesse grow evermore
 Worse of Conditions then they were before.
 Now is this *Chapter* of *Foy* and *Paine* gone,
 The *Chapter* following sheweth *Matters of our Stone*.

C H A P. I I I.


TONfile was a labourer in the fire
 Threescore years and more to win his desire:
Brian was another, with *Holton* in the Weste,
 Thes were ever busie, & could practice with
 But yet this *Science* thei never founde, (the best :
 For thei knew not the Matters, ne the Grounde,
 But rumbled foorth, and evermore they sought,
 They spent their lyfe and their goods to nought ;
 Much losse, much cost, much anguish they bought,
 Amonge their Receipts which they had wrought :
 Then made *Tonfile* to me his greate complainte;
 With weeping Teares he said his heart was fainte;
 For he had spende all his lusty dayes
 In fals Receipts, and in such lewde assayes ;
 Of Herbes, Gommes, of Rootes and of Grasse,
 Many kindes by him assayed was,
 As Crowefoote, Celondine and Mizerion,
 Vervaine, Lunara, and Martagon :
 In Antimony, Arsenick, Honey, Wax and Wine,
 In Haire, in Eggs, in Merds, and Urine,
 In Calx vive, Sandifer, and Vitriall,
 In Markasits, Tutits, and every Minerall,
 In Malgams, in Blanchers, and Citrinacions,
 All fell to nought in his opperacions :
 For he considered not how he did rage,
 When to *Gods* proportions he layde surcharge :
 After all this, he thought nothing so good,
 To worke upon as shulde be mans Blode ;
 Till that I said how blode would waste and fume
 In mighty fire, and utterly consume.

For

For *Christ* his love then saide he teach me,
 Whereof the substance of our *Stone* should be :
Tonsile (said I) what shulde it you avayle
 Such thing to know ? your lims doth you faile
 For very Age, therefore cease your lay,
 And love your Beades, it is high time to Praye;
 For if you knew the Materialls of our *Stone*,
 Ere you could make it your dayes would begone.
 Thereof no charge good *Master* said he,
 It were sufficient Comfort now to me
 To know the trewe Materialls without wronge
 Of that *Stone* which I have sought soe longe :
Tonsile (said I) It is noe litle thinge,
 Whereof you would have trewe tydinge;
 For many Auctors write of this doubtte,
 But none of them sheweth it Cleerly oute :
 For Auctors which of this *Arte* doe write,
 Besought *God* (as witnesseth *Democrite*,)
 That he unpained would fro this Worlde take
 Their Soules whom he tought Bokes thereof to make;
 For greatly doubted evermore all suche,
 That of this *Scyence* they may write too muche :
 Every each of them tought but one pointe or twayne,
 Whereby his fellowes were made certayne ;
 How that he was to them a *Brother*,
 For every of them understoode each other;
 Alsoe they wrote not every man to Teache,
 But to shew themselves by a secret Speache :
 Trust not therefore to reading of one Boke,
 But in many Auctors works ye may looke ;
Liber librum apperit saith *Arnold* the greate *Clerke*,
Anaxagoras said the same for his werke :
 Who that slothfull is in many bokes to see,
 Such one in Practice prompt shall never be ;

But *Tonfile* for almes I will make no store
 Plainly to disclose it that never was done before,
 By way of answer for your recreation,
 If ye cann wisely make *Interrogation*.
 Good *Master* (saide he) then teach me trewly,
 Whether the matters be *Sol* or *Mercury*?
 Or whether of *Sol* or *Lune* it maie be,
 Or whether I shall take them all three,
 Or *Sol* by it selfe, or *Mercury* alone,
 Or *Sulpher* with them, for matters of our Stone?
 Or whether I shall *sal Almoniack* take,
 Or *Minerall meanes*, our Stone thereof to make?

Here be many questions *Tonfile*, said I,
 Wisely remembred and full craftily;
 You name it not yet but onely in generall,
 For you must take some deale of theis things all;
 Of these and of other you must take a parte,
 One time or other to minister this *Arte*:
 Many things helpeth to apt our Stone,
 But *two be Materialls*, yet our Stone is one;
 Betweene which two is such diversity,
 As betweene the *Mother* and the *Childe* may be:
 An other diversity betweene them find ye shall,
 Such as is found betweene *Male* and *Female*:
 Theis two kindes shall doe all your service,
 As for the *White worke* (if you can be wise;)
 One of thes kindes a Stone ye shall finde,
 For it abiderth fire as stones doe by kinde:
 But it is no Stone in touching ne in sight,
 But a subtill Earth, browne, roddy, and not bright:
 And when it is separate and brought to his appearge,
 Then we name it our grounde *Litharge*.
 First it is browne, roddy, and after some deale white,
 And then it is called our chosen *Markasite*:

Chap. 3.

One ounce thereof is better then fifty pounce;
 It is not to be sould in all Christian groundes;
 But he that would have it he shalbe faine
 To doe it make, or take himselfe the paine:
 But one greate grace in that labour is faine,
 Make it once well and never more againe.
 Olde fathers called it thinge of vile price,
 For it is nought worth by way of Marchandise:
 Noe man that findeth it woll beare it awaie,
 Noe more then thei would an Ounce of Claye;
 Men will not beleeeve that it is ot high price,
 No man knoweth it therefore but he be wise:
 Here have I disclosed a greate secret wonder,
 Which never was writ by *them* which been-erth under.

A Nother *Stone Tensile* you must have withall,
 Or else you sawte your cheefe Materiall;
 Which is a Stone gloriouse faier and bright,
 In handling a Stone, and a Stone in sight;
 A Stone glittering with perspecuitie,
 Being of wonderfull Diaphanitie;
 The price of an Ounce Conveniently,
 Is twenty shillings or well neere thereby:
 Her name is *Magnetia*, few people her knowe,
 She is fownde in high places as well as in lowe;
Plato knew her property and called her by her name,
 And *Chaucer* reherseth how *Titanos* is the same,
 In the *Channons Yeomans Taile*, saying what is thus,
 But *quid ignotum per magis ignotius*:
 That is to say, what may this be,
 But unknowne by more unknowne named is she;
 Nethles *Tensile* now I will trewlie teach
 What is *Magnetia* to say in our speache:
Magos is Greeke, *Mirabile* in Latine it ys,
As is Money, *ycos Science*, *A* is God ywisse.

That is to say it is such a thinge,
 Wherein of Money is wonderous divine Cunninge;
 Now here you may know what is *Magnetia*,
Res aris in qua latet scientia diuinaque mira.
 Thes two *Stones* *Tonfile* ye must take
 For your materialls, *Elixir* if ye make.
 Albeit the first tyme materialls be no more,
 Yet many things helpeth as I saide before.
 This secrete was never before this daye
 So trewly discovered, take it for your praye;
 I pray *God* that this turne not me to Charge,
 For I dread fore my penn goeth too large:
 For though much people perceiue not this Sentence,
 Yet subtill *Clerks* have too much Evidence;
 For many *Clerks* be so cleere of witt,
 If thei had this ground, thei were sure of it;
 Wher our Lord hath ordained that no man it finde,
 But only he that is of verteous minde:
 Wherefore olde Fathers Covered for great reason,
 The Matters of our *Stone* disclosed at this season.
 Other Materials ye shall none take,
 But only theis two oure *white stone* to make;
 Except *Sal Armoniack* with *Sulphur* of kinde,
 Such as out of *Mettals* ye can finde;
 Theis two woll abide to fulfill your desire,
 The remnant will void when thei come to fire;
Sulpher woll brenn and chaunge Collours fast,
 But our *Litharge* abiderh first and last:
 Ye may not with mettals or Quicksilver beginn,
 To make *Elixir* if you intend to winn:
 Yet if you destroy the whole Composition,
 Some of their Compounds will help in Conclusion;
 And that is nothing Els of that one or that other,
 But only *Magnetia* and *Litharge* her Brother.



Ro: Vaughan. sculp:

C H A P. IV.



F the grosse Warke now I wil not spare,
Though it be secrete, largely to declare :
To teach you the trewth is myne intente,
As far forth as I dare for *Gods* Com-
(maundement.

I will informe and guide you in the way,

In such wise as you may finde your praye :

If you consider how the partes of Werkes,

Be out of Order set by the old *Clerks*.

As I saide before, the *Masters* of this *Arte*,

Every each of them disclosed but a parte :

Wherefore though ye perceived them as ye woulde,

Yet ye cannot order and joyne them as ye shulde.

Arnold sheweth in his writinge,

How our finall secret is to know the thinge :

Whereupon our worke shulde take her grounde,

And how pure Natures & simple may be found :

In this Boke begining *multipharie*,

He saith in our grounded Matter two kindes be ;

But how to find them he kept that in store,

Ye have their Names the last *Chapter* before.

Freer Bacon disclosed more of that pointe,

When he said, Depart ye every joynte

In Elementa propinqua : take good heede thereto ;

But unwise Doctours never worken soe,

But headly they proceed as men well nigh madd,

To the Matters divisible moe Matters they adde :

Soe when thei weene to bringe forth a Flower,

They doe nothinge but multiply Errour.

There cesed *Bacon*, and so doe other such,

For very dread least they shulde shew too much.

Chap. 4.

Avicen in Porta wrote, if ye remember,
 How ye shulde proceede perfection to ingender,
 Trewly teaching as the pure trewth was,
Comedas ut bibas, et bibas ut Comedas,
 Eate as it drinketh, and drinke as it doth eate,
 And in the meane season take it a perfect sweate.
Rasis set the Dietary and spake some deale farr,
Non tamen comedat res festinanter,
 Let not your Matters eate over hastilie,
 But wisely consume their foode leasurelic.
 Hereof the *Prophet* made wondrous mention,
 Yf ye applie it to this intention.

Visitasti terram, & inebriasti eam,
Multiplicasti locupletare eam
Terram fructiferam in salsuginem,
Et terram sine aqua in exitus aquarum.

If it I have plenty of Meate and of Drinke,
 Men must wake when they desier to winke:
 For it is laboure of watch and paines greate.
 Also the Foode is full costly meate;
 Therefore all Poore men beware said *Arnold*,
 For this *Arte* longeth to greate men of the worlde.
 Trust to his words ye Poore men all,
 For I am witnes that soe ye finde shall.

Esto longanimis & suavis said he,
 For hasty men th' end shall never see.
 The lengthe of clensing of Matters infected,
 Deceyveth much People, for that is unsuspected.
 Wherefore Poore men put ye not in prease,
 Such wonders to seech, but in season cease.
 Excesse for one halfe quarter of an howre,
 May destroy all: therefore cheefe succoure
 Is *Primum pro quo, & vltimum pro quo non*,
 To know of the simpering of our Stone.

Till

Till it may noe more *simper* doe not cease,
 And yet longe Continuance may not cause increase.
 Remember that Water will bubble and boyle,
 But Butter must *simper* and also Oyle.
 And soe with long leasure it will waste,
 And not with bubling made in haste:
 For doubt of perrills many moe then one,
 And for supergression of our stone.
 Amongst grosse Workes the fowleſt of all
 Is to clarifie our meanes Minerall.
 Extremities may not be well wrought,
 Without many Meanes wisely sought.
 And everie Meane must be made pure,
 If this worke shulde be made sure.
 For foule and cleane by naturall lawe
 Hath greate discord, and soe hath ripe and rawe.
 Stedfast to stedfast will it selfe combine,
 And fleeting to fleeting will drawe by kinde:
 And ever where as the Concordance is more,
 Natures will drawe that were elsewhere before;
 This grosse Worke is fowle in her kinde,
 And full of perrills as ye shall it finde.
 No mans witt can him soe much availe,
 But that sometyme he shall make a fayle.
 As well as the *Lay-man* soe shall the *Clerke*,
 And all that labour the grosse werke:
 Whereof *Anaxagoras* said trewlie thus,
Nemo primo fronte reperitur discretus.
 And once I heard a wise man say,
 How in *Catilonia* at this day,
Magnetia with Minerall meanes all,
 Be made to sale if ye for them call,
 Whereby the honds of a cleanly *Clerke*,
 Shall not be filed about so foule a werke.

Chap. 4.

And longe tyme sooner your Worke I understonde,
 Shulde be farr onward before honde.
 For if you shulde make all things as I cann,
 Ye might be weary before your worke begann.
 The Philosophers warke doe not begin,
 Till all things be pure without and within.
 We that must seeke Tincture most specious,
 Must needely avoyd all things vild and vicious.
 Of manifold meanes each hath his propertie,
 To doe his Office after his degree :
 With them hid things be out sett,
 Some that will helpe and some that would lett.
 Our *Appoticaries* to dresse them can no skill,
 And we to teach them have no manner of will :
 Whereof the cause trewly is none other,
 But that they will counterfaict to beguile their Brother,
 Rather then they will take the paine
 Thereto belonging, ere they should it attaine :
 It is there use whereof my hert is sore,
 Much to desire and litle to doe therefore.
 Who would have trewe warke he may no labour spare,
 Neither yet his Purse, though he make it bare :
 And in the Grosse Warke he is furthest behinde,
 That daily desireth the end thereof to finde.
 If the grosse warke with all his Circumstance,
 Were don in three yeares, it were a blessed chance :
 For he that shall end it once for certeyne,
 Shall never have neede to begin againe,
 If he his Medicine wisely can Augment ;
 For that is the Mastrie of all our intent.
 It needeth not to name the meanes Minerall,
 For *Albert* writeth openly of them all.
 Much I might write of nature of Mynes,
 Which in this Grosse Warke be but engines;

For

For in this Warke finde ye nothing shall,
 But handie-crafte called Arte Mechanicall :
 Wherein an hundreth wayes and moe,
 Ye maie committ a faulte as ye therein goe.
 Wherefore beleeeve what old Auctors tell,
 Without Experience ye maie not doe well.
 Consider all Circumstances, and set your delight
 To keepe Uniformity of all things requisite.
 Use one manner of Vessell in Matter and in Shape,
 Beware of Commixtion that nothing miscap.
 And hundreth faultes in speciall,
 Ye maie make under this warning generall.
 Nethles this Doctrine woll suffice,
 To him that can in Practise be wise.
 If your Ministers be witty and trew,
 Such shall not neede your warkes to renew.
 Therefore if ye woll avoyde all dreade,
 In the Grosse Warke doe by my read :
 Take never thereto no Household-man,
 Thei be soone weary as I tell cann ;
 Therefore take noe man thereto,
 But he be Waged, however you doe;
 Not by the Moneth, as nigh as ye maie,
 Ne by the Weeke, but by the Daye :
 And that your Wages be to their minde,
 Better then thei elsewhere can finde ;
 And that thei neede not for Wages sue,
 But that their Payment be quick and trewe ;
 For that shall cause them to love and dreade,
 And to their Warks to take good heede,
 For doubt least thei be put awaye,
 For Negligence of them in one daye :
 Household-men woll not doe soe,
 From this Warke therefore let them goe.

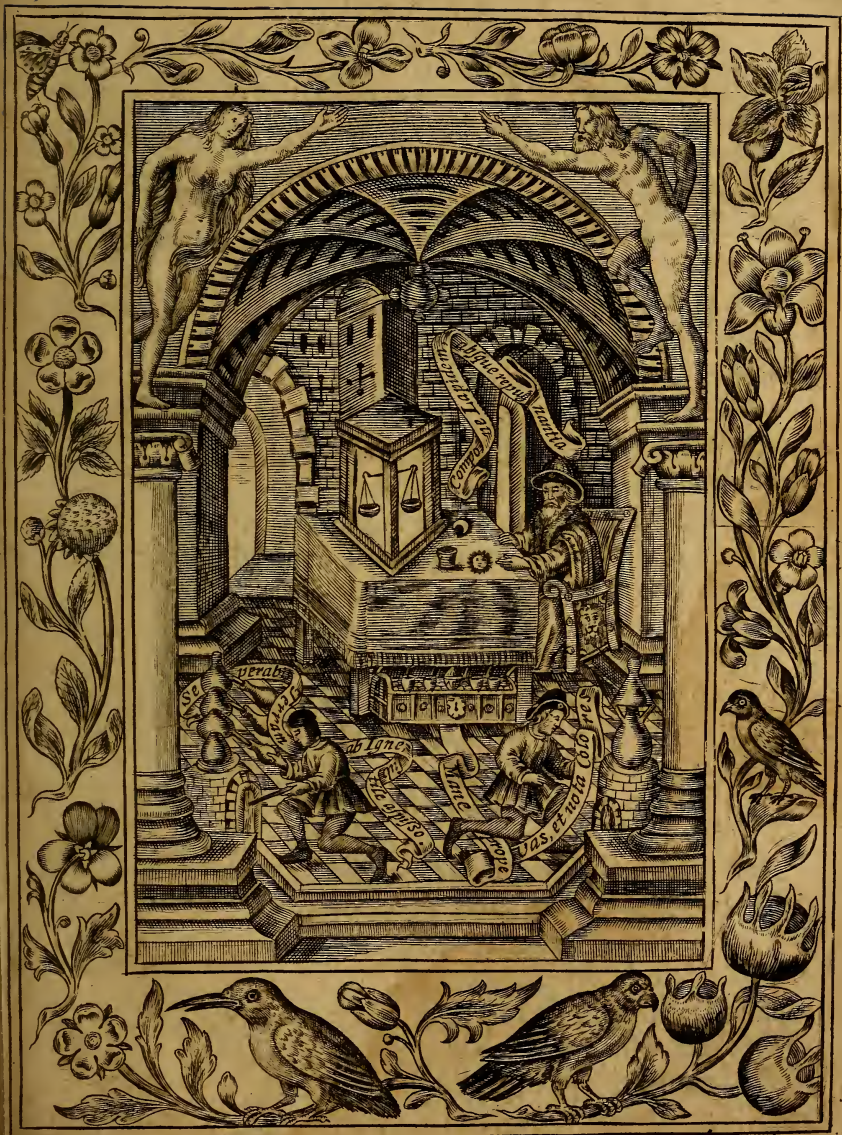
Chap. 4.

If I had knowne this, and had done soe,
I had avoyded mickle woe.

Alsoe in this Warke must be Liberty,
Without impediment, in eyerie degree,
With divers Comforts peynes to release
Of labours continuall which maie not Cease;
Els anguish of Labour and Melancholly,
Mought be Cause your Warkes to destroy.

Of the grosse Warke it needes to shew noe more,
For old men have tought the remnant before;
And what is necessary that thei last out,
This Boke sheweth it without doubt.
Wherefore this litle Boke the *Ordinall*,
Is in *Alkimy* the Complement of all;
The *Chapter* following convenient for a *Clerke*,
Sheweth the *Councells* of the subtill Werke.

CHAP.



C H A P. V.



RISE by Surname when the chaunge of
 (Coyne was had,
 Made some Men sorry, and some Men glad:
 And as to much people that chaunge,
 Seemed a newe thinge and a straunge;
 Soe that season befell a wonderous thinge,
 Tuching this *Science* without leasinge.
 That three *Masters* of this *Science* all
 Lay in one Bed nigh to *Leaden-Hall*,
 Which had *Elixirs* parsite White and Red,
 A wonder such Three to rest in one Bed,
 And that within the space of dayes Tenn,
 While hard it is to finde One in Millions of Men.
 Of the *Dukedome* of *Lorraine* one I understand
 Was borne, that other nigh the *Midle* of *England*,
Under a Crosse, in the end of *Shires* three,
 The third was borne; the youngest of them is he.
 Which by his *Nativity* is by *Clerks* found,
 That he shulde honour all English ground;
 A Man mought walke all the World aboute,
 And faile such Three *Masters* to finde oute;
 Twayne be fleeting, the Youngest shall abide,
 And doe much good in this *Londe* at a Tyde.
 But sinne of *Princes* shall let or delaye
 The Grace that he shulde doe on a daye.
 The eldest *Master* chaunted of him a Songe,
 And said that he shulde suffer much wronge.
 Of them which were to him greatly behould,
 And manie things moe this *Master* tould,
 Which sith that tyme hath trewly befall,
 And some of them hereafter shall,

Whereof one is trewlie (said he)
 After Troubles great Joy shalbe
 In every quarter of this *Londe*,
 Which all good Men shall understonde :
 The Younger asked when that shulde be,
 The old Man said when Men shall see
 The *holy Crosse* honored both day and night,
 In the Lond of *God* in the Lond of Light;
 Which maie be done in right good season,
 But long delayed it is without reason :
 When that beginneth note well this thinge,
 This *Science* shall drawe towards the *Kinge* ;
 And many moe Graces ye maie be boulded,
 Moe then of us shall now be tould ;
 Grace on that *King* shall descend,
 When he ould Manners shall amende :
 He shall make full secrete search,
 For this *Scyence* with doulced speech ;
 And amonge the Solitary,
 He shall have tidings certainly.
 So sought *King Kalid* of manie Men,
 Till he met with *Morien*,
 Which helped *Kalid* at his neede,
 His Vertues caused him to speede.

NOwe of such Matters let us cease,
 And of the fittill Warke reherse ;
 Greate need hath he to be a *Clerke*,
 That would perceiue this fittill Werke.
 He must know his first Philosophie,
 If he trust to come by *Alkimye* :
 And first ye shall well understonde,
 All that take this Werke in honde ;
 When your materialls by preparation,

Be made well apt for Generation,
 Then thei must be departed a twinn,
 Into foure Elements if ye would to winn:
 Which thing to doe if ye ne can,
 Goe and lerne it of *Hortolan*.
 Which made his Boke of that Doctrine,
 How ye shulde part the Elements of Wine.
 Moreover ye must for your succour,
 Know th'effects of the quallities fower;
 Called Heate, Colde, Moisture, and Drines,
 Of which fower all things Compounded is;
 And sith in this *Arte* your cheefe desire
 Is to have Colour which shulde abide fier,
 Ye must know before you can that see,
 How everie Colour ingendred shall be,
 For every Colour whiche maie be thought,
 Shall heere appeare before that White be wrought.
 Yet more ye would have to this summe,
 Swiftly to melt as Wex or Gumme:
 Els mought it not enter and perce
 The Center of Mettalls as Auctors reherse;
 Soe ye would have it both fix and flowe,
 With Colour plenty if ye wist howe;
 Such three Contraries joyntly to meete
 In one accord is a greate Secret.
 Nethles he that is cleere of Minde,
 In this Chapter maie it well finde;
 And first to give you a short Doctrine,
 Of the aforesaid qualities prime:
 Heate, and Cold, be qualities Active
 Moisture, and Drines, be qualities Passive;
 For they suffren the Actives evermore,
 As Stones to be Lyme, and Water to be Froare.
 Hereupon to Judge, ye maie be bold,

Nothing is full wrought but by Heate and Cold;
 Nethles the Passives have some Activity,
 As in Handicrafts men ye maie daily see;
 In Bakinge, and Brewinge, and other Crafts all,
 Moisture is opperative and soe Drines be shall.

Aristotle in his *Phisicks* and other manie moe,
 Said *ab actionibus procedit speculatio*;
 They said that Practise is roote and beginning,
 Of Speculation and of all Cunning;
 For the properties of every thinge,
 Be perceaved by their working;
 As by Colours of *Urins* we may be bold
 To give sentence of Heate and Colde;
 By thes aforesaid foure qualities prime,
 We seeche Colours with length of tyme;
 Of White Colour we be not full sure,
 To seeche it but in a substance pure:
 Greate Doctrine thereof lerne now ye maie,
 When ye know how Colours growe all day.

Colour is the utmost thinge of a Body cleere,
 Cleere substance well termined is his matter heere;
 If Heate hath maistery in matter that is drye,
 White Colour is ever thereof certainly;
 As it appeareth in sight of brent Bones,
 And in making of all Lyme Stones.

Where Cold worketh in matter moist & cleere,
 Yet of such working Whitnes woll appeare:
 As it sheweth in Ice and Frosts hore,
 The cause is set out in Philosophie before:
 I write not here of common Philosophie,
 But by example to teach *Alkimy*;
 That one maie be perceived by that other,
 As is the Child perceived by the Mother.

Chap. 5.

If Heate in moyft matter and groffe withall,
 Warke, thereof *Black* Colour ingender shall;
 Example hereof if ye of me desire,
 Behold when you fee greene Wood fet on a fire;
 When Cold worketh in matter thick and drye,
 Black Colour shall be, this is the cause whie;
 Such matter is compacted and more thick,
 With Cold constreyning, enemy to all quick,
 Thicknes made Darknes with privation of Light,
 Soe Collour is private, then Black it is to Sight,
 Therefore evermore remember this,
 How cleere matter is matter of Whitenes;
 The cause efficient maie be manyfold,
 For somewhile it is Heate, and sometime Cold:
 But White and Black, as all men maie see,
 Be Colours contrary in most extremitie:
 Wherefore your warke with Black must beginn,
 If the end shulde be with Whitenes to winn.

The midle Colour as *Philosophers* write,
 Is *Red* Colour betweene Black and White:
 Nethlesse trust me certainly,
 Red is last in work of *Alkimy*.
 Alsoe they say in their Doctrine,
 How theis two Colours Ruse and Citrine,
 Be meane Colours betweene White and Red,
 And how that Greene, and Colour wan as Lead,
 Betweene Red and Black be Colours meane,
 And freshest Colour is of matter most Cleane.

Physitians in *Urines* have Colours Nyntcene,
 Betweene White and Black as thei weene;
 Whereof Colour underwhite *Subalbidus* is one,
 Like in Colour to *Onychyne* stone:
 Of such like Colour *Magnetia* found is,
 But *Magnetia* glittereth with Cleerenes:

In our suttill warke of *Alkimy*
 Shall be all Colours that hath ~~beene~~ seen with Eye:
 An hundreth Colours more in certeyne,
 Then ever hath been seene in *Urine*.
 Wherein so many Colours mought not be,
 But if our *Stone* conteyned every degrec,
 Of all Compositions found in warke of kinde,
 And of all Compositions imaginable by minde.
 Of as manie Colours as shall therein be saine,
 So manie graduations your wisdome must attaine:
 And if you knowe not such graduations all,
 Lerne them of *Raymond* in his *Atre Generall*.
Gilbert Kymer wrote after his devise,
 Of 17. Proportions, but thei maie not suffice
 In this *Science*, which he coude never finde;
 And yet in *Phisick* he had a nobil minde.
 Wher the royalty of the nature of Man,
 Advaunceth ofte Medicines of the Phisician:
 And so honoreth oft times his Crafte,
 When that the Medicines peradventure mought be laste;
 But it is not so in *Phisick* of *Mines*,
 For that *Arte* exceedeth all other engines:
 And resteth only in the wisdome of Man,
 As by experience wise men witnes can.

ANd soe of *Alkimy* the trew foundation,
 Is in *Composition* by wise graduation
 Of Heate and Cold, of Moist and of Drye,
 Knowing other Qualities ingendered thereby;
 As hard and soft, heavy and light,
 Rough and smoothe, by ponders right,
 With Number and Measure wisely sought,
 In which three resteth all that *God* wrought:
 For *God* made all things, and set it sure,

Chap. 5. In Number Ponder and in Measure,
 Which numbers if you *doe* chaunge and breake,
 Upon *Nature* you must *doe* wreake.
 Wherefore *Anaxagoras* said Take good heede,
 That to *Conjunction* ye not proceede,
 Till ye know the Ponders full compleate
 Of all Components which shulde therein meete;
Bacon said that old Men did nothing hide,
 But only *Proportion*, wherein was noe guide:
 For none old Auctor, King, Prince, ne Lord,
 Writing of this *Science* with others did accorde
 In the Proportions; which if ye would reach,
Raymond, with *Bacon*, and *Albert*, done it teach,
 With old *Anaxagoras*, of them fowre ye shall
 Have perfect knowledge, but not of one have all:
 And if you would joyne fowre Qualities to intent,
 Then must ye Conjoyne every Element:
 As Water and Erthe after your desire,
 Well compounded with Ayer, and Fier:
 Knowing the worthiest in his activitie,
 The second, the third, every-each in his degree;
 The fourth, and the vilest maie not be refused,
 For it is profitable and best to be used;
 And best maie extend his Multiplication,
 In whome is the virtue of our Generation;
 And that is the Erthly *Lytharge* of our *Stone*,
 Without him Generation shall be none;
 Neyther of our Tincture fixation,
 For nothing is fixt but Erthe alone;
 All other Elements moveable be,
 Fier, Ayer, and Water, as ye daily see:
 But Fier is cause of extendibility,
 And causeth matters permiscible to be,
 And cleere brightnes in Colours faire

Is caused of kinde evermore of Ayer,
 And Ayer also with his Coaction,
 Maketh things to be of light liquefaction :
 As Wax is and Butter, and Gummes all,
 A little heate maketh them to melt and fall :
 Water clenseth with ablution blive,
 And things mortified causeth to revive.
 Of multiplying of Fier is no greater wonder,
 Than is of multiplying of Erth set under :
 For Erth beareth Herbes daily new and newe,
 Witbout number, therefore it is trewe
 That Erth is wonderfull as well as Fier,
 Though one sparke maie soone fill a Sheere :
 If all a Sheere were filled with Flaxe,
 One sparke than would wonderfully waxe :
 Fier and Erth be multipliers alone,
 And thei be causers of multiplying our *Stone*.
 Of this Erth showeth *Albert* our great Brother,
 In his *Mineralls*, which *Lytharge* is better than other.
 For the white *Elixir* he doth it there rehearse,
 And the booke of *Meeter* showeth it in a verse.

NOW to *Conjunction* let us resorte,
 And some wise Councell thereof reporte :
 Conjoyne your Elements *Grammatically*,
 With all their Concords conveniently :
 Whiche Concords to healpe a Clerke,
 Be cheefe Instruments of all this werke :
 For nothinge maie be more contrary now,
 Than to be fixt and unperfectly flowe :
 All the *Grammarians* of *England* and of *Fraunce*,
 Cannot teach you this Concordance :
 This *Ordinall* telleth where ye maie it see,
 In *Phisick* in the Boke de *Arbore*.

Chap. 5.

Joyne them also in *Rhetoricall* guise,
 With Natures Ornate in purified wise:
 Sithens our Tincture must be most pure and faire,
 Be sure of pure Erth, Water, Fier and Ayre.
 In *Logicall* wise be it early or late;
 Joyne trewe kinde not sophisticate;
 Ignorance hereof hath made many Clerks,
 Lewdly to leese their labour and their werkes.
 Joyne them together also *Arithmetically*,
 By suttill Numbers proportionally.
 Whereof a litle mention made there was,
 When *Boetius* said *tu numeris elementa ligas*.
 Joyne your Elements *Musically*,
 For two causes, one is for Melody:
 Which there accords will make to your mind,
 The trewe effect when that ye shall finde.
 And also for like as *Diapason*,
 With *Diapente* and with *Diatefferon*,
 With *ypate ypaton*, and *Lecunas muse*,
 With other accords which in Musick be,
 With their proporcions causen Harmony,
 Much like proportions be in *Alkimy*,
 As for the great Numbers Actuell:
 But for the secrete Numbers Intellectuall;
 Ye must seeche them as I said before,
 Out of *Raymond* and out of *Bacons* lore.
Bacon sheweth it darkly in his three letters all,
 And *Raymonde* better in his *Arte Generall*.
 Many men weene which doth them reade,
 That theie doe understonde them when theie doe not
 With *Astrologie* joyne Elements also, (indeede
 To fortune their Workings as theie goe:
 Such simple kinde unformed and unwrought,
 Must craftily be guided till the end be sought.

All which season theie have more obedience,
 Above formed Natures to Sterrs influence.
 And Science *Perspective* giveth great evidence,
 To all the Ministers of this *Science*.
 And so done other Sciences manie moe
 And specially the Science *de Pleno & Vacuo*,
 But the chiefe Mistris among Sciences all,
 For helpe of this *Arte*, is *Magick Naturall*.

WHen the foure Elements wisely joyned be,
 And every-each of them set in his degree,
 Then of divers degrees and of divers digestion,
 Colours will arise towards perfection.
 For then worketh inward heate naturall,
 Which in our substance is but Intellectuall:
 To fight unknowne, hand maie it not feele,
 His working is knowne to few Men and seild;
 And when this heate naturall moved be shall
 By our outward heate artificiall,
 Then Nature excited to labour will not cease
 Many diversities of degrees to increase.
 Which is one cause by reason you maie see,
 Whie in our warke so manie Colours be:
 Therefore it causeth in this *Arte* great doubt,
 Ignorance of heate within and without,
 To know how theis two heates shulde accord,
 And which of them in working shulde be Lord.

Digestion in this warke hath great likenesse
 To digestion in things of Quicknes:
 And before other (as I witnesse can)
 It is most like to digestion of Man.
 Therefore said *Merien*, our *Stone* in generation
 Is most like thing to Mans Creation,

Chap. 5.

In whom faith *Raymond* the fowre degrees all
 Of the fowre Complexions together finde ye shall,
 And that actually, which ye cannot finde
 Amongst Creatures in none other kinde.
 Wherefore amonge Creatures theis two alone
 Be called *Microcosmus*, *Man* and our *Stone*.
 Now of Digestion the aliment and foode
 Perfectly to know is needfull and full good.
 It is humor sollid constant with ficcitie,
 Mightily medled after some degree,
 In opposite passives mixed duly,
 Ingendered by inward and outward heat trewly.
 Soe nothing else is our Digestion,
 But of humour substantiall a create perfection.
 I pray ye *Laymen* haue me excused,
 Though such *Tearmes* with you be not used,
 I must use them, for all Auctors affirmes,
 How *every Science hath his proper Tearmes*.
 Digestion sometimes advanced maie be
 By outward cold, as yearly ye maie see
 How in Winter men eaten more meate
 Than in Summer, when expanded is their heate;
 For colde maketh heate inward then to flye,
 And ligge nigh together, then stronger is he;
 Which by his strength his power is more
 To make Digestion than he mought before.
 But our cheefe Digesture for our intent,
 Is virtuall heate of the matter digerent;
 Nethles heate of the digestible thinge,
 Helpeth digestion and her working:
 Feaverly heate maketh no digestion,
 Baines maie helpe and cause also destruction.
 Wine digested hath more heate naturall,
 Than hath new Muste, whose heate is accidentall:

Coagula-

Coagulation is noe forme substantiall,
But onlie passion of things materiall.

More ye must know, when Colours appeare,
Who is principall Agent in that matter Cleere.
For sometimes it is Heate, and sometimes Cold it is,
And sometime Moysture, and sometime Drines.
The principall Agent to know at every season,
Requireth great search made by suttill reason:
Which is not perceived but of *Masters* fewe,
For thei mark not how Colours arise by rewe:
The principall Agent of the qualities fowre,
Hath power royall as Lord of most honour
The remnant of qualities to Converte to his kinde,
Of which conversion *Anaxagoras* maketh minde.
In his Boke of *Conversions Naturall*,
Whereof *Raymond* sheweth causes speciall:
It is no Jape neither light to lerne
Your principall Agent all seasons to discerne:
Which I teach you to knowne by signes fowre,
By *Colour*, *Odour*, *Sapor* and *Liquore*.

And first by *Colour* to serve your intende,
To know thereby your principall Agent.
Looke in your Vessell which Colour sheweth most,
He that causeth him is principall of the host
As for that season, whose pride ye maie swage,
By this our Doctrine, if ye see him rage:
Which ye maie doe when ye well understonde,
The cause of all Colours which ye have in honde.
Which I woll teach you now shortly withall,
Bycause here and there seeke them ye ne shall:
Whitnes is caused of manie matters cleere,
In another thing terminated, and soe it isheere;

Blacknes.

Chap. 5. *Blacknes* is when parts of a body darke,
 With thicknes oppreſſerth the cleernes of the Warke;
 Or els it is of a Combust terreſtrietie,
 But of ſuch Combustion greate hardnes ſhall be;
 And by Commixion of Darke Cleere and Cleane,
 Shall be ingendered all the Colours meane:
 Every cleere thing perſpicuate and fayre,
 Standeth by the matters of Water and Aire,
 Whome a pure Erth doth apprehend,
 Such as ſhall not their cleerenes offend;
 And if in ſuch cleerenes and perſpicuitie,
 Ye can noe ſpeciall Colour ſee,
 Thereupon to Judge you maie be bold,
 The cauſe of ſuch things was exceeding Colde:
 As *Chriſtall*, *Berill*, and other things moe,
 Diuerſitie betweene them lerne ere ye goe;
 Chriſtall hath Water declyning toward Ayer,
 Wherefore it is cleere, perſpicuous and faire;
 But where it declineth towards Water more,
 It is darke, as *Berill* or Ice hard frore;
 But when matters draweth toward ſiccitie,
 Darknes with hardnes ingendred ſhall be;
 As it appeareth in the *Adamant Stone*,
 And in other things manie one.
 Twinckling and glittering as in *Magnetia* is,
 Light is cauſe thereof within matter of Cleerenes;
 Which is ſuperduced upon waterly vapour,
 Beforetyme incenced with Heate beye ſure;
 Now after cleerenes and Colours in extremitie,
 Of meane Colours a litle ſhew will I.

Ruby colour is of a thinn fume ſuccended
 In a cleere Body, which alſoe is amended
 When in that Body reyneth plenty of light,
 For more or les thereof maketh more or les bright:

As the *Amatist* followeth the Ruby in dignity,
 In less Cleerenes and more Obscuritie :
 And a *Calcedonie* in Slymy substance,
 Followeth the *Berill* in degrees of variance.
Greene as a *Smaragde* is of Water cleere,
 With Erthy substance Combust mixt full neere :
 And the cleerer substance that the Erth be ,
 The cleerer greeness thereof ye shall see.
Tawney is of Cleerenes terminate,
 Infused with thick Fumosity congregate
 Of Water, and alsoe of Erth succended,
 Whereby the cleerenes of Aier is suspended.
Wann or leady Colour ingendred is
 Of Waterie and Erthy parts without amisse;
 And where such parts be cold and thick,
 Ever Wann Colour thereon shall stick ;
 As it appeareth in old layen Lead,
 And in Men that be wellneere dead :
 This Wann Colour called Lividitie,
 In Envious Men useth much to be ;
 Naturall heate and blood done resorte,
 To the Hert, them to comfort,
 And leaveth Cold and Dry the Face,
 For heate and blood is parted fro that place.
 Likewise when Fevers be in extremitie,
 The Naitles of Hands of this Colour wilbe.
 The *Saphire* Colour, that Orient Blewe,
 Like in Colour to the heavenlie hue ,
 Is much fairer than Wann Colour to sight,
 For therein is more of Aier Water and Light
 Than is in Wann Colour, and that by manifold,
 Wherefore such Colour is more deerer solde ;
 All other *Blewes* the sadder that they be,
 Thei have lesse of Aier and more of Terrestriety.

Chap. 5.

Silver to Azure soone broght will be ;
 The cause thereof is perspicuitie ,
 Which is in Silver caused of Ayer ,
 Wherefore it turneth to heavenly Colour faire ;
 And Quicksilver plenty within him is ,
 Causeth in Silver all this brightnes :
 Subtiler Erth, pure Water, with cleerenes of Air ,
 Causeth such brightnes to Quicksilver to repaire .
Citrine Colour Yellowe as ye see in Gould ,
 Is Colour most liking for some men to behould :
 Caused of mighty and strong digestion ,
 For humor in him have strong decoction ;
 Such Colour with Heate ingendred be shall ,
 As it in Honey, Urine, Lye, and Gall :
 The shining of *Gould* is caused as I tell ,
 Of pure and subtile Water termined full well ,
 Perspicuoussly condensed ; for Water pure and fine ,
 The more it is Condensed, the better it woll shine ;
 For of a Mirrour the cause none other is ,
 But moisture termined, as all Clerks gesse ,
 Soe that it be polible withall ;
 For Aier Figures receive never shall ;
 For Aier maie not be terminate in his kinde ;
 So cause of shining in Water ye shall finde .
 With White and Red well medled pure and fine .
 Woll be ingendred faire Colour *Citrine* .
 Soe divers Comixtions of *Elements* ,
 Maketh divers Colours, for divers intents :
 With divers Digestions, and divers degrees ,
 All Colours be made which your Eyen sees .
 Of Elements ye must the proper Colour lerne ,
 Whereby of Colours ye maie better discerne ;
Phisitians saie of good Herbs and soote ,
 Some be colde outward and hot within the roote ;

Ex ample

Example hereof if ye list to gett,
 Behold the working of the gentle Violet:
 Common Philosophie the cause doth disclose,
 Whie colde is within and red without the Rose:
Anaxagoras said in his *Coverfions naturall*,
 Inward and Outward be contrary in things all,
 Which is trewe except such things as be
 Of little composition, and nigh simplicitie;
 As is Scammonye, and Lawrell the Laxative,
 Which be not nourishing to vegetative.
 Remember how in every mixt thinge,
 Evermore one Element desireth to be Kinge:
 Which proude appetite of Elements and vicious,
 Moveth men to be Ambitious:
 Wherefore our *Lord* that best dispose kann,
 Hath made Ordeynance for sinfull Man,
 All proude appetites to equalitie to bringe;
 When *Requiem aeternam* the Church shall singe,
 Than shall everie ambitious thought,
 Plainely appeare how that it was nought:
 Lords, and Beggars, and all shall be
 In the Charnell brought to equalitie.
 Your Principall Agent so rebate shall ye,
 When he usurpeth above equality;
 Therefore *Aristotle* said Compound ye our Stone
 Equall, that in him repugnance be none;
 Neither division as ye proceede;
 Take heede thereto, for it is greate neede;
 And when it falleth that ye shall see
 All Colours at once that named maie be;
 Than suffer Nature with her operation,
 At her owne leasure to make Generation:
 Soc that amonge so manie Colours all,
 Nature maie shew one principall:

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According to your desired Element.

This wise by Colours yee maie provide
How in your workes yee shall yee guide.
Manie moe things of Colours I maie write,
But this is sufficient my promise to acquite,
As farr forth as Colours maie serve your intent,
By them to know your principall agent.
But manie Clerks wonder why you may see
Soe manie Colours as in our Stone woll be,
Before that perfect White and Cleere,
And unchaungeable woll appeare,
Considering the fewnes of the ingredients;
I woll that answer to please their intents,
And teach them the trewth of that greate doubt:
By kinde of *Magnesia* such Colours passe out,
Whose nature is of such Convertibilitie,
To everie proportion, and to everie degree,
As Christall to his Subject is founde;
For of everie thing that is upon the grounde,
Which that ye woll Christall set under,
Such Colour hath Christall, therefore cease to wonder:
Wherefore *Hermes* said not untruly ne Envious,
Ad perpetranda miracula rei unius:
God hath so ordeyned faith *Hermes* the Kinge,
To fulfill the miracles of one thinge:
Common *Philosophers* thereof cannot finde
The vertues of our *Stone* exceeding far their minde.

Smelting maie helpe forth your intente,
To know your reigning Elemente;
And be with Colour a Testimony,
To know your principall Agent thereby;
And ye which would by smelling lerne

Of your principall Agent trewly to discern.
 As White, and Black, be Colours in extremitie,
 Soe of Odors, soote and stinking be:
 But like as Fishes know not by sight
 Noe meane Colours, because their Eyne bright
 Have none Eyelidds for their sight closinge,
 Soe meane Odors shall not by smellinge
 Be knowne of you, this is the cause whie,
 For Nostrills be open as the fishes Eye:
 Therefore meane Odors be not in certaine
 Smelled by the Nose, as meane Colours be seene.
 Heavie Smell is not as Clerks thinke
 The midle Odor, but only the lesse Stinke.
 Old Fathers wrote by their Doctrine,
 Of their Experience which is maturine,
 That if ye medle sweete Savour and redolente
 Equally with stinking to prove your intent;
 The soote shall be smelled, the stinking not soe,
 The cause ye may lerne now ere ye goe;
 All sweete smelling things have more puritie,
 And are more spirituall than stinking maie be:
 Wherefore it is in Aier more penetrative,
 And is more extendible, and is alsoe to life
 More acceptable, as friend to Nature,
 And therefore rather received be ye sure.

Odor is a smokish vapour resolved with heate,
 Out of substance, by an invisible sweate;
 Which in the Aier hath free entringe,
 And chaungeth the Aier and your Smelling;
 As Sapor of Meates chaungeth your Tasting,
 And as Sounds chaungeth your Hearing,
 And as Colour chaungeth your Sight,
 Soe Odor chaungeth Smelling by might.

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The cause of Odours to know if you delight,
 Foure things thereto be requisite;
 First that fittill matter be Obedient
 To the working of Heate, for to present
 By a fume the liknes of the same thinge,
 From whome that fume had his beginnunge;
 Also to beare forth that pure fume and faire,
 There is required a cleere thinn Aier:
 For thick Aier woll not beare it farr,
 But it woll reteyne it much faster;
 And soe thick matter Obedience hath none,
 To the working of Heate, as it sheweth in Stone:
 Heate maketh Odours, Cold shrinketh, by reason
 Dunghills in Summer stink more than in Winter season;
 Pleasant Odours ingendered be shall
 Of cleane and Pure substance and fumigale,
 As it appeareth in Amber, Narde, and Mirrhe,
 Good for a Woman, such things pleaseth her;
 But of Pure substance with a Meane heate,
 Be temperate Odours, as in the Violet;
 Of a Meane heate with substance Impure,
 Is Odours misliking, as Aloes and Sulphure:
 But when Naturall heate beginneth to spill,
 Then thereof ariseth heaueie smell;
 As Fish smelleth that is kept too longe,
 Naturall heate rotteth, soe the smell is stronge;

S*tinch* is a Vapour, a resolved fumositie
 Of things which of Evill Complexions be.
 And when Humor onlie is in Corruption,
 Soe that the Substance be not in Destruction,
 Thereof shall onlie heaueie smell arise,
 But not verie Stinch come in that wise.
 Of everie Stinch the cause of that Chaunce

Is only corruption of the selfe substance;
And when Evill substance shall putrifie,
Horrible Odour is gendred thereby:
As of Dragons and Men that long dead be,
Their stench maie cause greate Mortalitie.
It is not wholsome to smell to some Cole,
For quenching of some Snuffe a Mare woll cast her Foale.
When the Qualities of a thing according is
To your Nature, good Odour will not misse:
But when the substance is contrary to your kinde,
The Odours thereof odious you shall finde.
Fishes love Soote smell, also it is trewe,
Thei love not old Kydles as thei doe the new.
All things that are of good Odour,
Have naturall Heate for their succour;
Though Camphire, Roses, and things colde,
Have soote Odours, yet Auctorstould,
How Heate virtually inclosed is the skell,
With Purennes of substance, whic they so smell:
This olde opinion you maie teach your Brother,
How noe good Odour is contrary to another;
But it is not foe of stinking smells,
For stinch of Garlick voydeth stinch of Dunghills.
Of Odours this Doctrine is sufficiente,
As in *Alkimy* to serve your intent,
Your Warks to understonde thereby,
When things begin to putrifie;
Alsoe by Odours this you maie lerne,
Suttilnes and grosnes of Matters to discerne:
Alsoe of Meane substance knowledge ye may get,
With knowledge of Corruption of Naturall heate;
And knowledge of Diversitie by good attendance,
When Humour corrupteth and when the Substance.
But our Substance was made so pure and cleane,

And

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And is conserued by vertue of the meane,
That ye no stinke thereof shall finde,
Albeit that it putrifie fro his owne kinde.

THE third signe and the third Testimony
To understand your principall Agent by,
Is *Sapor* called, of Mouth the Taste,
Which evermore is cause of waste
Of the substance of the same thinge
Whereof ye make prooffe by Tastinge
Sapor shulde be much better Judge
Then Colour or Odour, and more refuge,
Were not Taste a perillous thinge,
While our *Stone* is in workinge;
For it is hurting to health and life,
It is so greatly penetrative,
Above all subtile things it hath Victory,
And peirceth solid things hastily,
Wherefore it is perill and not good,
Much or oft to Taste of that foode:
It Comforteth Mettalls as we well finde,
But it is Perillous for all Mankinde,
Till perfect Red thereof be made,
Such as in Fier woll never fade.
A lewde Man late that served this Arte,
Tasted of our *white Stone* a parte,
Trusting thereby to find releefe
Of all sicknes and of all greefe,
Whereby the Wretch was sodenly,
Smitt with a strong Paralysie;
Whom my *Master* with great Engine,
Cured with *Bezoars* of the Mine.
Therefore though Taste by Common reason,
Shulde be best judge at every season,

You

Yet for that Taſt is abominable
Sapor is heere not profitable.
 Yet of ſome parts ſeperable,
 A Taſt maie well be Conuenable
 Before Conjunctions to make aſſay,
 Whether they be well wrought or nay;
 Howbeit a Wiſeman hath helpe ſufficient,
 By Colour and Odour to have his intent:
 For manie Men can chuſe good Wine,
 By Colour and Odour when't it is fine;
 But for new Wine not fined in generall,
 The trew Taſt is moſt ſuertie of all;
 For Smelling hath Organalls but one,
 Nothing diſcerning but ſumous things alone;
 But Taſt hath ſix Organalls without doubt,
 To feele qualitie of things within and without,
 Which Nature ordain'd againſt perill and ſtriſe,
 For more ſuertie of things haveing life:
 An Ape chuſeth her Meate by Smelling,
 Men and Popinjays truſten to Taſting:
 For manie things be of good Smell,
 Which to Taſt be found full ill:
 For they maie be abhominable ſower,
 Over-ſharpe, too bitter, or of greate horreur,
 Or Venamous, ſtinking, or over-ſtronge,
 The Taſt is judge and voideth ſuch wronge.
 Old men wrote in antient time,
 How that of *Sapors* there be fully Nyne;
 Which ye maie lerne in halfe an hower,
 As Sharpe taſt, Unctuouſ, and Sower,
 Which three doe ſuttill matter ſignifie;
 And other three doe meane matter teſtifie,
 As Bitinge taſt, Saltiſh and Weeriſh alſo,
 Other three come thicke ſubſtances fro,

As Bitter tast, under Sower, and Douce;
 Thes Nyne be found in manie a Noble House;
 Five of these Nyne be ingendred by Heat,
 Unctuons, Sharpe, Salt, Bitter, and Doulcet;
 But of the Nyne the remnant all fower,
 Be made with cold, as is the Sapor Sower,
 And so is Sowerish tast called Sapor Pontick,
 And lesse Sower allso called Sapor Stiptick,
 Also is Weerish tast called Unfavoury,
 With Cold ingendered effectually.
Sapor of two things hath his Conception,
 Of divers Substance and of divers Complection.

OF Hot and Moyst in the Second degree,
 With a Thick substance, Doulcet Tast will be;
 The same degrees of the same Complexion,
 To a Meane substance knit by connexion,
 Unctuous Sapor ingender ever shall;
 But where it is Hott and Dry withall,
 With a Meane substance in the Second degree,
 The Tast thereof must needs Saltish be;
 When a thing in the Third degree Hot and Dry is,
 With a substance Thick, there is Bitternes;
 But in the Fowerth degree matter Hot and Dry,
 With a Suttill substance, Sharpe Tast is thereby;
 So five Tasts, as I said before,
 Be ingendered with Heat, and not one more.
 Of Cold and Dry in the Second degree by kinde,
 With a Suttill substance, full Sower ye shall it finde;
 As by Faces of People ye maie Deeme,
 When thei tast Crabs while thei be greene:
 The same Complexion in the same degree,
 In a thing which of Meane substance shall be,
 Of that is ingendred ye maie well suppose,

A Bitinge Taſt as is of the Roaſe,
 But Sower, and Sowriſh, and leaſt Sower, all three
 Be of Cold and Dry in High and Low degree:
 And Cold and Moyſt in the Firſt degree of all,
 A Weeriſh Taſt ingender ever ſhall,
 As of an Egg it ſhoweth in the glaere,
 And in pale Women over White and Fayer:
 For ſuch be Cold, and of Humiditye
 Thei have trewly greate ſuperfluity,
 Therefore to Men thei have leſſe delight;
 Cold rebateth luxurious appetite.
Iſaac ſaid there be but Taſtes ſeaven,
 For Sower and leſſe Sower was one but uneven,
 But in Complexion thei were of one foundation,
 For Unſavoury was but of Taſt privation;
 Compound Taſts be found alſo,
 As Douce Eger and others manie mo;
 So by Taſt men maie Craſtily know,
 Divers complexions and degrees high and low;
 And when ye doubt by Taſt to make report,
 Than to your other testimonies reſort.
 As in *Phyſicke* truſt not to Urine
 Onely, but alſo take witnes and Doctrin
 Of your Pulſes, and wiſely conſidering
 Six things not naturall the Body concerning,
 Having reſpect alſo therewithall,
 Unto theſe Seaven things naturall;
 And take heed if ye woll be ſure,
 Of Three things contrary to nature:
 Compleat theiſ Sixteene wiſely to your ground,
 A lewd *Phifition* leaſt that ye be found:
 For ſo of (*had I wiſt*) ye maie beware,
 And helpe the Sick man from his care:
 So fo this *Science* if ye woll advaunce,

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Your works, take heed of everie Circumstance,
 Wisely Considering your testimonyes fower,
 Three be now passed, the fowerth is Liquor.

Liquor is the Comfort of this Werke;
 Liquor giveth evidence to a Clerke
 Thereby to fasten his Elements,
 And also to loose them for some intents;
 Liquor conjoyneth Male with Female Wife,
 And causeth dead things to resort to Life;
 Liquors clenseth with their ablution,
 Liquors to our *Stone* be Cheefe nutrition;
 Without Liquor no Meate is good;
 Liquors conveyeth all Aliment and Food
 To every part of Mans Body,
 And so thei doe with us in *Alkimy*.
 Ye must consider the puritie
 Of all your Liquors and quantitie;
 And how thick thei be or thinn,
 Or else thereof shall ye litle winn;
 But not as *Phisitions* maketh mention;
 For *Elixir* is a thing of a second intention;
 Wherefore ye shall more Wondrous natures find
 In his working, than in all other kind;
Phisitions say the thicker Urine be,
 The more it signifieth Humidity,
 Where thick Liquor with us hath siccity,
 And suttill Liquor betokneth Humidity.

Manie Liquors be requisit
 To our *Stone* for his appetite.
 In the Booke of *Tarba Aristens* depofed,
 How Ayre in Water was secretly inclosed;
 Which bare up Erth with his Aierly might.

Pithagoras

Pithagoras said that was spoke with right.
Aristotle Crafterlye his words set he,
 Saying, *cum habueris aquam ab Aere.*
Plato wrote full sapiently,
 And named it *stilla roris madidi*:
 Which was kindly spoken for *Alkimy*.
 But common Students in first Philosophie,
 Say Ayre condensed is turned into Raine,
 And Water rarified becomes Ayre againe.
 Some said how *May* was first season and faire
 To take such Water as is made of Ayre.
 Some said such Waters come heaven fro,
 When the *Sunn* entereth into *Scorpio*.
 Some said all Liquors shulde be refused,
 Which Frost infected shulde not be used:
 The cause whie as telleth Autors old,
 Is that their accuity is duld with cold.
 Some *Philosophers* said that ye shulde take
 Milke for the Liquor *Elixir* to make:
 And other sort said after their intent,
 No Liquor so good for the Complement,
 As Water of *Litharge* which would not misse,
 With Water of *Azet* to make *lac virginis*:
 But *Democrit* said best Liquor to present
Elixir withall was Water permanent:
 Whose naturall vertue and propertie,
 Was fier to abide and never to flye:
Rupiscissa said that cheefe Liquor
 Was *Aqua-vita Elixir* to succour;
 For she was spirituall, and would revive
 Dead things fro death to live,
 Shee was *Quintessence*, the fift thing,
 Whereof *Aristotle* by his writing
 In his Boke of *Secrets* saith soe;

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How that all perfection was in *quinario*.
Rupiscissa called it best Liquor of all,
 For it maketh grosse matter spirituall;
 But of *Pithagoras* ye maie finde,
 Our *Aqua-vita* of another kinde;
 He saith it was *Vivificans* in his sentence,
Fac fugiens fixum & fixum fugiens,
 For in such wise with strong Coaction,
 Fixt matters were made of light liquefaction.
 Another sort said no Liquor was above
 The Liquor which Congers most desier and love:
 Therefore such Liquors are best found,
 Nigh to Islands, and to such ground
 Which the Ocean Sea hath compassed about,
 For there such Liquors be soonest fet out.
 Of another Liquor wise men tell,
 Which is fresher than Water of the Well;
 Fresher Liquor there is none in tast,
 Yet it woll never consume ne waste;
 Though it be occupied evermore,
 It will never be lesse in store;
 Which *Democrit* named for his intent,
Lux umbra carens, Water most Orient;
Hermes said no Liquor so necessarie,
 As was Water of crude Mercury:
 For he shall stand said that Noble Clerke,
 For the Water within our werke.
 Now lerne ye which for this Science have sought,
 By all these Liquors our *Stone* must be wrought.

Liquor is a thing moveable,
 Of fleeting substance and unstable.
 All such things follow the *Moane*,
 More then standing kindes doone;

And

And that appeareth to a Clerke,
 In working of the white Werke;
 Liquors washen and maken cleane,
 Both Extremities and the Meane;
 God made Liquors for Mans use,
 To clense foule things in everie howse;
 Liquor bringeth without doubt,
 Hidden things in Bodyes out,
 As Landres witnes evidently,
 When of Ashes thei make their Lye;
 Liquor comforteth the roots of Grasse,
 And of Trees such as drye was;
 For Liquors of Nature woll restore
 Humors that were lost before.
 Liquors departeth Qualities asunder,
 Substance resolving in Attomes with wonder;
 Liquors also bringeth into one
 Many things to be one Stone.
 Liquors helpeth to flux and to flowe
 Manie things, and lerne ye maie now
 How Liquor is in manie manners found
 Out of things that be on the ground,
 Some by cutting, as Turpentine;
 Some with Pressing, as Sider and Wine;
 Some with grinding, as Oyle is had;
 Some with stilling, as Waters be made;
 Some with Brenning, as Colophonie;
 And some with Water, as Women make Lye;
 Some be otherwise brought about,
 And by naturall working fet out,
 As Urin, Sweat, Milk, and also Blood,
 And Rennier which for Cheefe is good:
 By as manie manners and moe by one,
 We seek Liquors for our Stone.

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Every of the forenamed woll cleave
 To that thei touch, and some deale leave:
 But Quicksilver albeit it is fleeting,
 Yet he woll never cleave to any thinge,
 But to a Mettall of one kinde or other,
 For there he findeth Sister or Brother.
 Medling with suddill Erth doth him let,
 To cleave to things such as he meet:
 All the said Liquors which rehearsed be;
 Conteyne fower Elements as well as he;
 As Milke conteyneth Whey, Butter, and Cheefe,
 So done trewly every each of all these:
 Which fower maie be departed a twinn,
 And after conjoynd to make ye winn.
 But much more craftily they be heere sought,
 Then Cheefe, and Butter, and Whey be wrought;
 And drawe neerer to simplicitie,
 Then Cheefe, Butter, or Whey maie be.
 Of all Liquors which be in our Stone,
 None is called simple but Water alone.
 Of every Liquor which to our Stone shall goe,
 Ye must know complexion and degree allso,
 And than with Liquor ye maie abate
 The principall Agent from his Estate,
 If he permanent and abiding be,
 In any point of superfluitie:
 As if the reigning qualitie be Driness,
 Ye maie amend it with humour of Moistnes.
 Now more, now lesse, as ye see need,
 And so in all qualities proceede:
 And in such wise order at your will,
 The principall Agent, your purpose to fulfill:
 With knowledge of diversitie, contrarietie, and accord,
 Ye maie chuse which quality shall be Lord.

Your

Your Liquors be ordained to add and subtray,
 To make equalitie by wisdome of assay;
 But trust not that any thing maie be
 Hot and Moist both in one Degree:
 For all that trust two qualities to be soe,
 Shall be deceived where ever thei goe.
 Common Schooles (so teaching) be not true,
 Leave that Opinion, and lerne this of new
 All Old men in that were overseene,
 To set in one degree anie qualities twaine:
 Else thei said so that Schollers shulde not finde
 The secret mixtures of Elementall kind.
 Therefore who cannot his graduations,
 Maie not be perfect in our operations:
 For in true Number *God* made every thing;
 Without true Number no Man trulie maie sing;
 Who faileth of his Number faileth of his Song,
 Who faileth with us must doe Nature wrong.

COnsider also the nature of the meane;
 When it is in the Third degree made cleane;
 The purer that your meanes be,
 The more perfection thereof ye shall see.
 The meanes reteyne a great part
 Of the vertues of this *Arte*:
 For the Principle maie not give influence
 To the Finall end, neither the refluence
 Unto his Principall without succour and aid
 Of meanes conteyning the extremities aforesaid:
 For like as by meanes of a treble Spirit,
 The Soule of Man is to his Body knit,
 Of which three Spirits one is called Vitall,
 The second is called the Spirit Naturall.
 The third Spirit is Spirit Animall,

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And where they dwell now lerne ye shall:
 The Spirit Vitall in the Hert doth dwell,
 The Spirit Naturall as old Auctors tell:
 To dwell in the Liver is thereof faine,
 But Spirit Animall dwelleth in the Braine:
 And as long as these Spirits three
 Continue in Man in there prosperitie:
 So long the Soule without all strife
 Woll dwell with the Body in prosperous life,
 But when theis Spirits in Man maie not abide,
 The Soule forthwith departeth at that tide:
 For the fittill Soule pure and immortall,
 With the grosse Body maie never dwell withall,
 He is so heaue, and She so light and cleane,
 Were not the fittilnesse of this Spirit meane.
 Therefore in our worke as Auctors teach us,
 There must be *Corpus Anima & Spiritus*:
 Also in our worke ye shall so finde,
 That our meanes must accord in every kinde
 Of both extremities with wisdome sought,
 Els all our worke shall turne cleere to nought:
 For prudent Nature maie not by workinge,
 Make Complement of appetite of a thing,
 And so passe betweene extremities,
 But if she first passe by all degrees
 Of everie meane, this is truth unfained,
 Wherefore Nature manie meanes ordained.

Now after all this to lerne ye had need,
 Of seven Circulations of Elements for your speede,
 According to number of the Planets seaven;
 Which no man knoweth but he have grace from heaven.
 Old *Philosophers*, men of great engine,
 Said how of Circulations there shulde be Nine;

It is the surer to doe by their advice,
 Nethles Seaven maie your worke suffice,
 By inventions late found of new,
 Of later *Philosophers* whos workes be trewe.
 But for Circulations of Elements,
 Some Clerks ween to have their intents.
 When they fro Fier ordaine to descend,
 To Aire (thei ween not to offend)
 If thei to Water doe then proceed,
 And thens to Erth when thei see need,
 And in such wise by order fall,
 From the highest to the lowest of all:
 Upon these words they tooke their ground,
 That *Aer est cibus ignis* found.
 But trust me that such Circulation,
 Is but only a rectification,
 Better serving for separation,
 And for correction than for transmuta tion
 But the truth is that appetite of the Fier,
 Hath to worke in Erth his cheefe desire,
 As upon his cheefe foode materiall,
 For Fier with Erth hath most concord of all;
 Because that ficcitie is the lyme of heate,
 But Ayre of her kind is most wet;
 Yet Fire without Ayre worketh not,
 For Faces of Elements be knit with a knot
 Of *Gods* hand that they maie not depart,
 By noe engine ne craft of Mans art;
 As in Plomps ye have example faire,
 Where heavie Water ariseth after Ayre;
 Whereof noe cause reasonable ye shall finde,
 But Connexion of faces of Elementall kinde.
 But our Circulation is from Fier on high,
 Which endeth with Water his most contrary:

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Another Circulation beginneth with Ayre,
 Ending with his Contrary cleane Erth and faier.
 Fro Fier to Erth, fro thence to Water cleane,
 Fro thence to Ayre, then fro thence by a meane,
 Passing to Erth, then eftsoones to Fier,
 To such Circulations the Red worke hath desire.
 Other Circulations be better for the White,
 That be rehearsed for her appetite.
 Every Circulation hath her proper season,
 As her lightnesse accordeth with reason.
 For as one Planet is more ponderous
 Then is another and slower, in his course :
 So some Circulations which Clerks seeks,
 Must for her time have full thirtie Weeks;
 Other Circulations shall oft time have lesse,
 As one Planet is lighter then another was :
 But the time of one with another will amount
 To twenty six Weekes proved by accompt.
 After all grosse workes made before hand,
 And after all Circumstances had I understande;
 Ignorance hereof deceiveth manie a Man,
 Causing them to cease where Wisemen began.
 Common People which for this *Science* have sought,
 Ween how in forty dayes it mought be wrought.
 They know not how Nature and things of Arte,
 Have a proper time assigned for their part,
 As it appeareth by this Similitude,
 The Elephant for that she is great and rude,
 Goeth with Foale years full twayne,
 And fifty yeares ere that Foale gender againe.
Anaxagoras said in his Consideration,
 That Mettals had for their generation
 A thousand Yeares, wherefore him list to say,
 In respect thereof our Worke is but one Day.

Also ye must worke by good advice,
 When ye see Erth above Water rise;
 For as Water beareth Erth which we goe on,
 So woll it doe in working of our *Stone*:
 Wherefore Well-springs with strokes soft,
 Soberly make ye must in tymes oft;
 Whereby Water maie soberly flowe,
 For violent Fluxes be perilous as nowe.

MOreover it healpeth in *Alkimy*
 To know seaven Waters effectually:
 Which be Coppied with manie a Man,
 While thei be common seeke them as ye can,
 Desire not this Boke to show things all,
 For this Boke is but an *Ordinall*.
 By those Waters men Weene in mind
 All faults to amend of Metaline kinde;
 Also thei weene of the Elements fower,
 The effects to weene by their succour:
 For thei suppose with confidence unfeined,
 That all Vertues requisit in them be conteyned;
 Some to molifie Mettalls hard wrought,
 And some to harden Mettalls that be soft,
 Some to purifie, some to make malleable;
 Everie-each according that he was able,
 Such Liquors to know it is profit and good,
 Howbeit thei maie not to our *Stone* be food:
 Noble Auctors men of glorious fame,
 Called our *Stone Microcosmus* by name:
 For his composition is withouten doubt,
 Like to this World in which we walke about:
 Of Heate, of Cold, of Moyst and of Drye,
 Of Hard, of Soft, of Light and of Heavy,
 Of Rough, of Smooth, and of things Stable,

Chap. 5. Medled with things fleetinge and moveable,
 Of all kinds Contrary brought to one accord,
 Knit by the doctrine of *God* our blessed *Lord*:
 Whereby of *Mettalls* is made transmutation,
 Not only in Colour, but transubstantiation,
 In which ye have need to know this thing,
 How all the vertues of the Elements transmuting,
 Upon the transmuted must have full domination,
 Before that the substance be in transmutation;
 And all partes transmuted must figured be
 In the Elements transmuting impressed by degree.
 So that the third thing elemented of them all,
 Of such condition evermore be shall.
 That it trewly have it maie be none other, (other.
 But her Substance of that one, and her Vertue of that
 A Child at his Nativitie can eate his meate and cry,
 Our *Stone* at his Nativity woll Colour largely.
 In three years after a Child can speake and goe,
 Then is our *Stone* more Colouring also.
 One upon a Thousand his tincture trewly is,
 Of clean washen *Mettall* I am trew witnes,
 Fastiely (beleeve it) and fully in your thought,
 It maketh good Silver as of the Myne is wrought;
 And also our *Stone* woll augment and increase,
 In quantitie, and qualitie, and thereof never cease;
 And therefore his growing and augmentation,
 Is likned to Man in waxing and creation.
 Nathles one pointe of trewth I woll reporte,
 Which to some Men maie be discomforte;
 At the first making of our *Stone*,
 That time for winninge looke for none;
 If ye then cease, I understande
 Ye shall departe with loosinge hand,
 The Costs be so great before,

Expended and set upon the score;
 But at the first augment of all
 Which tyme our *Stone* depart ye shall
 In parts twaine full equally,
 With subtill ballance and not with Eye:
 One for the Red, that other for the White,
 To mainteyne both for your delight;
 Then winning first beginneth to arise:
 But afterwards if ye be wise,
 At every augment continually,
 Profit shall grow comodiously;
 In this our White Warke alone,
 As well as in the Ruby Stone;
 Whereof said *Maria* Sister of *Aron*,
Lyfe is short, and Science is full long.
 Nathles it greatly retardeth Age,
 When it is ended by strong Courage;
 But some that have byne tought trewlie,
 Have forsooke their worke lewdly;
 When their greate labour have byne paste,
 For thei know not how at the laste
 Groweth the profit and the winninge,
 Which thei would have at the beginninge,
 Therefore I finde that it is neede,
 The trewth to tell when ye shulde speede,
 For when I am past and out of minde,
 This my Witnes shall rest behinde,
 For which cause I doe not spare,
 Of this *Arte* the trewth to declare;
 As much as I dare, that I be not shent
 For breaking of *Gods* Commandement.
 This wise endeth all our *White Werke*
 Shewed sufficiently for an able Clerke.

Chap. 5.

After all this upon a day
 I heard my noble *Master* say,
 How that manie men patient and wise,
 Found our *White Stone* with Exercise;
 After that thei were trewlie tought,
 With great labour that *Stone* they Caught;
 But few (said he) or scarcely one,
 In fiftene Kingdomes had our *Red Stone*:
 And with that word he cast his Eye,
 Looking on me full steadilye,
 Of his words he saw me woe,
 I said alas what shall I doe?
 For above all Erthly thinge,
 I most desire and love Cunninge.
 And for the *Red Stone* is preservative,
 Most precious thinge to length my Life;
 The *Red Stone* said I is lever to me,
 Then all were Gould that I would see to be.
 He said I was to younge of Age,
 Of Body lusty and likely to outrage,
 Scantly of the age of twenty eight yeares,
 He said *Philosophers* had noe such Compeers;
 This woefull answer then he made to me,
 Till ye be elder he said it maie not be.
 Alas good *Master* remember said I,
 Howbeit my Body be light and lustie,
 Prove and assay and you shall finde
 Age sufficient within my Minde,
 He held his words full still that tyde,
 And so long tyme he did abide,
 After this sudainely in wonderous wise,
 He tempted me after the *Philosophers* guise.
 Which to reherse it were too longe,
 And to shew how I should doe wronge;

For

For that must be kept secrete,
 For them which shall with this *Science* meete;
 Yet at the last with leasure and with space
 I wan his love, by help of *Gods* Grace;
 So that I had with Grace the trewe doctrine
 Of Confection of the *Red medicine*;
 Whom to seeke it availeth right nought,
 Till the *White medicine* be fully wrought.
 Alsoe both Medicines in their beginninge
 Have one manner of Vessell and Workinge,
 As well for the White as alsoe for the Red,
 Till all quick things be made dead;
 Then Vessells and forme of operation
 Shall chaunge, in Matter, Figure, and Graduation.
 But my herte quaketh, my hand is tremblinge,
 When I write of this most selcouth thinge.
Hermes brought forth a true sentence and blounte,
 When he said *Ignis & Azot tibi sufficient*.
 The Expositor of *Hermes* and *Aristotle* joynte,
 In that joynte worke shewd a straunge pointe,
 He said *Albertus Magnus* the Black Freere,
 Nether Freer *Bacon* his compeere,
 Had not of our *Red stone* consideration,
 Him to increase in multiplication.
 The Expositor knew it sufficiently,
 And my *Master* taught me trewly,
 Albeit that I never made assaye
 Of the *Red worke* before this Daye:
 The cause appeareth in this Boke before,
 When I was robbed then I would no more.
 Nethlesse I have put me so farr in preass,
 That secrete Trewth to shew I cannot cease;
 Reherfing such as were greatly too bold,
 So great secreats to shew as thei tolde:

Chap. 5.

Thei said that within the Center of incomplete White
 Was hid our *Red Stone* of most delight:
 Which maie with strength and kinde of Fier,
 Be made to appeare right as we desier.
Pandalphus in Turba faide, mente secura,
Et ejus umbra in vera tinctura.
Maria confirmed it in *fide oculata,*
Quod in ipsa albedine est rubedo occultata.
 The Boke *Landabile Sanctum* made by *Hermes*,
 Of the *Red Worke* speaketh in this wise:
Candida tunc rubeo jacet uxor nupta marito,
 That is to saie, if ye take heede thereto,
 Then is the faire White Woman
 Married to the Ruddy Man.
 Understandinge thereof if ye would gett,
 When our *White Stone* shall suffer heate,
 And rest in Fier as red as Blood,
 Then is the Marriage perfect and good;
 And ye maie trewly know that tyme,
 How the seminall seed Masculine,
 Hath wrought and won the Victory,
 Upon the menstrualls worthily;
 And well converted them to his kinde,
 As by experience ye shall finde:
 Passing the Substance of *Embrion*,
 For then compleate is made our *Stone*;
 Whom wise Men said that ye shulde feede
 With his owne Venome when it is need.
 Then ride or goe where ye delight,
 For all your Costs he woll you quite.

Thus endeth the *subtill Warke* with all her store,
 I need not, I maie not, I woll shew no more.



CHAP. VI.



Owards the Matters of Concordance,
 Consider there be no variance
 Betweene such things as shulde accorde;
 For of variance maie grow discord,
 VWhereby your VVarke maie be lost,
 VWith all your labour and all your cost:
 He that wol take our VVarke in hande,
Five Concords he must understande.

The *first Concord* is neede to marke
 VWhether his *Minde* accorde with the *Warke*,
 VWhich shalbe Lord to paie for all,
 Els all your labour destroy ye shall.
 The *second Concord* is needfull to kenn,
 Between this *Crafte* and her *Workemen*.
 The *Third* shall serve well your intents,
 VWhen *Warke* accordeth with *Instruments*.
 The *fourth Concord* must welbe sought,
 VWith the *Place* where it shall be wrought:
 For trewlie it is no little grace
 To find a perfect working *Place*.

The *Fift* is of *Concord* and of *Love*,
 Betweene your VVarke and the Spheare above.
 Of theis *five Concords* reherse we shall,
 Beginning with the first of all.

FOR the *first* ye shall well finde
 That full few Lords be stable of *Minde*;
 Thei be hasty, the VVarke is longe,
 Thei woulde have you doe Nature wronge.
 Some now be onward as hasty as fier,

Halfe a yeare after have noe desire ;
 And some in a Weeke, it is noe Nay,
 Woll chaunge their mindes, and some in a day,
 And for one Moneth have full beleife,
 And the next Moneth thei wöll the *Arte* repreeve.
 It were much better for such to cease,
 Than for this *Arte* to put them in preasse ;
 Let such like Butterflies wander and passe,
 And lerne this lesson both more and lasse,
 Following the Sentence of this holie letter,
Attingens à fine usq; ad finem fortiter,
Disponens omnia suaviter :

That is, proceede mightily to the End
 From the Beginning, maugre the feinde,
 All things disposing in the meane space,
 With great suavity that commeth of grace.
 All short-witted Men and mutable,
 Such must needs be variable ;
 And some doe every Man beleive,
 Such credence doth their Cofers greive ;
 Tò everie new Tale to them tolde,
 They give Credence and leave the olde.
 But some Lords be stable of wit,
 Such be apt to finish it.
 Everie such *Lord* or *Master* of this Werke,
 Be he *Layman* or be he *Clerke*,
 Be he rich man, *Knight*, *Abbot* or *Lorde*,
 He hath with this *Arte* greate Concorde.

THe *seconde Concorde* with this *Arte* is,
 When ye can finde apt *Ministers*.
 Noe Minister is apt to this intent,
 But he be sober, wise, and diligent ;
 Trewe, and watchfull, and also timerous,

Chap. 6.

Close of Tongue, of Body not vicious,
 Clenly of hands, in Tuching curious,
 Not disobedient, neither presumptuous;
 Such Servants maie your workes of Charge
 Minister, and save from all outrage;
 But trust not that two such Servants or three,
 Maie sufficient for your worke be;
 If your Matter be of quantity reasonable,
 Then Eight such Servants be convenable;
 But upon litle quantity, finde ye shall
 Foure men able to performe all;
 That one halfe of them must werke
 While the other Sleepeth or goeth to Kerke;
 For of this *Arte* ye shall not have your praye;
 But it be ministred as well by Night as Daye
 Continually, except the holy Sondag alone;
 From Evensong begin till Evensong be done.
 And while thei worke thei must needes eschewe
 All Ribaudry, els thei shall finde this trewe,
 That such mishap shall them befall,
 Thei shall destroy part of their Works or all;
 Therefore all the Ministers must be Men,
 Or else thei must be all Weomen;
 Set them not occupied one with another,
 Though some to you be Sister or Brother:
 Yet thei must have some good disporte
 Their greate labours to recomforte:
 Then nothing shall better avaunce
 Your worke than shall this Concordance.

THe *Third Concord* is to manie full derke,
 To ordeyne *Instruments* according to the Werke:
 As everie *Chapter* hath divers intents,
 Soe hath it divers *Instruments*,

Both

Both in Matter and also in Shape,
In Concord that nothing may mis-happ:
As workes of Division and Seperation
Have small Vessells for their Operation;
But Vessells broad for Humectation,
And some deale broad for Circulation;
But longe Vessells for Precipitation;
Both short and long serve Sublimation:
Narrowe Vessells and foure inches high
Serve Correction most properly.
Of Vessells, some be made of Leade,
And some of Clay both quick and deade;
Dead Clay is called such a thinge
As hath suffered greate roastinge;
Such medled in powder with good raw Claye,
Will Fier abide and not goe away;
But manie Claies woll leape in Fier,
Such for Vessells doe not desire.
Other Vessells be made of Stone,
For Fier sufficient but few or none;
Amonge Workemen as yet is founde
In any Country of English grounde,
Which of Water nothing drinke shall,
And yet abide drie Fier withall,
Such Stones large for our intende,
Were a precious Instrument;
All other Vessells be made of Glasse,
That spirituall matters should not out-passe;
Of Ashes of Ferne in this Lond everi-each one
Be made, but els-where be of Stone:
Of our Glasses the better kinde,
The morning stuffe ye shall it finde,
Which was Ashes the night before,
Standing in Heate all night and more,

Chap. 6.

The harder stuffe is called Freton,
 Of clipping of other Glasses it come:
 Tincture with anealing of Glasiers
 Will not perse him as thei reherse.
 By this Doctrine chuse or refuse,
 Take which you woll unto your use,
 But for figures of Vessells kinde,
 Everie Man followeth his owne minde,
 The best fashion is ye maie be sure,
 She that best concordeth with Vessell of Nature,
 And figure that best Concordeth with quantity,
 And with all Circumstances, to matter best is she,
 And this sheweth well *Albertus Magnus*,
 In his Boke *De Mineralibus*.
 Hereof a Sècreate disclosed was,
 By my good *Master*, to more and lesse,
 Saying, *Si Deus non dedisset nobis vas*
Nihil dedisset, and that is Glasse.

Instruments needefull there be more,
 As be *Furnaces* ordeyned therefore.
 Olde Men imagined for this *Arte*
 A speciall Furnace for everie parte,
 Everie each divising after his owne thought;
 But manie Furnaces of them be naught;
 Some were too broade and some too longe,
 Manie of them did Nature wronge:
 Therefore some Furnaces maie be well used,
 But manie of them must be refused,
 For theie were made but by advice
 Of them which seemed, and were not wise:
 The most Commendable Fashion of them all,
 In this Boke portraied finde ye shall.
 One Furnace by me is found of newe,

Such

Such as Olde Men never knewe,
 Whose secrete Power with study sought,
 And with greate Cost was dearely bought;
 In him wilbe at one tyme wrought,
 Threescore Warkes, and cost right nought,
 More than it shulde for one Warke or twaine,
 Therefore profitable it is certaine;
 Threescore degrees divers ye maie gett,
 For threescore warkes, and everie-ech of divers Heate,
 Within that Furnace, to serve your desire,
 And all thei served with one litle Fier,
 Which of a Foote square onlie shalbe,
 Yet everie-ech of the threescore as greate space as he:
 Manie purposes ye maie thereby fulfill,
 For here you shall have Heate after your will.
 Of this Instrument all Men maie not be sure,
 Therefore it is not formed in Picture.
 Another Furnace woll serve threescore
 Glasses trewly, and yet farr more,
 Everie-ech of them standing in like Heate,
 As by the Picture, Doctrine ye maie gett:
 Another Furnace for this operation,
 By me was found by Imagination,
 Notably serving for Seperation
 Of dividents, and for Altification,
 And for Dis-junction called Division,
 And for Correction called Ablution,
 Yt woll for some things serve Desiccation,
 Yt serveth full well for Preparation;
 Soe for six things it serveth well,
 And yet for all at once as I can tell:
 This is a new thinge which shall not be
 Set out in Picture for all men to see;
 Another Furnace in Picture be shall,

Chap. 6.

More full of perills than other Furnaces all,
 Made for *Magnetia*, whereof bould Men had doubt,
 To tuch with hands a poore lynine Cloute;
 Which in the midle thereof unbrenned stoode;
 For feare of flames brenning fierce and woode;
 Which fittill Furnace I devised alsoe,
 In which I found manie wonders moe
 Than is convenient at this season to tell,
 Whose graduation is doubtfull and casuell:
 Wherein *Magnetia*, matter of greate coste,
 Must quickly be served or suddainly be losse:
 Of whose graduation if you woll not misse
 Consider your Stoples, and lerne well this,
 The more is the Stople the lesse is the Heate,
 By manifold Stoples Degrees ye maie gett;
 Whoe knoweth the power, the working and kinde,
 Of everie Furnace, he maie well trewth finde,
 And he which thereof dwelleth in Ignorance,
 All his Warke faileth upon Chaunce:
 Noe man is sure to have his intent,
 Without full concord of *Arte* with Instrument.
 Manie more Instruments occupied ye shall se,
 Than in this *Chapter* now rehearsed be,
 Which ye must ordeyne by good or sad advice
 And prove them before hand oft if ye be wise.

THe *fourth Concord* is full notable
 Betweene this *Arte* and *Places Convenable*.
 Some Places must needes be evermore dry,
 Close from Aier, no waies Windy;
 Some must be darke and dimme of sight,
 In which Sun-beames none maie light;
 But for some Places the trewth so is,
 Thei cannot have too much brightnes:

Some

Some Places must needes be Moist and Cold
 For some workes as Auctors toulde;
 But in our Warkes in everie place,
 Winde will hurt in everie Case:
 Therefore for everie Warke in season,
 Ye must ordaine Places by reason.
Philosophers said by their engine,
 How it shulde be wrought within locks Nynne:
Astrologers said it was a grace,
 To finde a Chosen Working Place;
 For manie things woll wonderous doe
 In some Places and elsewhere not soe,
 But contrarie wonders be of one thinge
 In contrarie Countries wrought without leasing;
 Whereof none other cause maie appeare,
 But only contrarie places of the *Sphere*:
 Whereto Places contrarie of the grounde,
 To them Concordaunt and Obedient be found;
 Hereof great Evidence and wittnes full cleere,
 In the *Magnets Stone* openly doth appeare,
 Whose North pointe draweth toward his Countrie,
 Which under the Southe starr driveth Needles awaye;
 Wherefore wise Men which for this *Arte* sought,
 Found some Places concordant, some Places nought;
 Trewly such Places where Lechery is used
 Must for this *Arte* be utterly refused.

THe *fist Concord* is knowne well of *Clerks*, (*Werks*.
 Betweene the *Sphere of Heaven* and our *Sutill*
 Nothing in Erth hath more Simplicitie,
 Than th'elements of our *Stone* woll be,
 Wherefore thei being in warke of Generation,
 Have most Obedience to Constellation:
 Whereof Concord most kindly and convenient

Chap. 6.

Is a direct and fire *Ascendent*,
 Being signe common for this Operation,
 For the multitude of their Iteration:
 Fortune your *Ascendent*, with his Lord also,
 Keeping th' aspect of *Shrewes* them fro;
 And if thei must let, or needely infect,
 Cause them to looke with a *Trine* aspect.
 For the *White warke* make fortunate the *Moone*,
 For the Lord of the *Fourth house* likewise be it done;
 For that is *Theſaurum abſconditum* of olde Clerks;
 Soe of the *Sixt house* for *servants* of the Werks;
 Save all them well from greate impediments,
 As it is in Picture, or like the same intents.
 Unlesse then your *Nativity* pretend infection,
 In contrariety to this Election,
 The vertue of the Mover of the Orbe is formall,
 The vertue of the Eight Sphere is here Instrumentall,
 With her Signes and Figures and parts aspectuall,
 The Planets vertue is proper and speciall,
 The vertue of the Elements is here materiall,
 The vertue infused resulteth of them all:
 The first is like to a workmans Minde,
 The second like his Hand ye shall finde.
 The third is like a good Instrument,
 The remnant like a Thing wrought to your intent.
 Make all the Premises with other well accord,
 Then shall your merriits make you a greate Lord.
 In this wise the *Elixir* of whom ye make mention,
 Is ingendered, a thing of a second intention.
 Trust not in *Geomantie* that superstitious Arte,
 For God made Reason which there is set aparte.
 Trust not to all *Astrologers*, I saie whie,
 For that Arte is as secreat as *Alkimy*.
 That other is disproved and plainely forbod,

By

By holy *Saincts* of the Church of God.

Trust not, ne love not *Negromancy*,

For it is a property of the Devill to lye.

Trust to this *Doctrine*, set herein your desires,

And now lerne the Regiment of your Fiers.

P 3

CHAP.



C H A P. VII.



parfet *Master* ye maie him call trowe,
Which knoweth his Heates high and lowe.
Nothing maie let more your desires,
Than ignorance of Heates of your Fiers.
Of manie Auctors written ye maie see,

Totum consistit in ignis regimine :

Wherefore in all Chapters you must so proceed,
That Heate worke not more ne lesse than it need;
Wherein manie of *Gebars Cookes*
Deceived were, though thei be wise in Bokes.
Such Heate wherewith Pigg or Goose is Scalded,
In this *Arte Decoction* it is called;
For Minerall meanes serveth such heate,
And to make our *Letharge* to give sweate.
Such Heate as dryeth lawne Karcheeses fayre,
In thirty operations serveth for our Ayre;
But for Divisions you must use such heate,
As Cookes make when they roast grosse Meate;
The same Heate with a circular Fier,
For Separation of Dividents we desire;
But for Circulation of Elements,
Ignis candens observeth our intents;
Which Fier must ever be Coequall
In every minute, and yet perpetuall:
For it maie never abate ne increase,
And yet the Fier maie never cease.
Study wisel and looké about
Such a Jewellie to finde out.
And in that Fier no moisture maie be,
Which Hand maie feele or Eye maie see.

Chap. 7.

Ignis humidus an other Fier alsoe
 Is, and yet it seemeth *oppositum in adjecto* :
 Such Heate dissevereth at certaine tydes
 Matters cleaving to Vessells sides.
 Manie moe things, that Heate maie wynn,
 It maketh oft thick Matters to be thynn.
 A *Philosopher* mistely spake of this Heate,
 And saide, the highest degree thereof to get
 Shall cause and gender such Siccitie,
 As of drie heate shall be in the First degree.
 Another Fier is Fire of Disiccation,
 For matters which be imbibed with Humection.
 An other Fier is Fier of Conservation,
 For all drie things of his operation:
 For *Magnetia* is Fier of effusion,
 Full of perills and full of illusion,
 Not onely perill which to the Warke maie fall,
 But such alsoe which the *Master* hurte shall;
 Against which once received is noe boote,
 Ordaine therefore to fetch breath from your foote;
 Provide for Mouth, Eyes, Eares, and Nose,
 For it is worse than ten times the Pose.
 Men hereby hath found paines sore,
 Because they had not this warning before.
Ignis corrosdens serveth in this *Arte*,
Elementa propinqua wisely to departe.
 By one point of excesse all your Warke is shent,
 And one point too little is insufficient;
 Who can be sure to finde his trewe degree,
Magister magnus in igne thall he be.
 It is the harder to know trewly his might,
 There is no triall for it but our Eyesight:
 Therefore all men faile in his presence,
 Where Heate is lerned with cost of Experience.

Of this Heate in speciall *Anaxagoras* said thus,
Nemo primo fronte reperitur discretus.

Another is Heate of mighty Coaction,
 For Mineralls that be of hard Liquefaction:

This Heate cannot be too strange,
 Be he continued never so long.

Another is Heate of Calcination

For fowle Mettalls for their Preparation;
 Which maie not brenn, ne doe them melte,

For so all thei maie soone be spilde.

The twelfth is Heate for to Sublime

All the Spirits of the Mine.

The last Heate of theis goeth for all,

When to Projection our *Stone* shall fall.

Use maketh Masterie, there is noe more to sayne,

But he that faileth must needs begin againe.

Now have I taught you everie thing by name,

As Men teach other the way to *Walsingham*,

Of every Village, Water, Bridge, and Hill,

Whereby wise Men their Journey maie fulfill:

Soe maie a Clerke by this Doctrinne finde

This *Science* well if he be cleere of minde;

All other maie finde himselfe hereby a foole;

To deale therewith, which litle can of Schoole;

For this is the end of all worldly Cunnenge,

Where to attaine can neither Pope ne King

By their Honours, ne by their great Councell,

But only by Vertue and Grace as Auctors tell.

This precious *Stone* will not be found ne wrought

But he be right devoutely sought.

The Auctors forenamed with this Boke of mine,

Sheweth of *Alkimy* all the Doctrinne,

If ye compleate their Sentences all,

Not by Opinion, but after this *Ordinall*;

Chap. 7.

For in this *Ordinall* I set you from all doubt,
 Is nothing set wronge, nor one point left out.
 The dayes were when that this Doctrine and ground
 Had pleased me more than a Thousand pound;
 Three Hundred pounds was not for my desire,
 As would have byne this *Chapter* of the Fier.
 And mervaille not Lords, ne ye freinds all,
 Why soe noble a *Scyence*, as all Men this *Arte* call,
 Is here set out in *English* blunt and rude,
 For this is soe made to teach a Multitude
 Of rude people which delen with this Werkes,
 Ten Thousand *Laymen* against ten able *Clerks*:
 Whereby yearely greate Riches in this *Londe*
 Is lewdly lost, as Wisemen understonde;
 And manie men of Everie degree
 Yearely be brought to great Povertee.
 Cease *Laymen*, cease, be not in follic ever;
 Lewdnes to leave is better late than never.

All that hath pleasure in this Boke to reade,
 Pray for my Soule, and for all both Quick and deade.
 In this yeare of *Christ* One thousand foure Hundred
 (seaventy and seaven,
 This Warke was begun, *Honour to God in Heaven.*

The

THE
COMPOUND
OF
ALCHYMIE.

A most excellent, learned, and worthy
worke, written by Sir *George Ripley*,
Chanon of *Bridlington* in *Yorke-*
shire, Containing twelve
Gates.

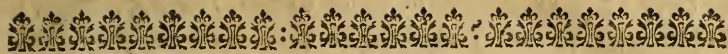


Titulus Operis.

HEre begynneth *The Compound of Alchymie*,
 Made by a Chanon of *Bridlington*,
 After his learning in *Italy*
 At *Yxning* for tyme he there did wonne:
 In which be declared openly
 The secrets both of *Sunne* and *Moone*,
 How they their kinde to multiplie,
 In one body togeder must wonne.

Which Chanon Sir *George Ripley* hight,
 Exempt from Claustrall observance,
 For whom pray ye both day and night,
 Sith he did labour you to advance.
 He turned darknes into light,
 Intending to helpe you to happy chaunce,
 Gyving Counsell that ye live right,
 Doeing to God no displeasaunce.

George



GEORGE RIPLEY

UNTO

King EDWARD the fourth.

O Honorable Lord, and most victorious Knight,
 With Grace and Fortune abundantly endewed,
 The safegard of England, & maynteyner of right;
 That God you loveth indeede he hath well shewed:
 Wherefore I trust thys Lond shalbe renewed
 With Joy and Riches, with Charyty and Peace,
 So that old ranckors understrewed,
 Tempestuous troubles and wretchednes shall cease.

And now syth I see by tokens right evident,
 That God you guydeth, and that ye be vertuous,
 Hating sygne, and such as be insolent,
 How that also Manslaughter to you is edious,
 Upon the Indygent also that ye be piteous,
 Greate ruth it werc if ye should not lyve longe:
 For of your great fortune ye be not presumptuous,
 Nor vengeable of mynde to wreke every wrong.

Theis considered, with others, in your most noble Estate,
 Like as God knoweth, and people doe witnesse beare,
 So entyrelly me meveth, that I must algate
 Recorde the same, and therein be no flatterer:
 And that not onely, but also to write here,
 And to your Highnes humbly for to present
 Great Secretts which I in farre Countrys did lere,
 And which by grace to me most unworthy are lent.

The Epistle.

Once to your Lordship such thyngs I did promise,
 What tyme ye did command to send unto me;
 And since that I wrote in full secret wise,
 Unto your Grace from the Universitie
 Of Lovayne, when God fortun'd me by Grace to see
 Greater secretts and moche more profyte,
 Which onely to you I wyll disclosed to be:
 That is to say the great Elixirs both Red and White.

For like it you to trust that trewlie I have found
 The perfect waye of most secreete Alchimy,
 Which I wyll never trewly for Merke ne for Pounce
 Make common but to you, and that conditionally
 That to your selfe ye shall keepe it full secretly,
 And onely it use as may be to Gods pleasure,
 Els in tyme comming, of God I should abyge
 For my discovering of his secreete treasure.

Therefore advise you well wyth good delyberation,
 For of this Secrete shall know none other Creature
 But onely you, as I make faithfull Protestation,
 For all the tyme that I here in lyfe endure:
 Whereto I wyll your Lordship me to ensure,
 To my desyre in thys by othe to agree,
 Least I should to me the wrath of God procure;
 For my revealing his greate gift and previtie.

And yet moreover I wyll your Hyghnes to pardon me,
 For openly wyth pen I wyll it never wryte,
 But when that ye list by practice ye shall see;
 By Mouth also this pretious secret most of delyght,
 How may be made Elixirs Red and Whyte,
 Playne unto your Hyghnes it shall declared be,
 And if it please you with easy expence and respyte
 To help, I wyll them make by helpe of the Trinitie.

But

But notwithstanding for perill that might befall,
Though I dare not here plainly the knot unbinde,
Yet in my writeing I wyll not be so Mysticall,
But that ye may by studie the knowleige finde:
How that eche thing multiplicāble is in hys kinde,
And that likenes of bodies Metalline be transmutable
I wyll declare, that if ye feelee me in your minde
Ye shall prove my wryting true and noe fayned fable.

And if God graunt you by me to wynnethys treasure,
Serve him devoutly with more Laud and thanking,
Praying his Godhead in lyfe ye may so endure,
His gifts of grace and fortune to use to his pleasing,
Most specially intending over all thing,
To yeur power and connyng his precepts tenne
So to keep, that into no daunger your selfe ye bring;
But that ye may in glorie see him hereafter, Amen.

As the Philosopher in the boke of Meteors doth wryte,
That the lykenesse of bodies Metalline be not transmutable,
But after he added theis words of more delyte,
Without they be redused to theyr beginning materiable.
Wherefore such bodies which in nature be liquable,
Minerall and Mettalline may be Mercurizate,
Conceave ye may that this Scyence is not opinable,
But very true by Raymond and others determinate.

In the said Boke the Philosopher speaketh also,
Therein if it please your Highnes for to reade,
Of divers Sulphurs, but especially of two;
And of two Mercuryes Foyned to them indede:
Whereby he doth true understanders leade
To the knowledge of the principles which be true;
Both Red most pure, and White, as have I speede,
Which be neverthelesse founden but of right few.

And

The Epistle.

*And these two things be best he addeth anone
 For them that worketh the Alchimy to take,
 Our Gold and our Silver therewith to make alone;
 Wherefore I say, who will our Pearle and Ruby make,
 The said principles looke that he not forsake:
 For at the beginning if his principles be trewe,
 And that he can by crafte them so bake;
 Truly at the end his Worke shall him not rewe.*

*But one greate secret ryght nedefull it is to knowe,
 That though the Philosophers speake plurally,
 All is but one Thing, ye may me trewe,
 In kinde, which is our Base principally,
 Whereof doth spring both Whyte and Red naturally;
 And yet the Whyte must come fyrst of the Red:
 Which thyng is not wrought manually,
 But naturally, Craft helping oute of our Leade.*

*For all the parts of our most precious Stone,
 As I can preve, be Coessentiall and concrete;
 Moreover there is no true principle but one;
 Full longe it was er I therewith could mete:
 Who can reduce it, and knoweth his Heate;
 And only kinde with kinde can redresse,
 Till filth originall be clensed from his Seat,
 Likely he is to finde our secrets both more and lesse,*

*Onlie therefore worke Kynde, with his owne Kynde,
 And all your Elements Ioyne that they not stryve,
 This poynte also for any thing beare in mynde;
 That passive natures ye tourne into active,
 Of Water, Fire, and Winde, of Erthe make blive;
 And of the Quadrangle make ye a Figure round,
 Then have ye honie of our bene hive;
 One ounce well worth a thousand pound.*

The Epistle.

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*The principall secrete of secretes all
Is true Proportion which may not be behinde;
Wherein I counsell you be not superficiall,
The true conclusion if ever ye thinke to fynde;
Turne Erth to Water, and Water into Wynde;
Therof make Fire, and beware of the Floode
Of Noe, wherein many one be blinde;
That by this Science thei get but little good.*

*I counsell you to eate and drinke temperatly,
And be well ware that Iposarcha come not in place;
Nesh not your Wombe by drinking ymmoderatly,
Lest ye quench your naturall Heate in lyttle space;
The colour wyll tell appearing in your Face:
Drinke no more therefore, then ye may eate;
Walke up and downe after an easie pace,
Chafe not your Body too sore for to sweate.*

*With easy Fire after meuing when ye sweate;
Warme your Body and make it dry againe;
By Rivers and Fountaines walke after meate:
At morrowe tymely visit the high Mountaine,
That Phisicke so byddeth I reade certeyne:
So hygh the Mountaine nevertheles ye not ascende;
But that ye may downeward the way have plaine,
And with your Mantell from cold ye you defende.*

*Such labour is holosome, your sweat if ye wyll drie
With a napkin, and after it take no cold,
For grosse humors be purged by Sweat kindly;
Use Diacameron, then consecr with perfect Gold
Hermodactilus for watrie humors good I hold;
Use Hipericon Perforate with mylke of Tithimall;
And Sperma Cete ana with redd Wyne when ye wax old,
And Gotes Mylke soddē with Gold nourisheth moisture radical.*

The Epistle.

But a good Physitian who so intendeth to be,
 Our lower Astronomy him nedeth well to knowe
 And after that to lerne, well, Urine in a glasse to see,
 And if it nede to be chased, the Fyre to blowe,
 Then wyttily, it, by divers wayes to throwe,
 And after the cause to make a Medicine blive,
 Truly telling the ynfirmities all on a rowe :
 Who thus can doo by his Physicke is like to thrive.

We have an Heauen yncorruptible of the Quintessence,
 Ornate with Elements, Signes, Planetts, and Starrs bright;
 Which moisteth our Erthe by Suttile influence :
 And owt thereof a Secrete Sulphure hid from sight,
 It setteth by vertue of his attractive might;
 Like as the Bee fetcheth Hony out of the Flowre
 Which thing can doo none other Erthly wight ;
 Therefore to God only be glory and honour.

And like as Yse to Water doth relente,
 Whereof congealed it was by violence of greate Cold,
 Whence Phebus it smiteth with his Heate influent :
 Right so to Water mynerall, reduced is our Gold,
 (As writeth playnly Albert, Raymond, and Arnold)
 With heate and moisture by craft occasionate,
 With congelation of the Spyrite, Lo ! now have I told
 Howe our materialls togeather must be proportionate.

Att the Dyers craft ye may lerne this Science,
 Beholding with Water how they decoctions make
 Uppon theyr Woad and Maddre easly and with patience,
 Till the Tinctures appeare which the Cloath doth take
 Therein so fixed that they wyll never forsake
 The Cloth for washing after they joyned be ;
 Right so our Tinctures with Water of our Lake
 We draw by boyling with Ashes of Hermes tree.

Which

*Which Tinctures when they by craft are made parfite,
So dieth Mettalls with Colours evermore permanent,
After the qualitie of the Medycine Red or White;
That never away by eny Fire, will be brente:
To this Example, if you take good tent
Unto your purpose the rather shall ye wynne,
And see your Fire be easy and not fervent;
Where Nature did leave off, what tyme look ye begynn.*

*First Calcine, and after that Putrefye,
Dyssolve, Dystill, Sublyme, Descende, and Fyxe,
With Aquavite oft times, both wash and drie,
And make a marriage the Body and Spirit betwixt;
Which thus togeather naturally if ye can myxe,
In losinge the Body the Water shall congealed bee,
Then shall the Body dy utterly of the Flixe,
Bleeding and chaunging Colours as ye shall see.*

*The third daye againe to Life he shall uprise,
And devour Byrds, and Beasts of the Wildernes,
Crowes, Poppingayes, Pyes, Pekocks, and Mavies;
The Phenix, the Egle whyte, the Griffon of fearfulness,
The Greene Lyon and the Red-Dragon he shall destres;
The white Dragon also, the Antlope, Unicorne Panther,
With other Byrds, and Beasts both more and lesse;
The Basiliske also which almost eche one doth feare.*

*In Bus and Nubi he shall arise and ascend
Up to the Moone, and sith up to the Sonne,
Through the Ocean Sea, which round is without end:
Only Shypped within a little glassen Tonne,
When he commeth thither, then is the Maistrie Wonne:
About which Iourney greate good shall ye not spend,
And yet ye shall be glad that ever it was begonne;
Patiently if ye liste to your worke attend.*

The Epistle.

For then both Body and Spirit also both Oyle and Water,
 Sowle and Tincture one thing both White and Red,
 After Colours variable it conteyneth what so men clatter;
 Which also called is when he hath once bene Dedd:
 And is revived our Marchasite, our Magnete, and our Lead,
 Our Sulphure, our Arsenicke, and our true Calcevive:
 Our Sonne, our Moone, our Ferment of our Bread:
 Our Toade, our Basiliske, our unknowne Body, our Man,
 (our Wife.

Our Body thus naturally by crafte when it is renouate
 Of the first ordre is Medicine called in our Philosophy,
 Which oftentimes must againe be Spiritualizate:
 The rounde Whele turning of our foresaid Astronomy:
 And so to the Elixir of Spirites must ye come, for why
 Till the same of the fixed by the same of the flier be over-
 Elixir of Bodies named it is only; (gone
 And this secrete poynt truly deceaveth many one.

This naturall processe by helpe of craft thus consummate
 Dissolveth the Elixir spirituall in our unctuous Humiditie
 Then in Balneo of Mary together let them be Circulat,
 Like new Hony or Oyle till they perfectly thicked be,
 Then will that Medicine heale all manner Infirmitie,
 And turne all Mettalls to Sonne & Moone most perfectly:
 Thus shall ye have both greate Elixir, and Aurum Potabile,
 By the grace and will of God, to whom be laud eternally.

Sol tenet ignem



Our heaven this Figure called is
Our table also of the lower Astronomy
Which understood thou may not misse
To make our Mediceen perfectly
On it therefore set thy study
And vnto God both night and day
For grace and for ^e Author pray

Calum Philosophorum.



Incipit Prologus.



Hyld of thys Dyssyplyne incline to me
 (thyne Ere,
 And harkyn to my doctryne with all thy
 (dyligence;
 Thes words of wysdome in mynde doe
 Which of old Fathers be trew in sentence; (thou bare,
 Live clene in soule, to God doe none offence:
 Exalt thee not but rather keepe thee Lowe,
 Ells wyll thy God in thee no Wysdome sowe.

Fro fayned Doctryne and wycked thought,
 The holy spryt doth hym wythdraw;
 Nylling to dwell where Syn is wrought,
 Dred God therefore and obay his Lawe,
 A ryghteous Man forsooke I never sawe:
 Nether hys seed begg bread for need,
 In holy *Scripture* thus doe I rede.

Make Wysdome therefore thy-Sister to be,
 And call on Prudence to be thy Frynd,
 By pathes of truth they wyll gyde thee,
 Wyth love and honesty wher so thou wend:
 Both vertuose to be, curteous and hend:
 Pray God therefore that thou may fynde
 Wysdome and Prudence with mouth and mynde.

The Prologue.

All manner good cum wyth them shall,
 And honestie by ther hands innumerable,
 Then into combraunce shall thou not fall;
 Soe be they in ryches Incomparable:
 To worshyp and profyt they wyll thee able,
 To conyng and to all manner of grace,
 Both here and after thy lyvys space.

For these benefyts which they don bryng,
 In parte ynnumeryd by sapyence,
 To them I can compare no thyng;
 No rychys, no spyces of redolence:
 Above all trefure such is ther excellence,
 That whatsoever erthly that precyous ys,
 To them comparyd ys but as cley ywys.

Infynyte treasure to Man they be,
 Who usyth them shall fryndshyp have
 With God in Heven, and there hym se,
 After them vyvelyche therefor thou crave,
 For Body and Soule both wyll they save,
 And herein Goods doth multiplie,
 And afore Prynces they dygnyfy.

Thynke how *Adam* lost hys wysdome,
Sampson hys myght that was foe strong,
 Kyng *Saule* also lost hys Kyngdome;
 And *Davyd* was punnyshed soare for hys wrong:
 In the Oake by the here fayre *Absolôn* hong,
 Kyng *Ezeky* by sycknesse had punishment,
 And many one moe for synne was shent.

But

But see how other that livyd well,
And to their God did none offence,
Such chastysment did never fele,
But God shewed ever to them benevolence;
Enok and *Ely* were caryed hence,
To Paradyse, and other good livers were
Of God rewarded in dyvers manner.

Sum had gret Fortune, sum gret Cunnynge,
Sum had gret Peace, sum gret Ryches,
Sum conquered Londs to ther wonyng;
Sum were exalted for ther gret mekenes,
Sum other were saved fro the cruelnes
Of Tyrants, Lyons, and hot Fornacys,
As *Danyell* and other in many places.

Thus to good Livers God send gret grace,
And unto Synners sore ponishment;
Sum to amend in thys lyfe had space,
Sum sodenly with fyre fro Heavyn were brent,
Synfull *Sodomyts* for ever were shent;
With *Dathan* and *Abyron* and other moe,
Which sank for Syn to endles wo.

Thus ever syth the World was wrought,
God hath rewardyd both evyll and good;
Thus yf it maye rest in thy thought,
Fro synfull living wyll chaung thy moode.
Yf synfull people thys understood,
They ought to be aferd God to offend,
And soone ther synfull lyfes to amend.

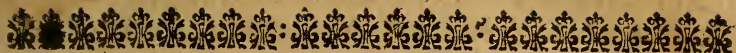
Therefore

The Prologue.

Therefore with God looke thou begyne;
 That he by grace may dwell with thee,
 So shall thou best to Wysdom wyn,
 And knowledge of our grete prevyte;
 Norysh Vertues, and Vices looke thou flee,
 And trustyng thou wylt thee well dispose,
 Our secrets to thee I wyll dysclose.

Keep thou them secret and for me pray,
 Looke that you use them to Gods pleasure;
 Do good wyth them what ever thou may,
 For tyme thou shalt thys lyfe endure,
 That after thy endyng thou may be sure
 In Hevyn for to rewardyd be,
 Whych God graunt both to thee and me.





The Preface.



Hygh Yncomprehenfible and gloryous
(Magefte,

Whose Luminos Bemes obtundyth our
(speculation;

One-hode in Substance, O Tryne-hode
(in Deite,

Of Hierarchycall Jubylestes the gratulant gloryfycation;
O pytewouse puryfyer of Soules and puer perpetuation;
O deviaunt fro danger, O drawer most deboner;
Fro thys envyos valey of vanyte, O our Exalter.

O Power, O Wyfdom, O Goodnes inexplycable;
Support me, Tech me, and be my Governour;
That never my lyvyng be to thee dysplycable,
But that I aquyte me to thee as a trew professor:
Att thys begynnyng good Lord here my prayer;
Be nygh with Grace for to enforce my wyll,
Graunt well that I may my entent fulfyll.

Most curyose Coffer and copyose of all trefure
Thou art, fro whom all goodnes doth deffend,
(To Man) and also to every-ech Creature;
Thyne Handy-warke therefore vouchsafe to defend,
That we no tyme in lyvying here myfpend,
With truth thou graunt us our lyvelode to wyn
That in no daunger of Synfulnes we renne.

S

And

The Preface.

And for soe much as we have for thy sake
 Renowncyd the World, our Wylls, and the Fleshys Lust,
 As thyne owne wyllfull professyours us take;
 Syth in thee only dependyth all our trust,
 We can no ferther, to thee encline we must:
 Thy secret Treforars, vouchsafe to make us,
 Show us thy Secrets, and to us be bounteous.

Among other which be professyd to thee
 I me present, as one wyth humble Submyssyon,
 Thy Servant besechyng that I may bee,
 And trew in levyng acording to my professyon:
 In order Chanon reguler of *Brydlyngton*;
 Besechyng the Lord that thou wylt me spare,
 To thy trew Servaunts thy secretts to declare.

In the begynnyng when thou madyst all of nought,
 A globose Mater and darke under confusyon,
 By thee Begynner mervelously was wrought,
 Conteynyng naturally all thyngs withoute dyvyssyon,
 Of whych thou madyst in six Dayes dere dystynction;
 As Genesys apertly doth recorde
 Then Heavyn and Erth perfeytyd were wyth thy word.

So thorow thy Wyll and Power owte of one Masse
 Confusyd was made all thyngs that being ys;
 But yn thy glory afore as maker thou was,
 Now ys and shall be wythout end I wys:
 And purysyed Sowls upp to thy blys
 Shall come a pryncyple, thys may be one,
 For the declaryng of our *Stone*.

For

For as of one Masse was made all thyng,
Ryght soe must hyt in our practyse be,
All our secrets of one Image must spryng:
In *Phylosophers* Bokes therefore who lust to se,
Our *Stone* ys callyd the *lesse World* one and three,
Magnesia also of *Sulphure* and *Mercury*,
Propotionat by Nature most perfytyly.

But many one mervelyth whych mervel may,
And muse on such a mervelous thyng,
What ys our *Stone* syth *Phylosophers* doth say,
To such as ever be hyt sechyng:
Yet Fowles and Fyshys to us doth yt bryng,
Every-ech Man yt hath, and ys in every place,
In thee, in me, in every tyme and space.

To thys I answer, that *Mercury* it ys I wys
But not the comyn callyd *Quicksylver* by name,
But *Mercury* withoute whych nothyng beyng ys;
All true *Phylosophers* record and say the same:
But symple serchers puttyth them in blame,
Saying they hyd hyt, but they beblame worthy,
Which be no *Clerks*, and medlyth with *Phylosophy*.

But though hyt *Mercury* be yett wysely understond,
Wherein it ys, where thou shalt it seech,
Ells I thee Councell take not this warke in hond,
For *Philosophers* flattrieth Foolys with fayre Speche:
But lyst to me, for trewly I wyll thee teche,
Whych ys thy *Mercury* most profyttable,
Beyng to thee nothing dysseveable.

It ys more nythe in sum things than in sum,
 Therefore take tent what I unto the wryt,
 For yf thou never to the knowledge cum,
 Therof yet shalt thou me not twytt:
 For I wyll trewly now thee excite,
 To understand well *Mercurys* three,
 The keys which of our *Scyens* be.

Raymond hys Menstrues doth them call,
 Without which trewly no truth ys done,
 But two of them are Superfycyall :
 The third essentyall of Soon and Moone;
 Theyr propertyes I wyll declare ryght soone,
 And *Mercury* of other Mettalls essencyall,
 Ys the pryncipall of our *Stone* materyall.

In Soon and Moone our Menstrue ys not sene
 Hyt not appeareth but by effect to syght,
 That ys the *Stone* of whych we mene;
 Who so our wrytyng concevyth aryght,
 Hyt ys a Soule, a substance bryght:
 Of Soon and Moone, a subtyll influence,
 By whych the Erth receyveth resplendence.

For what ys Gold and Sylver sayth *Avycen*,
 But Erth whych ys pure Whyte and Red,
 Take fro that the sayd clernes, and then
 That Erth wyll stond but lyttyll in stede;
 The hole compound ys called our Lede,
 The qualyte of clernes fro Soon and Moone doth com
 These be our Menstrues both all and sum.

Bodies

Bodies wyth the fyrst we Calcene naturally
 Perfyt, but none whych be unclene,
 Except one whych usually
 Namyd by *Phylosophers* the *Lyon Greene*,
 He ys the meane the Soon and Moone betweene:
 Of joynng Tynctures wyth perfytynes,
 As *Geber* thereto beryth wytnes.

Wyth the Second whych ys an Humydyte
 Vegetable revyvyng that earst was dede,
 Both pryncples materyalls must loosed be;
 And formalls, els standyth they lytle in stead:
 The Menstrues therefore know I the rede:
 Wythout whych neyther trew Calcynatyon,
 Don may be, nether yet naturall Dyssolutyon.

Wyth the thyrd humydyty most permanent
 Incombuftyble and unctuous in hys nature,
Hermes Tre to ashes must be brent:
 Hyt is our *Naturall Fyre* most sure,
 Our *Mercury*, or *Sulphure*, or *Tyncture* pure:
 Our *Soule*, our *Stone*, borne up wyth wynd
 In the Erthe ingendered, bere thys in thy mynde.

Thys *Stone* alsoe tell thee I dare,
 Is the vapor of Mettalls potencyall,
 How thou shall gett hyt thou must beware:
 For invysible ys truly thys Menstruall:
 Howbehytt with the second Water phylosophycall,
 By seperatyon of Elements yt may appeare,
 To fyght in forme of Water cleere.

The Preface.

Of our Menstrue by labour exuberate
 And wyth hyt may be made *Sulphure* of nature
 If itt be well and kyndly acuate;
 And cyrculate into a Spryt pure:
 Then to dyssolve thou must be sure
 Thy Base wyth hyt in dyvers wyse,
 As thou shalt know by thy practyse.

That poynt therefore in hys dew place
 I wyll declare wyth other mo,
 If God wyll graunt me space and grace:
 And mep reserve in lyfe from wo;
 As I thee teche loke thou doe so,
 And for thy fyrst ground pryncypall
 Understond thy Water menstruall.

And when thou hast made true Calcination,
 Encresyng and not Wastyng moysture radycall,
 Tyll thy Base by ofter subtylyatyon
 Wyll lyghtly flow as Wex uppon Mettall;
 Then lowse hyt wyth thy vegetable Menstruall,
 Tyll thou have Oyle thereof in Colour bryght,
 Then ys your Menstrue visible to syght.

And Oyle is drawne owte in colour of Gold,
 Or lyke thereto out of our fine Red Lead,
 Whych *Raymond* sayd when he was old,
 Much more then Gold wold stond hym in stede,
 For whan he was for age nygh dede,
 He made thereof *Aurum Potabile*,
 Whych hym revyvyd as Men myght see.

For so together may they be Cyrclate,
That ys to say, Oyle and the vegetable Menstruall,
Ether so by labour exuberate,
And made by Crafte a Stone Celestyall:
Of Nature so fyrye that we yt call
Our *Bafelysk*, otherwyse our *Coketryse*,
Our great *Elixir* most of pryse.

Whych as the syght of a *Bafelysk* hys object
Kylyth, so sleyth it crude *Mercury*,
When thereon itt ys project,
In twynke of an Eye most sodenly,
That *Mercury* teynyth permanently;
All bodyes to Son and Moone persyt,
Thus gyde thy base both Red and Whyte.

Aurum potable thus ys made,
Of Gold, not comyn calcynat;
But of our Tyncture whych wyll not vade,
Out of our Base drawen wyth the Menstrue circulate,
But naturall Calcynatyon must Algate
Be made, ere thy Gold dyssolved be,
That Pryncypall fyrst I wyll tell thee.

But into Chapters thys Treatis I shall devyde,
In number Twelve with dew Recapitulatyon;
Superfluous rehearfalls I ley asyde,
Intendyng only to geve trew Informatyon,
Both of the Theoryke and Practycall operatyon:
That by my wrytyng who so wyll guyded be,
Of hys intente persytly speed shall he.

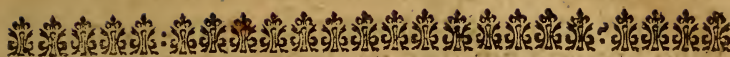
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The Preface.

The Fyrst Chapter shalbe of naturall *Calcination*;
 The Second of *Dyffolution* secret and Phylosophycall;
 The Thyrd of our Elementall *Separation*;
 The Fourth of *Conjunction* matrimonyall;
 The Fyfthe of *Putrefaction* then followe shall;
 Of *Congelatyon*, albyfycative shall be the Syxt,
 Then of *Cybatyon* the Seaventh shall follow next.

The secret of our *Sublymation* the eyght shall shew;
 The nynth shall be of *Fermentation*,
 The Tenth of our *Exaltation* I trow;
 The Eleventh of our mervelose *Multiplycatyon*;
 The Twelfth of *Projectyon*; then *Recapytulatyon*;
 And so thys Treatyse shall take an end,
 By the help of God as I entend.





OF CALCINATION.

The first Gate.

1. **C**alcination is the purgacyon of our *Stone*,
 Restauryng also of hys naturall heate;
 Of radycall moysture it lesyth none;
 Inducyng Solucion into our *Stone* most mete,
 After *Philosophy* I you behyte,
 Do not after the comyn gyse,
 Wyth Sulphure and Salts preparat in dyvers wyse.

2. Nether with Corrosyves nor with Fire alone,
 Nor with Vyneger nor Water ardent,
 Nether with the vapour of Lede our *Stone*
 Is Calcyned to our intente:
 All they to Calcyne whych so be bent
 Fro thys hard *Scyence* withdraw theyre hond,
 Till they our *Calcyning* better understonde.

3. For by such Calcynyng theyre bodyes be shent,
 Whych mynysheth the moysture of our *Stone*;
 Therefore when bodyes to powder be brent,
 Dry as askys of Tre or Bone,
 Of such Calx then wyll we none,
 For moysture we multiply radycall,
 In Calcynyng, mynyshyng none at all.

T

And

Of Calcination.

4. And for a sure ground of our trew *Calcynacyon*,
 Woorch wyttyly kynde only wyth kynde ;
 For kynd to kynde hath appetible *inclynacyon* ;
 Who knoweth not thys yn knowledge is but blynd :
 He may forth wander as Myst doth wyth the Wynd ;
 Woting never wyth perfytnes where to lyght,
 Because he cannot conserve our words aryght.
5. Joyne kynd to kynd therefore as reason ys,
 For every Burgeon answereth to his owne Seed ;
 Man begetteth Man, a Beast a Beast lykewyse ;
 Ferther of thys to trete it is no need,
 But understond thys poynt yf thou wylt spede ;
 Every thyng ys fyrst Calcyned in hys owne kynd,
 Thys well conservyng, frute thereyn shalt thou fynde.
6. And we make Calxes unctious both Whyte and Red,
 Of three degrees or our Base be perfyte ;
 Fluxyble as Wex, ells stond they lyttle in sted ;
 By ryght long processe as *Phylosophers* wryte,
 A yere we take or more for our respyte :
 For, in lesse space our Calxe wyll not be made,
 Able to tayne with colour whych wyll not vade.
7. As for the Proporcyon thou must beware,
 For therein many one ys beguylid,
 Therefore thy warke that thow not marre ;
 Lat the Body be sotelly fylyd
 With *Mercury*, as much then so subtylyd :
 One of the *Sonn*, two of the *Moone*,
 Tyll altogether lyke pap be done.

Then

8. Then make the *Mercury* foure to the *Sonne*;
Two to the *Mone* as hyt should be,
And thus thy worke must be begon,
In fygure of the Trynyte;
Three of the Body and of the Spryt three:
And for the unytye of the substance spirituall,
One more than of the substance corporall.

9. By *Raymonds Reportory* thys ys trew,
Proporcyon there who lyst to looke,
The same my *Doctour* to me did shew;
But three of the Spryt *Bacon* tooke,
To one of the Body for thys I wooke:
Many a nyght or I hyt wylt,
And both be trew take whych you lyst.

10. If the Water be equall in Proporcyon
To the Erthe whych hete in dew mesure,
Of hym shall spryng a new burgyon;
Both Whyte and Red in pure tyncture,
Whych in the Fyre shall ever endure:
Kyll than the quyck, the ded reuyve,
Make Trynyte Unyte without any stryve.

11. Thys ys the best and the surest Proporcyon,
For here ys lest of the part spyrytuall,
The better therefore shall be Solucyon;
Then yf thou dyd it wyth Water small,
Thyne Erth over glutyn whych losyth all:
Take heede therefore to potters loome,
And make you never to nesh thy wome.

12. That loome behold how yt tempered ys,
 The meane also how thou hyt Calcenate;
 And ever in mynd loke thou bare thys,
 That never thyne Erth wyth Water be suffocate,
 Dry up thy moyستure wyth heate most temperate:
 Helpe *Dyssolucyon* wyth moyستure of the Mone,
 And *Congellacyon* wyth the Son, then hast thou done.
13. Foure Natures shall into the fyfth so turne,
 Whych ys a Nature most perfect and temperate;
 But hard hyt ys with thy bare foote to spurne,
 Agaynst a brodyke of Iyron or Steele new acuate:
 Soc many one doth whych bene infatuate,
 When they such hygh thyngs don take in hond,
 Whych they in noe wyse understonde.
14. In Eggs, in Vitryoll, or in Blod,
 What ryches wene they there to fynde;
 Yf they *Phylosophy* understode,
 They wold not in worchyng be so blynd,
 Gold to seke or Sylver out of kynd:
 For lyke as Fyre of brennyng the pryncyple ys,
 So ys the pryncyple of gildyng, Gold I wys.
15. Yf thou intend therefore to make
 Gold and Sylver by craft of our *Philosophy*;
 Therto nother Eggs nor Blood thou take,
 But Gold and Sylver whych naturally,
 Calcyned wysely, and not manually,
 And new generacyon wyll forth bryng,
 Increfying theyr kynde as doth ech thyng.

And

16. And yf yt true were that perfyte myght be,
In thyngs which be not mettallyne :
In which be Colours plesaunt to see,
As in Blood, Eggs, Here, Uryn, and Wyne ;
Or in meane Mettalls dyggyd out of the Myne :
Yet must theyr Elements be putrefyed and separate,
And wyth Elements of perfyte Bodys be dysponfate.
17. But fyrst of these Elements make thou Rotacyon,
And into Water thy Erth turne fyrst of all ;
Then of thy Water make Ayre by Levygacyon ;
And Ayre make Fyre ; then MASTER I wyll thee call
Of all our secretts greate and small :
The Wheele of Elements thou canst turne about,
Trewly conseruyng our Wrytyngs wythowt dowte.
18. Thys done, go backward, turnyng thy Wheele againe,
And into thy Water then turne thy Fyre anon ;
And Ayre into Erth, ells laboryst thou but in vayne :
For soe to temperment ys brought our *Stone*,
And Natures contraryose, fower be made one,
After they have three times ben Cyrcular,
And alsoe thy Bace perfytyly consummate.
19. Thus under the moysture of the *Moone*,
And under the temperate hete of the *Sonne*,
Thy Elements shalbe incynerate sone,
And then thou hast the Maistry wone ;
Thanke God thy worke was then begon :
For there thou hast one token trew,
Whych fyrst in blacknes to thee wyll shew.

20.

The hede of the Crow that tokyn call we,
 And sum men call hyt the Crows byll;
 Sum call hyt the Ashes of *Hermes Tre*,
 And thus they name hyt after theyer wyll,
 Our Tode of the Erth whych ctyth hys fyll:
 Sum name hyt by whych it ys mortyfycat
 The spyryt of the Erth wyth venome intoxycate.

21.

But hyt hath Names I say to the infynyte,
 For after each thyng that Blacke ys to syght;
 Namyd hyt ys tyll the tyme that hyt wex Whyte,
 For after blacknesse when yt wexeth bryght,
 Then hath hyt names of more delyght:
 After Whyte thyngs, the Red after the same,
 Rule of Red thyngs, doth take hys name.

22.

At the *fyrst Gate*, now art thou in,
 Of the *Phylosophers Castle* where they dwell;
 Procede wysely that thou may wyne
 In at mo Gates of that Castell,
 Whych Castle ys round as any Bell:
 And Gates hath Eleven yet mo,
 One ys conquered, now to the *Second go*.

The end of the first Gate.



OF SOLUTION.

The second Gate.

1. **O** *F Solution* now wyll I speke a word or two,
 Whych sheweth owt that err was hyd from syght,
 And makyth intenuate thyngs that were thyk also;
 By the vertue of our fyrst Menstrue clere and bryght,
 In whych our Bodyes eclypsyd ben to syght:
 And of ther hard and dry Compactyon subtylyat
 Into ther owne fyrst nature kyndly retrograde.
2. One in Gender they be and in Nomber not so,
 Whose Father the Son, the Moone truly ys Mother,
 The mean ys Mercury, these two and no mo
 Be our *Magnesia*, our *Adrop*, and none other;
 Thyngs there be, but only *Syster* and *Brother*:
 That ys to wene *Agent* and *Pacyent*,
Sulphure and *Mercury* coessentyall to our entent.
3. Betwyxt these two in qualyte cotraryose,
 Ingendred ys a Mene most mervyllosely
 Whych ys our *Mercury* and Menstrue unctuose;
 Our secrett *Sulphur* worchyng invysybly,
 More fersely than Fyre brennyng the body,
 Into Water dyffolvynge the Body mynerall,
 Which Nyght fro darknes in the North parte we call.
 But

4. But yet I trow thou understandyst not utterly
 The very secrett of Phylosopers *Dyffolucion*;
 Therefore conceve me I counsell thee wyttlyly:
 For I wyll tell thee trewly wythout delusyon;
 Our *Solucyon* ys cause of our *Congelacyon*;
 For the *Dyffolucyon* on the one syde corporall
 Causyth *Congelacyon* on the other syde Spyrityuall.
5. And we Dyffolve into Water whych weytyth no hond,
 For when the Erth ys integrally yncynerat;
 Then ys the Water congelyd, thys understond;
 For the Elements be so concatenat,
 That when the body fro hys fyrst forme ys alterate:
 A new forme ys inducyd immediately,
 For nothyng being wythout all forme ys utterly.
6. And here a secret to thee I wyll dysclose,
 Whych ys the ground of our secrets all;
 And yf thou hyt not know thou shalt but lose
 Thy labour and costs both great and small,
 Take hede therefore in Errour that thou not fall:
 The more thyne Erth and the lesse thy Water be,
 The rather and better *Solucyon* shall thou see.
7. Behold how Yfe to Water doth relent,
 And so hyt must, for Water hyt was before;
 Ryght foe agayne to Water our Erth is bent,
 And Water thereby congelyd for evermore,
 For after all *Phylosophers* whych ever was bore:
 Every Mettall was ons Water mynerall,
 Therefore wyth Water they turne to Water all.

8. In which Water of kynde occasyonate
Of qualytes bene repugnaunce and dyversyte,
Thyngs into thyngs must therefore be rotate;
Untyll dyversyte be brought to parfyte unite,
For Scrypture recordyth when the Earth shall be
Trowbelyd, and into the depe Sea shall be cast
Mountaynes, our Bodies lykewyse at the last.

9. Our Bodies be lekenyd conveniently
To Mountaynes which after hygh Planets we name;
Into the depenes therefore of *Mercury*.
Turne them and kepe the out of blame,
Then shall ye see a Nobyll game;
How all shall become powder soft as sylke,
So doth our Runnett by kynde curd our Mylke.

10. Then hath our Bodys ther fyrst formed losse,
And other be enducyd ymedyately;
Then hast thou well beset thy cost,
Wheras some other uncunning must goe by,
Not knowyng the secretts of our *Phylasophy*.
Yet one poynt I more must tell thee,
Every Body how hyt hath dymencyons three.

11. *Altytude, Latytude, and Profundyte*,
By which algates turne we must our Whele;
Knowyng thy entraunce in the West shall be;
Thy passage forth into the North yf thou do well,
And there thy Lyghts lose theyre Lyght eche-dele:
For there thou must abyde by Ninety Nyght
In darknes of Purgatory wythowten Lyght.

12. Then take thy course up to the Este anon
 By Colours passyng varyable in manyfold wyse,
 And then be Wynter and Vere nygh over-gon
 To the Est, therfore thyne assendyng devyle,
 For there the Son wyth Day-lyght doth upryse
 In Somer, and there dysporte the wyth delyght,
 For there thy Warke shall becom parfyt Whyte.
13. Forth fro the Est ynto the South assend,
 And sett thou up therein thy Chayre of Fyre,
 For there ys Harvest, that ys to say an end
 Of all thys Warke after thyne owne desyre:
 Ther shynyth the Son up in hys owne sphyre,
 And after the Eclyps ys in rednes wyth glory
 As Kyng to rayne uppon all Mettalls and Mercury.
14. And in one Glasse must be done all thys thyng,
 Lyke to an Egg in shape, and closyd well,
 Then must you know the mesure of fying;
 The whych unknowen thy Warke ys lost ech dele,
 Lett never thy Glasse be hotter then thou may feele:
 And suffer styll in thy bare hand to holde
 For dread of losyng as *Philosophers* have the tolde.
15. Yett to my Doctryne furthermore intend,
 Beware thy Glasse thou never opyn ne meve
 Fro thy begynnyng, tyll thou have made an end;
 If thou do contrary thy Warke may never cheve:
 Thus in thys *Chapter* whych ys so breve,
 I have the taught thy trew *Solucion*;
 Now to the *Thyrd Gate* goe, for thys ys won.



OF SEPARATION.

The third Gate.

1. **S***eparacyon*, doth ech parte from other deuyde,
 The subtill fro the groce, fro the thyck the thyn;
 But *Separacyon* manuell look thou put asyde:
 For that pertaynyth to folys whych lyttyll good don
 But in our *Separacyon* nature dorth not blyn: (wyn,
 Makynge dyvysyon of qualytes Elementall
 Into the fyfth degree tyll they be turned all.
2. Erth ys turnyd into Water black and bloe,
 And Water after into Ayre under very whyte:
 Ayre ys turned into Fyre, Elements there be no mo;
 Of thys ys made by crafte our *Stone* of grete delyte,
 But of thys *Separacyon* much more must we wryte;
 And *Separacyon* ys callyd by *Phylosophers* dyffynycyon
 Of the sayd Elements tetrapatyve dyspersyon.
3. And of thys *Separacyon* I fynde a lyke fygure
 Thus spoken by the *Prophet* yn the Psalmody,
 God brought out of a Stone a flud of Water pure,
 And out of the hardyst Stone Oyle abundantly:
 Ryght so of our precyose *Stone* yf thou be wytty,
 Oyle incombustible and Water thou shalt draw,
 And thereabout thou nedyst not at the Coles to blow.

4. Do thys wyth hete esy and mesuryng
 Fyrst wyth moyst Fyre, and after wyth the dry ;
 The flemme by Pacyence owt drawing ;
 And after that thy other natures wyttyly,
 Dry up thyne Erth tyll hyt be thyrsty :
 By Calcenyng els thou laboryst all in vayne,
 And then make hyt drynke up his moysture agayne.
5. *Separacyon* thus must thou ofte tymes make,
 Thy Matter dyvydyng into parts two ;
 So that the Symple fro the groce thou take
 Tyll Erth remayne benethe in color bloe,
 That Erth ys fix for to abyde all wo :
 The other parte ys Spyrityuall and fleyng,
 But thou must turne hem all into one thyng.
6. Than Oyle and Water wyth Water shall dystyll
 And thorow her help receve menyng :
 Kepe well thys two that thou not spyll,
 Thy Wark for lack of dew closyng,
 Make thy Stopell of glas meltyng
 The top of thy Vessle together wyth yt,
 Than Phylosopher-lyke usyd ys hyt.
7. The Water wherwyth thou must renew thy Stone
 Looke thou dystyll afore thou warke wyth hyt
 Oftentymes by it selfe alone
 And by thy syght thou shalt well wyt,
 Fro feculent feces when hyt ys quytt :
 For sum men can wyth *Saturne* it multeply,
 And other Substance which we desyre.

Dystyll

8. Dyſtyll hyt therfore tyll hyt be clene,
And thyn lyke Water as hyt ſhould be;
As Hevyn in Color bryght and ſhyne,
Kepyng both fygure and ponderofyte,
Therwith dyd *Hermes* moyſture hys Tre:
Wythyn hys Glas he made to grow upryght,
Wyth Flowers dyſcoloryd bewtyofely to ſyght.

9. Thys Water ys lyke to the venemous Tyre,
Wherewyth the myghty Tryacle ys wrought;
For yt ys Poyſon moſt ſtronge of yre;
A ſtronger Poyſon can none be thought:
Att the Potecarys therfore oftyn yt ys bought:
But no man ſhall beby hyt intoxycate,
After the tyme yt ys into Medycyne Elevate.

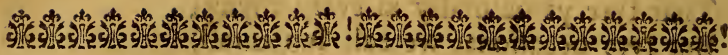
10. For then as ys the Tryacall trew,
Hyt ys of poyſons moſt expulſyfe;
And in hys working doth mervells ſhewe,
Preservyng many from deth to lyfe,
Loke thou meng yt wyth no corroſyve:
But cheſe hyt pure and quick rennyng,
Yf thou thereby wylt have wynnyng.

11. It ys a merveloſe thyng in kynde,
And Wythout hyt may nought be done;
Therefore *Hermes* calleth hyt hys *Wynde*,
For it ys up flying fro Sonn and Mone,
And makyth our *Stone* flye wyth hyt Sone:
Revyvyng the ded and gevyng lyfe
To Son and Mone, Husband and Wyfe.

12. Whych yf they were not by craft made quick,
 And ther fatnes wyth Water drawn out;
 And so the thyn dysslevered from the thyke,
 Thou should never bryng thys worke about:
 Yf thou wylt speed therefore wythout doubt,
 Reyse up thy Byrds out of theyre nest,
 And after agayne bryng them downe to rest.
13. Water wyth Water accord wyll and assend,
 And Spryt wyth Spryt, for they be of kynde;
 Whych after they be exalted make to dyssend,
 And soe thou shalt devyde that nature before dyd bynde,
Mercury effencyall turnyng into wynde:
 Wythout whych naturall and subtyll *Seperacyon*,
 May never be compleat profytable Generacyon.
14. Now to help thee in at thys *Gate*,
 The last Secret I wyll tell to thee;
 Thy Water must be seven tymes Sublymate,
 Ells shall no kyndly Dyssolucyon be,
 Nor Putryfyyng shall thou none see,
 Like lyquyd pytch nor colours apperyng,
 For lack of fyre wythin thy Glasse workyng.
15. Fower Fyers there be whych you must understond,
 Naturall, Innaturall, against Nature, alsoe
 Elementall whych doth bren the brond;
 These foure Fyres use we and no mo:
 Fyre against Nature must doe thy bodyes wo;
 That ys our *Dragon* as I thee tell,
 Ferfely brennyng as Fyre of Hell.

16. Fyre of Nature ys the thyrd Menstruall,
That fyre ys naturally in every thyng;
But fyre occasionat we call Innaturall,
And hete of Askys and balnys for putrefying :
Wythout these fyres thou may not bryng
To Putrefaccyon for to be seperat,
Thy matters togeather proportyonat.
17. Therefore make fyre thy Glasse wythin,
Whych brennyth the Bodyes more then fyre
Elementall; yf thou wylt wyn
Our Secret accordyng to thy desire,
Then shall thy seeds both roote and spyre,
By help of fyre Occasionate,
That kyndly after they may be seperat.
18. Of *Seperacyon* the Gate must thus be wone,
That furthermore yet thou may procede,
Toward the Gate of secret *Conjuncction*,
Into the Castle whych wyll the Inner leade,
Do after my Councell therefore yf thou wylt spede;
Wyth two strong locks thys Gate ys shyte,
As consequently now thou shalt wyt.

The end of the third Gate.



OF CONJUNCTION.

The fourth Gate.

1. **A**fter the Chapter of naturall *Separacion*
 By which the Elements of our *Stone* dyssveryd be
 The Chapter here followyth of *secret Coniunction*;
 Whych natures repugnant joyneth to perfyte *Unyte*,
 And so them knytteth that none from other may fle;
 Whan they by *Fyre* shall be examynate,
 Soc be they together surely conjugate.
2. And therfore *Phylosophers* geueth thys deffynicyon,
 Seyng thus *Coniunction* ys nought ells
 But of dyssveryd qualytes a *Copulacyon*;
 Or of *Pryncypylls* a coequacyon as other tells,
 But some wyth *Mercury* whych the *Potecarys* sells,
 Medleth *Bodyes* whych cannot dyvyde
 Ther matter, and therefore they step asyde.
3. For unto tyme the *Sowle* be Separate
 And clenfyd from hys orygyall *Syn*
 Wyth the *Water* and purely spyrytuallizate:
 Thy trew *Coniunction* may thou never begyn,
 Therefore the *Soule* fyrst fro the *Body* twyn:
 Then of the corporall parte and of the spyrytuall,
 The *Soule Coniunction* shall cause perpetuall.

4. Of two *Conjuncctions* *Phylosophers* don mentyon make,
Groce when the Body with *Mercury* ys reincendar,
But let hyt passe, and to the second tent thou take,
Which as I sayd ys after *Separacion* celebrat :
In whych the partys be lest whych lest so collygate ;
And so promotyd unto most perfyte temperance,
Then never after may be among them Repugnance.
5. Thus causyth *Separacion* trewe *Conjuncction* to be had
Of Water, Ayre, Earth and Fyre;
But that every Element may into other be lad,
And so abyde for ever to thy desyre ;
Do as done Laborours with Clay and Myer,
Temper them thyke, and make them not to thyn,
For so to up drying thou shalt the rather wyn.
6. But manners there be of thys *Conjuncction* three,
The fyrst ys callyd by *Phylosophers* Dyptative,
Betwyxt the Agent and the Patyent which must be
Male and Female, *Mercury* and *Sulphure* vive ;
Matter and forme, thyn and thyke to thryve.
Thys lesson wyll helpe thee wythout any dowte,
Our *Conjuncction* trewly to bryng about.
7. The second manner ys called Tryptative,
Whych ys *Conjuncction* made of thyngs three,
Of Body, Sowle, and Spyrit tyll they not stryve,
Whych Trynite must be brought to perfyte unyte,
For as the Sowle to the Spyrit the bond must be ;
Ryght to the Body the Sowle to hym must knyght,
Out of thy mynde let not thys lesson flyt.

8. The thyrd manner and also the last of all,
 Fowre Elements together whych joynyth to abyde,
 Tetraprative contently *Phylosophers* doth hyt call,
 And specyally *Guydo de Montayno* whose fame goyth
 And therfore the most laudable manner thys tyde, (wyde;
 In our *Conjuncction* four Elements must be aggregat,
 In dew proportion fyrst whych asonder were separat.
9. Therefore lyke as the Woman hath Vaynes fyfteene,
 The Man but five to the act of her secundyte,
 Requyryth in our *Conjuncction* fyrst I mene,
 So must the Man our Sun have of hys water three;
 And (nine) hys Wyfe, whych three to hym must be :
 Then lyke whych lyke wyll joy have for to dwell,
 More of *Conjuncction* me nedyth not to tell.
10. Thys Chapter I will conclude right sone therefore,
 Groce *Conjuncction* charging the to make but one,
 For seldome have Strumpetts Chyldren of them I bore,
 And so thou shalt never cum by our *Stone*,
 Wythout you suffer the Woman to lygg alone;
 That after she hath conceyved of the Man,
 The Matryce of her be shyte from all other than.
11. For such as addyth evermore crude to crude,
 Openyng theyr vessells, and lettyng ther matter kele :
 The sperme conceyvd they norysh not, but delude
 Themselfes, and spylyth ther work every dele;
 If thou therefore lyst for to do well,
 Close up the Matryce and norysh the seed, (spede.
 Wyth hear contynuall and temperate if thou wilt
 And

12. And whan thy Vesse hath stond by Monythys fve,
 And Clowds and Clypsys be passed ech one;
 That lyght apperen increase thy hete then blyve,
 Tyll bryght and shyneing in Whytneffe be thy Stone,
 Then may thou opyn thy Glasse anone,
 And fede thy Chyld whych ys then ybore
 Wyth mylke and mete ay more and more.

13. For now both moyst and dry be so contemperate,
 That of the Water erth hath recevyd impressyon;
 Whych never assunder after that may be seperate,
 And ryght soe Water to Erth hath given ingressyon,
 That both together to dwell hath made professyon:
 And Water of Erth hath purchasyd retentive,
 They fower be made one never more to strive.

14. And in two thyngs all our entent doth hing,
 In dry and moyst whych be contraryous two;
 In dry that hyt the moyst to fyxing bryng,
 In moyst that hyt geve lyquyfaccion the Erth unto,
 That of them thus contemperate may forth go
 A temperament not so thyk as the Body ys,
 Nother so thyn as Water wythout mys.

15. Losyng and knyttyng therefore be Princypalls two
 Of thys hard *Scyence*, and Poles most pryncypall;
 How be hyt that other pryncyple be many mo,
 As shyneyng fanells whych shew I shall:
 Proceed therefore unto another wall
 Of thys strong Castle of our wysdome,
 That Inner at the *Fyft Gate* thou may come.



OF PUTREFACTION.

The fift Gate.

1. **N**OW begynnyth the Chapter of *Putrefaccion*,
 Wythout whych Pole no fede may multiply,
 Whych must be done only by contynuall accyon
 Of hete in the body, moyst, not manually,
 For Bodies ells may not be alterat naturally: (Whete
 Syth Chryst do it wytnes, wythowt the grayne of
 Dye in the ground, encrese may thou not gete.
2. And in lykewyse wythout thy Matter do Putrefye,
 It may in no wyse trewly be alterate,
 Nor thyne Elements may be devyded kyndly;
 Nor thy *Conjunccon* of them perfyty celebrat:
 That thy labor therfore be not frustrate,
 The prevyte of *Putrefying* well understond,
 Orever thou take thys Warke in hond.
3. And *Putrefaccyon* may thus desynde be,
 After Phylosophers sayings it ys of Bodyes the sleynge,
 And in our Compound a dyvysyon of thyngs thre,
 The kylling Bodyes into corrupcyon forth ledyng,
 And after unto Regeneratyon them ablyng:
 For thyngs beyng in Erth wythowt dowte
 Be engendryd of rotacyon of the Hevyns aboute.

4. And therfore as I have seyde afore
They Elements comyxt and wysely coequat,
Thou keepe intemperat heate, eschuyng evermore,
That they by violent hete be never incynerat ;
To powder dry unprofytably Rubyfycate,
But into powder blacke as a Crowes byll
Wyth hete of Balne, or ells of our Dounghyll.
5. To tyme that Nyghts be past nynty,
In moyst hete kepe them fro eny thyng ;
Sone after by blacknes thou shalt espy
That they draw fast to putrefying,
Whych thou shalt after many colers bryng
To perfyte Whytenes wyth Pacyence esyly,
And so thy sede in hys nature shall multiply.
6. Make ech on other to hawse and kyffe,
And lyke as Chyldren to play them up and downe,
And when ther sherts be fylyd wyth pyffe,
Then lat the Woman to wash be bound,
Whych oftyn for fayntnes wyll fall in a sound :
And dye at the last wyth her Chyldren all,
And go to Purgatory to purg ther fylth orygynall.
7. When they be there, by lyttyll and lyttyll encrese
Ther paynys by hete ay more and more,
The Fyre from them lat never cese :
And se thy Fornace be apt therfore,
Whych wyse men do call *Athenor* :
Conservyng hete requyryd most temperately,
By whych the Water doth kyndly putrefy.

8. Of thys Pryncypull spekyth Sapyent *Guydo*,
 And seyth by rottyng dyeth the Compound corporall,
 And then after *Morgen* and other mo,
 Uprylyth agayne Regenerat, Sympill, and Spyrtyuall,
 And were not hete and moysture contynuall,
 Sperme in the wombe myght have now abydyng,
 And so ther shold therof no frute upspring.
9. Therefore at the begynnyng our Stonys thou take,
 And bery ech on wyth other wythin ther Grave;
 Then equally a Marryage betwyxt them make
 To ly together six wekys; then lat them have
 Ther sede consevyd kyndly to norysh and save;
 From the ground of ther grave not rysyng that while,
 Whych secret poynt doth many on begyle.
10. Thys tyme of Conceptyon wyth esye hete abyde,
 The Blacknes showing shall tell the when they dye;
 For they together lyke lyquyd Pyche that tyde,
 Shall swell and burbyll, setyll, and *Putrefye*,
 Shyning Colors therin thou shalt espye:
 Lyke to the Raynbow mervelose unto syght,
 The Water then begynnnyth to dry upryght.
11. For in moyst Bodys hete noryshyng temperate,
 Ingendryth Blacknes fyrst of all which ys
 Of kyndly Commyxyon to the tokyn assygnate;
 And of trew *Putrefying*, remember thys,
 For then to alter perfytyly thou may not mysse;
 And thus by the Gate of Blacknes thou must cum in
 To lyght of Paradyce in Whytenes yf thou wylt wyn.
 For

12. For fyrst the Son in hys uprysyng obscure
 Shalbe, and passe the Waters of *Noyes* flud
 On Erth, whych were a hundred dayes contynuate
 And fyfty, away or all thys Waters yode,
 Ryght so our Waters as wyse men understode
 Shall passe, that thou wyth *Davyd* may say
Abierunt in sicco flumina : bare thys away.
13. Sone after that *Noe* plantyd hys Vyneyard,
 Whych really floryshed and brought forth Graps anon :
 After whych space thou shalt not be aserd ;
 For in lykewyse shall follow the floryshyng of our *Stone* :
 And sone uppon that thyrty dayes overgone,
 Thou shalt have Graps ryght as the Ruby red,
 Whych ys our *Adrop*, our *Ulyser* red and our *Lede*.
14. For lyke as Sowles after paynys transytory
 Be brought into paradyce where ever ys yoyfull lyfe ;
 So shall our *Stone* after hys darknes in Purgatory
 Be purged and joynyd in Elements wythoute stryfe,
 Rejoyse the whytenes and bewty of hys wyfe :
 And passe fro the darknes of Purgatory to lyght
 Of paradyce, in Whytnes *Elyxer* of gret myght.
15. And that thou may the rather to *Putrefaccyon* wyn
 Thys Exampull thou take to the for a trew conclusyon,
 For all the secrett of *Putrefaccyon* restyth therein ;
 The heart of Oke that hath of Water contynuall infusyon
 Wyll not sone putrefy, I tell the wythout delusyon :
 For though yt in Water ly a hundred yeres and more,
 Yet shold thou fynd it sound as ever it was afore.
 But

16. But and thou kepe hyt somtyme wete, & sometyme dry,
 As thow many se in Tymber by usuall experyment,
 By proffes of tyme that Oke shall utterly Putrefy:
 And soe in lykewyse accordyng to our entent,
 Sometyme our Tre must wyth the Son be brent:

And then wyth Water sone after we must hyt kele,
 That by thys menes thou shalt to rottyng bryng hyt
 (wele

17. For nowe in wete and nowe agayne in dry,
 Now in grete hot and now agayne in cold
 To be, shall cause yt sone for to putrefy:
 And so shalt thow bryng to rottyng thy Gold,
 Entrete thy Bodys therfore as I have thee told:
 And in thy Putrefying wyth hete be not so swyft,
 Lest in the Askys thou seke after thy thryft.

18. Therfore thy Water out of the Erth thow draw,
 And make the soule therwyth for to assend;
 Then downe agayne into the Erth hyt throw,
 That they oft tymes so assend and dessend,
 From vyolent hete. and sodayne cold defend
 Thy Glasse, and make thy fyre so temperat,
 That by the sydys thy Water be never vytryfycate.

19. And be thou wyse in chesing of thy Water,
 Medyll with no Salt, Sulphure, nor mene Minerall,
 For whatsoever any Water to the do clatter;
 Our *Sulphure* and *Mercury* be only in Mettall,
 Which Oyls and Waters som men call:
 Fowlys, and Byrds wyth other namys many one,
 Because that folys shold never know our *Stone*.

For

20. For of thys World our *Stone* ys callyd the sement,
 Whych mevyd by craft as Nature doth requyre;
 In hys encrese shall be full opulent;
 And multeply hys kynd of thyne owne desyre:
 Therefore yf God vouchsafe thee to enspyre
 To know the trewth, and fancies to eschew,
 Lyke unto the shalbe in ryches but few.

21. But many be mevyd to worke after ther fantasy
 In many subjects in whych be Tynctors gay,
 Both Whyte and Red, devydyd manually
 To syght, but in the Fyre they fle away,
 Such brekyth Potts and Glassys day by day:
 Enpoysonyng themselves, and losyng of theyr syghts
 Wyth Odors and smoks and wakeyng up by nyghts.

22. Their Clothes be bawdy and woryn threde-bare,
 Men may them smell for Multyplyers where they go;
 To fyle theyr fyngers wyth Corrosyves they do not spare
 Theyr Eyes be bleryd, & theyr Chekys both lene & bloe:
 And thus for (*had I wist*) they suffer losse and wo;
 Such when they have lost that was in theyr purse,
 Then do they chyd and *Phylosophers* sore accurse.

23. For all the whyle that they have *Phylosophers* ben,
 Yet cowde they never know our *Stone*.
 Som sought in Soote, Dung, Uryne, som in Wyne:
 Som in Sterr flyme, for thyng yt ys but one;
 In Blood, Eggs; Som tyll theyr thryft was gone:
 Devydyng Elements, and brekyng many a pott,
 Multyplying the sherds, but yet they hyt yt not.

24. To se theyr Howfys it ys a noble sport,
 What Fornaces, what Glassys there be of divers shape;
 What Salts, what Powders, what Oyles, and waters fort,
 How eloquently, *de materia prima* they clape,
 And yet to fynde the trewth they have no hap:
 Of our *Mercury* they medle and of our *Sulphur vyve*,
 Wherein they dote, and more and more unthryve.
25. They take of the Red Man and hys whyte Wyfe,
 That ys a speciall thyng and of *Elixers* two,
 Of the *Quintessence* and of the *Elixers* of lyfe,
 Of Hony, Celydony, and of Secundyns also,
 These they devyde into Elements wyth other mo;
 No Mulpteyers but *Phylosophers* callyd wyll they be,
 Whych naturall Phylosophye dyd never rede nor see.
26. Thys felyshyp knowyth our *Stone* ryght welc,
 They thynke them rycher then ys the *Kyng*;
 They wyll hym helpe, he shall not fayle
Fraunce for to wyn, a wonders thyng;
 The *holy Crosse* home wyll they bryng:
 And yf the *King* were prysoner I take,
 Anon hys Raunsome would they make.
27. A mervell yt ys that *Westminster Church*,
 To whych these *Phylosophers* do haunte;
 Syth they so much ryches can woorche,
 As they make bofte of and avaunte,
 Drynkyng dayly the wyne a due taunte,
 Ys not made up perfytylly at ons,
 For truly hyt lackyth yet many Stonys.

28. Folys doe folow them at the taylor,
Promotyde to ryches wenyng to be;
But wyll ye here what worshyp and awayle,
They wyn in *London* that nobyll cyte,
Wyth Sylver Macys as ye may se:
Sarjaunts awayting on them every owre,
So be they men of great honour.
29. Sarjaunts seketh them fro Strete to Strete,
Marchaunts and Goldsmyths leyeth after them watch;
That well ys he that wyth them do mete,
For the great advantage that they doe cache,
They hunt about as doth a Rache:
Wenyng to wyn so grete tresure,
That ever in ryches they shall endure.
30. Som wold cache theyr goods agayne,
And some more good wold aventure;
Som for to have wold be full fayne,
Of Ten pound one I you ensuer:
Som whych hath lent wythout mesure
Theyr goods, and be with powerte bestad,
To cache a Nobyll wold be full glad.
31. But when the Sarjaunts do them arest,
Ther Paukeners be stuffed wyth *Parrys* balls;
Or wyth Sygnetts of *Seynt Martynes* at the lest,
But as for Mony yt ys pyssyd on the walls:
Then be they led as well for them befalls
To *Newgate* or *Ludgate* as I you tell,
Because they shall in safegard dwell.

32. Where ys my Mony becom seyth one,
 And where ys myne seyth he and he?
 But wyll ye here how futeell they be anon,
 In answeryng, that they excused may be,
 Saying, Of our *Elyxers* robbyd we be:
 Ells myght we have payd you all your Gold,
 Yf yt had been more by ten folde.
33. And then theyer Creditors they begyn to flatter,
 Promysyng to worke for them agayne;
 The *Elyxers* two in short space after,
 Dotyng the Merchaunts that they be fayne
 To let them go, but ever in vayne:
 They worke so long, tyll at the last
 They be agayne in Pryson cast.
34. Yf any then aske them why they be not ryche,
 They sey they make fynne Gold of Tynn;
 But he they sey may surely swym in dyche,
 Whych ys upholden by the chyn,
 We have no stock, therefore may we nought wyn:
 Whych yf we had we wold some worche,
 I now to fynysh up *Westmynster* Churches.
35. And some of them be so Devowte,
 They wyll not dwell out of that place;
 For there they may wythowten dowte,
 Do what them lyst to their Solace,
 The *Archedeacon* ys so full of grace:
 Yf that they please hym wyth the Crosse,
 He forsyth lyttyll of other menys losse.

36. And when they there syt at the wyne,
These Monkys they sey have many a pound;
Wolde God (seyth one) that som were myne;
Hay hoe, careaway, lat the cup go rounde:
Drynk on, seyth another, the mene ys founde:
I am a Master of that Arte,
I warrant us we shall have parte.
37. Such causyth the Monkys then evyll to don,
To wast ther Wagys thorow theyr dotage;
Som bryngeth a Mazer and som a Spone;
There *Phylosophers* gevyth them such corage,
Behotyng them wynnynge wythout damage:
A pound for a peny at the lest agayne,
And so fayre promys makyth folys fayne.
38. A ryall Medycyne one upon twelve
They promys them thereof to have,
Whych they could never for themselfe
Yet bryng abowte, so God me save:
Beware such *Phylosophers*, no man deprave:
Whych helpyth these Monkys to ryches so,
Wyth thread bare Cowlys that they do go.
39. The *Abbot* well ought to cherysh thys Company,
For they can tech hys Monkys to leve in povertie,
And to go clothyd and monyed relygyously,
As dyd *Seynt Benet*, eschuyng superfluyte,
Elsyng them also of the ponderosyte
Of theyr pursys, wyth pounds so aggravate,
Whych by *Phylosophy* be now allevyat.

40. Lo who so medlyth wyth thys rych Company,
 Gret boſt of ther wynnynge may they make,
 For they ſhall have as much by ther *Phyloſophy*,
 As they of the tayle of an Ape can take;
 Beware therfore for Jeſus ſake:
 And medyll wyth nothyng of gret coſt,
 For and thou do, yt ys but loſt.
41. Theſe *Phyloſophers* (of whych I ſpake afore)
 Medlyth and blondryth wyth many a thyng,
 Renuyng in errors more and more,
 For lac of trew underſtandyng,
 But lyke muſt lyke alway ferth bryng:
 So God hath ordeyned in every kynde,
 Wold Jeſus they wold thys bere in mynde.
42. Wene they of a Nertyll to have a Roſe
 Or of an Elder an Apple ſwete,
 Alas that wyſe men ther goods ſhould loſe:
 Truſtyng ſuch Loſells when they them mete,
 Whych ſeyth our *Stone* ys trodyn under fete:
 And makyth them therfore vyle thyngs for to ſtyll
 Tyll at theyr howſys wyth ſtench they fyll.
43. Som of them never lernyd a word in Scolys,
 Such thynk by reaſon to underſtond *Phyloſophy*:
 Be they *Phyloſophers*? nay, they be folys:
 Therfore ther Waikes provyth unwytty;
 Medyll not wyth them yf thou be happy:
 Leſt wyth theyr flatteryng they ſo the tyll
 That thou agre unto ther wyll.

44. Spend not thy Mony away in waste,
 Geve not to every speche credence;
 But fyrst examyn, grope and taste;
 And as thou provyst, so put thy confydence,
 And ever beware of grete expence:
 But yf thy *Phylosopher* lyve vertuofely,
 Trust the better to hys *Phylosophy*.
54. Prove hym fyrst and hym oppose
 Of all the Secretts of our *Stone*,
 Whych yf he know not thou nedyth not to lose;
 Medyll thou not ferther, but let hym gone,
 Make he never so pytyose a mone:
 For than the Fox can fagg and fayne
 When he wold faynyst hys prey attayne.
46. Yf he can answer as ought a Clarke,
 How be hyt he hath not provyd indede;
 And yf thou wylt helpe hym to hys Warke,
 Yf he be vertuose I hold hyt mede,
 For he wyll the quyte yf ever he spede:
 And thou shalt weete by a lytyll anon
 Yf he have knowledge of our *Stone*.
47. One thyng, one Glasse, one Furnace and no mo,
 Behold thys pryncypyll yf he take,
 And yf he do not, then lat hym go;
 For he shall never thee rych man make;
 Trewly yt ys better thou hym forsake,
 Then after wyth losse and varyaunce,
 And other manner of dyspleasaunce.

But

48. But and God fortune the for to have
 Thys *Scyence* by doctrine whych I have told;
 Dyscover yt not whoever thee crave,
 For Favor, Fere, Sylver, nor Gold:
 Be none Oppressor, Lecher, nor boister bold;
 Serve thy God, and helpe the powre among,
 Yf thou thys lyfe lyst to continew long.
49. Unto thy selfe thy secretts kepe
 From synners whych hath not God in dred;
 But wyll the cast in Pryson depe,
 Tyll thou them tech to do hyt in dede,
 Then slander on the sholde spryng, and sprede,
 That thou dyd coyne then wold they sey,
 And so undo the for ever and aye.
50. And yf thou teche them thys conyng,
 Their synfull levyng for to mayntayne;
 In Hell therfore myght be thy wonnyng,
 For God of the then wold disdayne,
 As thow nought coud for thy selfe sayne:
 That Body, and Soule you may bothe save,
 And here in pece thy levyng have.
51. Now in thys Chapter I have the tought,
 How thou the bodys must *Putrefy*:
 And so to guide the thou be not cawght,
 And put in duraunce, losse, and vylanye:
 My doctrine therefore remember wyttly,
 And passe forth toward the *Syxth Gate*,
 For thys the *Fyfte* ys tryumphate.



OF CONGELATION.

The sixth Gate.

1. **O**F *Congelacyon* I nede not much to wryte,
 But what yt ys now I wyll fyrst declare :
 It ys of soft thyngs Induracyon of Colour Whyte,
 And confyxacyon of Spyritys whych fleyng are :
 How to congele thee nedyth not much to care ;
 For Elements wyll knyt together sone,
 So that *Putrefaccyon* be kyndly done.
2. But *Congelacyons* be made in dyvers wyse,
 And Spyritys and Bodys dyssolvyd to water clere,
 Of Salts also dyssolvyd ons or twyse,
 And then to congele in a fluxyble Mater ;
 Of such *Congelyng* folys do clatter :
 And some dyssolvyth devydyng manually
 Elements, them after congelyng to powder dry.
3. But such Congelyng ys not to our desyre :
 For unto owers yt ys contraryose.
 Our *Congelacion* dredyth not the fire :
 For yt must ever stond in yt unctuos,
 And also in hys Tincture be full bounteous,
 Whych in the Ayre congelyd wyll not relent
 To Water, for then our Worke were shent.

4. Moreover Congele not into so hard a *Stone*
 As Glasse or CrySTALL whych meltyth by fusyon;
 But so that hyt lyke wax wyll melt anon
 Wythouten blast: and beware of Delusyon;
 For such Congelyng longyth not to our Conclusyon
 As wyll not flow and ren to water agen,
 Lyke Salts congelyd, then laboryst thou in vayne.
5. Whych *Congelacyon* awaylyth us never a dell,
 Hyt longyth to Multyplyers whych Congele vulgarly;
 Yf thou therefore lyst to do well,
 (Syth thy Medcynce shall never flow kyndly,
 Nether Congele, wythout thou fyrst yt Putrefye)
 Fyrst Purge and Fyx the Elements of our *Stone*,
 Tyll they together Congele and flow anone.
6. For when the Matter ys made parfyt Whyte,
 Then wyll thy Spryte wyth the Body Congelyd be;
 But of that tyme thou must have long respyte,
 Yer yt appere Congelyd lyke Pearles unto the,
 Such *Congelacyon* be glad for to see;
 And after lyke graynys red as blod,
 Rychy then any worldly good.
7. The erthly Grofnes therefore fyrst mortyfied
 In Moystnes, Blacknes ingendryd ys;
 Thys pryncypell may not be denyed,
 For naturall *Phylosophers* so seyth I wys,
 Whych had, of Whytenes thou may not mys:
 And into Whytenes ys thou Congele hyt ons,
 Thou hast a *Stone* most presyose of all Stonys.

And

Of Congelation.

10

8. And by the Dry lyke as the Moyft dyd putrefy,
Whych causyd in colors Blacknes to appere;
Ryght so the Moyft Congelyd by the Dry,
Ingendryth Whytenes shyneyng with myght full clere,
And Drynes procedyth as Whytyth the matter:
Lyke as in Blackyng Moysture doth hym show,
By colors varyante aye new and new.

9. The cause of all thys ys Hett most temperate,
Workyng and mevyng the Mater contynually;
And thereby also the Mater ys alterate,
Both inward and outward substancyally,
And not to as doth folys to syght sophystically:
But every parte all fyre for to endure,
Fluxyibly fyxe and stabull in tyncture.

10. And *Physycke* determyneth of eche Dygestyon,
Fyrst don in the Stomack in whych ys Drynes,
Causyng Whytnes wythout questyon,
Lyke as the second Dygestyon causyth Rednes,
Compleat in the Lyver by Hete and temperatnes;
And so our *Stone* by Drynes and by Hete,
Dygestyd ys to Whyte and Red compleate.

11. But here thou must another secret knowe,
How the *Phylosophers* Chyld in the Ayre ys borne:
Besy thee not to fast at the Cole to blowe,
And take that nether for mock nor skorne,
But trust me truly else thy work ys all forlorne:
Wythout thyne Erth wyth Water revyvyd be,
Our trew *Congelyng* shalt thou never see.

- 12 A fowle betwyxt Hevyn and Erth beyng,
 Arysyng fro the Erth as Ayre wyth Water pure,
 And causyng lyfe in every lyvely thyng,
 Incessably runnyng uppon our foresayd Nature,
 Enforsyng to better them wyth all hys cure;
 Whych Ayre ys the Fyre of our *Phylosophy*,
 Namyd now Oyle, now Water mystyly.
13. And thus mene Ayre, whych Oyle, or Water we call,
 Our Fyre, our Oyntment, our Spryte, and our *Stone*,
 In whych one thyng we grownd our wysdomes all,
 Goyth nether out nor yn alone,
 Nether the Fyer but the Water anone;
 Fyrst yt outeledyth, and after bryngyth yt yn,
 As Water with Water whych wyll not lyghtly twyn.
14. And so may Water only our Water meve,
 Whych mevyng causyth both Deth and Lyfe,
 And Water doth kyndly to Water cleve
 Wythout repugnance; or any stryfe,
 Whych Water to Foly's ys nothyng ryfe;
 Beyng of the kynd wythowten dowte
 Of the Spryte, callyd Water and leder owte.
15. And Water ys the secret and lyfe of every thyng
 That ys of substance in thys world y found;
 For of the Water eche thyng hath begynnyng,
 As showyth in Woman when she shallbe unbound
 By water whych passyth afore, if all be sound,
 Callyd *Albyen*, fyrst from them rennyng,
 Wyth grevous throwys afore ther chyldyng.

And

16. And truly that ys the cause pryncypall,
Why *Phylosophers* chargyd us to be pacyent
Tyll tyme the Water were dryed to powder all,
Wyth nurryshyng hete contynuall but not vyolent,
For qualytes be contrarious of every element,
Tyll after Black in Whyte be made a unyon,
And then forever congelyd wythout dyvyfyon.
17. And furthermore the preparacion of thys conversyon
Fro thyng to thyng, fro one state to another,
Ys done only by kyndly and descrete operacion
Of Nature, as ys of Sperme wythin the Mother:
For Sperme and Hete as Syster be and Brother,
Whych be converted wythin themself as Nature can
By accion, and passyon, and at the last to parfyt Man.
18. For as the bodely part by Nature whych ys consumate
Into Man, ys such as the begynner was,
Whych though yt thus fro thyng to thyng was alterat,
Not owte of kynd to minge with other kynds dyd yt pas;
And so our Mater spermatycall wythin one Glas,
Wythin hyt selfe must turne fro thyng to thyng,
By here most temperate only hyt noryshyng.
19. Another example naturall I may thee tell,
How the substance of an Egg by nature ys wrought
Into a Chyk, not pasyng out of the shell,
A playner example coud I not have thought,
And there conversions be made tyll forth be brought
Fro state to state the lyke by lyke yn kynd,
Wyth nurryshyng hete: only bere thys yn mynd.

20. Another example here may you also rede,
 Of Vegetable thyngs takyng consyderacyon;
 How every Plant growyth of hys owne seede,
 Thorow Hete and Moysture by naturall operacyon,
 And therefore Mineralls be nurryshyd by mynystracyon;
 Of Moysture radycall, whych theyr begynnyng was,
 Not passyng theyer kynd wythin one Glas.
21. There we them turne fro thyng to thyng agayne,
 Into ther Moder the Water when they go;
 Whych pryncyple unknowen thou labourest in vayne:
 Then ys all Sperme, and thyngs ther be no mo,
 But kynd wyth kynd in number two;
 Male and Female, Agent and Pacyent,
 Wythin the matryce of the Erth most oryent.
22. And these be turnyd by Hete fro thyng to thyng
 Wythin one Glas, and so fro state to state,
 Tyll tyme that Nature do them bryng
 Into one substance of the Water regenerate,
 And so the Sperme wythin hys kynde ys alterate,
 Abyll in lykenes hys kynde for to Mulpteple,
 As doth in kynde all other thyngs naturally.
23. In the tyme of thys seyde proceffe naturall,
 Whyle that the Sperme consevyd ys growyng;
 The substance ys nurryshed wyth hys owne Menstruall,
 Whych Water only out of the Erth dyd bryng,
 Whose colour ys Greene in the fyrst showing,
 And for that tyme the Son hydyth hys lyght,
 Taking hys course thorow owte the North by nyght.
 The

24. The seyde Menstrue ys, (I say to the in counsell)
The blod of our *Greene Lyon*, and not of *Vytrioll*,
Dame *Venus* can the trewth of thys the tell,
At thy begynnyng to counsell and yf thou her call :
Thys secret ys hyd by *Phylosophers* grete and small ;
Whych blode drawn owte of the seyde *Lyon*,
For lac of Hete had not perfyte Dygestyon.
25. But thys blode our secret Menstruall,
Wherewyth our Sperme ys nurryshed temperatly,
When it ys turnyd into the fecys Corporall,
And becom Whyte perfytly and very Dry,
Congelyd and Fyxyd into hys owne body ;
Then brustyn blod to syght yt may well seme,
Of thys warke namyd the *mylke whyte Dyademe*.
26. Understonde now that our fyery Water thus acuate,
Is called our Menstruall water, wherein
Our Erth ys losyd and naturally Calcenat
By *Congelacyon* that they may never twyne :
Yet to Congele more water thou may not blyn
Into thre parts of the acuate water seyde afore,
Wyth the 4th part of the Erth congelyd & no more.
27. Unto that substance therefore so congelat,
The fowerth part put of water Crystallyn
And make them then together to be Dysponsat
By *Congelacyon* into a myner metallyne,
Whych lyke a sworde new slypyd then wyll shyne,
After the Blacknes whych fyrst wyll showe,
The fowerth parte geve yt them of water new.

28. Mo *Inbybycyons* many must we have yett;
 Geve yt the second, and after the thyrd also,
 The seyde proportyon kepe well in thy wyt;
 Then to another the fowerth tyme loke thou go,
 The fyfth tyme and the sixth, passe not there fro:
 But put two parts at eche tyme of them three,
 And at the seventh tyme fyve parts let there bee.
29. When thou hast made thus seven tymes *Inbybycion*,
 Ageyne then must thou turne thy Whele,
 And Putrefy all that Matter wythowte addycyon:
 Fyrst Blacknesse abydyng yf thou wylt do well,
 Then into Whytenes congele yt up eche dele,
 And by Rednes into the Sowth assend,
 Then hast thou brought thy Base unto an end.
30. Thus ys thy Water then devydyd in partyes two,
 Wyth the fyrst party the Bodys be Putryfycat,
 And to thyn *Inbybycyons* the second part must go,
 Wyth whych the Matter ys afterwards Denygrat,
 And sone uppon by esy *Decoccyon* Albyfycate:
 Then yt ys namyd by *Phylosophers* our *Sterry Stone*,
 Bryng that to Rednes, then ys the *sixth Gate* woon.

Of



OF CIBATION.

The seventh Gate.

1. **N**OW of *Cibacion* I turne my pen to wryte,
 Syth yt must here the seventh place occupye;
 But in few words yt wylbe expedyte,
 Take tent therto, and understond me wyttyly;
Cibacion ys callyd a fedying of our Matter dry
 Wyth Mylke, and Mete, whych moderatly they do,
 Tyll yt be brought the thyrd order unto.
2. But geve yt not so much that thou hyt glut,
 Beware of the Dropsey, and also of *Noyes* Flood;
 By lyttyll and lyttyll therfore thou to hyt put
 Of Mete and Drynke as femyth to do hyt good,
 That watry humors not overgrow the blood:
 The Drynke therfore let hyt be mesuryd so,
 That kyndly appetyte thou never quench therfro.
3. For yf yt drynke to much, then must yt have
 A Vomyte, ells wyll yt be syk to long;
 Fro the Dropsey therfore thy Wombe thou save,
 And fro the Flux, ells wyll hyt be wrong,
 Whych rather lat yt thyrst for drynke amonge:
 Then thou shold geve yt overmuch at ons
 Whych must in youth be dyattyd for the nons.

4. And yf thou dyatt hyt (as Nature doth requyre)
Moderatly tyll hyt be growen to age,
Fro Cold hyt kepyng and nurryshyng wyth moyst Fyre;
Than shall yt grow and wax full of corrage,
And do to thee both plesure and advauntage :
For he shall make darke Bodys hole and bryght,
Clenfying theyer Leprosenes thorow hys myght.
5. Thre tymes thus must thou turne about thy Whele
Abowte kepyng the rewle of the seyd *Cibacyon*,
And then as sone as yt the Fyre doth fele,
Lyke Wax yt wylbe redy unto Lyquacyon;
Thys Chapter nedyth not longer protestacion :
For I have told thee the dyatory most convenyent
After thyne Elements be made equypolent.
6. And also how thou to Whytnes shalt bryng thy Gold;
Most lyke in fygure to the lenys of an hawthorn tre,
Callyd *Magnessya* afore as I have told ;
And our *Whyte Sulfur* wythowte conbustebyllte,
Whych fro the fyre away wyll never fle :
And thus the *seventh Gate* as thou desyred
In the upspring of the Son ys conqueryd.



OF SUBLIMATION.

The eight Gate.

1. **H**ere of our *Sublimacion* a word or two,
 I have to speke, whych the eyghth *Gate* ys
 Folys do Sublyme, but Sublyme thou not so,
 For we Sublyme not lyke as they do I wys;
 To Sublyme trewly therfore thou shall not mys:
 If thou can make thy Bodys first spirituall,
 And then thy Spyryts as I have tought the corporall.
2. Som do *Mercury* from *Vitriall* and *Salt* sublyme,
 And other spryts fro Scales of Yern or Steele,
 Fro Eggshells calcynynd and quyk lyme,
 And on theyer manner hyt they Sublyme ryght well,
 But such Sublymyng accordyth never adele
 To our entent, for we Sublyme not so,
 To trewe *Sublymyng* therfore now wyll I go.
3. In *Sublymacyon* fyrst beware of one thyng,
 That thou Sublyme not to the top of thy Vessell,
 For without vyolence thou shalt yt not downe bryng
 Ageyne, but there yt wyll abyde and dwell;
 So hyt rejoyfyth wyth refrygeracion I the tell:
 Kepe hyt therfore wyth temperat hete adowne
 Full forty dayes, tyll hyt wex black abowen.

4. For then the Sowle begynnyth for to com owte,
 Fro hys owne vaynys ; for all that subtyll ys,
 Wyll wyth the Spryts assend withouten dowte:
 Bere in thy mynde therfore and thynkeon thys,
 How here eclypsyd byn thy Bodys:
 As they do Putrify Sublymyng more and more,
 Into the Water tyll they be all up bore.

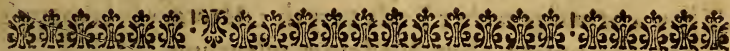
5. And thus ther venom when they have spowtyd out
 Into the water, than Black yt doth appeare,
 And become spirituall every dele withoute dowte,
 Sublymyng esyly on our manner
 Into the water which doth hym bere:
 For in the Ayre one Chyld thus must be bore
 Of the Water ageyne as I have seyde before.

6. But when these to *Sublimacyon* continuall
 Be laboryd so, wyth hete both moyst and temperate,
 That all ys Whyte and purely made spirituall;
 Than Hevyn uppon Erth must be reiterate,
 Unto the Sowle wyth the Body be reincorporate:
 That Erth becom all that afore was Hevyn,
 Whych wyll be done in *Sublimacyons* sevyn.

7. And *Sublimacyon* we make for causys thre,
 The fyrst cause ys to make the Body Spirituall;
 The second that the Spryt may Corporall be,
 And becom fyx wyth hyt and substancyall:
 The Thyrd cause ys that fro hys fylth orygynall
 He may be clenzyd, and hys farnys sulphuryose
 Be mynyshyd in hym whych ys infectuose.

Then

8. Then when they thus togeder depuryd be,
 They wyll Sublyme up whyter then Snow;
 That syght wyll gretly comfort the;
 For than anon parfytylly shalt thou know
 Thy Sprytts shall so be a downe I throw:
 That thys *Gate* to the shalbe unlockyd,
 Out of thys *Gate* many one be shyd and mockyd.



OF FERMENTATION.

The ninth Gate.

1. **T**rew *Fermentacyon* few Workers do understond,
 That secrett therfore I wyll expounde to the,
 I travelyd trewly thorow many a Lond:
 Or ever I myght fynde any that cold tell hyt me;
 Yet as God wolde, (evermore blessed he be,)
 At the last I cum to knowledge therof parfyte,
 Take heede therfore, therof what I do wryte.
2. *Fermentyn*g in dyvers maners ys don,
 By whych our Medcyns must be perpetuate,
 Into a clere Water, som lesyth *So*n and *Mone*;
 And wyth ther Medcyns makyth them to be Congelate;
 Whych in the Fyer what tyme they be examynate,
 May not abyde nor alter wyth Complement,
 For such *Ferments* ys not to our intent.

3. But yet more kyndly som other men don
 Fermentyng theyer Medcynes in thys wyse,
 In *Mercury* dyssolvynge both *Son* and *Mone*,
 Up wyth the Sprys tyll tyme wyll aryse,
 Sublymyng them together twyse or thryse:
 Then *Fermentacyon* therof they make,
 That ys a way, but yet we hyt forsake.
4. Som other ther be whych hath more hap
 To touch the trothe in parte of Fermentyng;
 They *Amalgam* ther Bodys wyth *Mercury* lyke papp;
 Then theruppon ther Medcyns relentyng,
 These of our Secretts have som hentyng;
 But not the trewth wyth parfyt Complement,
 Because they nether Putrefy nor alter ther Ferment.
5. That poynt therfore I wyll dysclose to thee,
 Looke how thou dydyst wyth thy unparfyt Body,
 And do so wyth thy parfyt Bodys in every degre;
 That ys to sey fyrst thou them Putrefye
 Her prymary qualytes destroying utterly:
 For thys ys wholely to our entent,
 That fyrst thou alter before thou Ferment.
6. To thy Compound make Ferment the fowerth parte,
 Whych Ferments be only of *Son* and *Mone*;
 If thou therfore be Master of thys *Arte*,
 Thy *Fermentacion* lat thys be done,
 Fyx Water and Erth together sone:
 And when the Medcyn as wax doth flowe,
 Than uppon *Malgams* loke thou hyt throw.

And

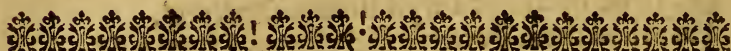
7. And when all that together ys myxyd
Above thy Glasse well closyd make thy fyre,
And so conteneu hyt tyll all be fyxid,
And well Fermented to desyre;
Than make *Proceccyon* after thy pleasure:
For that ys Medcyn than ech dele parfyrt,
Thus must you Ferment both Red and Whyte.
8. For lyke as flower of Where made into Past,
Requyreth Ferment whych Leven we call
Of Bred that yt may have the kyndly tast,
And becom Fode to Man and Woman most cordyall;
Ryght so thy Medcyn Ferment thou shall,
That yt may tast wyth the Ferment pure,
And all assays evermore endure.
9. And understond that ther be Ferments three,
Two be of Bodys in nature clene,
Whych must be altryd as I have told thee;
The thyrd most secret of whych I mene,
Ys the fyrst Erth to hys owne Water grene:
And therefore when the *Lyon* doth thirst,
Make hym drynke tyll hys Belly burst.
10. Of thys a Questyon yf I shold meve,
And aske of Workers what ys thys thyng,
Anon therby I sholde them preve;
Yf they had knowledge of our *Fermentyng*,
For many man spekyth wyth wondreng:
Of Robyn Hode, and of his Bow,
Whych never shot therin I trow.

But

11. But *Fermentacion* trew as I the tell
 Ys of the Sowle wyth the Bodys incorporacyon,
 Restoryng to hyt the kyndly smell;
 Wyth tast and color by naturall conspylacyon
 Of thyngs dysseveryd, a dew redynte-gracyon:
 Werby the Body of the Spryte takyth impressiō,
 That eyther other may helpe to have ingressiō.
12. For lyke as the Bodys in ther compaccyon corporall
 May not shew out ther qualytes effectually
 Untyll the tyme that they becom spyrituall:
 No more may Spryts abyde wyth the Bodys stedfastly,
 But they wyth them be fyrst confyxt proportionably:
 For then the Body techyth the Spryt to suffer Fyer,
 And the Spryt the Body to endure to thy desyre.
13. Therefore thy Gold wyth Gold thou must Ferment,
 Wyth hys owne Water thyne Erth cleniyd I mene
 Not ells to say but Element wyth Element;
 The Spryts of Lyfe only goyng betweene,
 For lyke as an Adamand as thow hast sene:
 Yern to hym draw, so doth our Erth by kynde
 Draw downe to hym hys Sowle borne up wyth Wynd.
14. Wyth mynd therefore thy Sowle lede out and in,
 Meng Gold wyth Gold, that is to say
 Make Elements wyth Elements together ryn;
 To tyme all Fyre they suffer may,
 For Erth ys Ferment wythouten nay
 To Water, and Water the Erth unto;
 Our *Fermentacion* in thys wyse must be do.

15. Erth ys Gold, so ys the Sowle also,
Not Comyn but Owers thus Elementate,
And yet the Son thereto must go,
That by our Whele yt may be alterate,
For so to Ferment yt must be preparat :
That hyt profoundly may joynyd be
Wyth other natures as I seyde to thee.
16. And whatsoever I have here seyde of Gold,
The same of Sylver I wyll thou understond,
That thou them Putrefye and alter as I have told;
Ere thou thy Medcyn to Ferment take in hond,
Forsooth I cowde never fynde hym wythin *England*:
whych on thys wyse to Ferment cowde me teche
Wythout errour, by practyse or by speche.
17. Now of thys Chapter me nedyth to trete no more,
Syth I intend prolixite to eschew;
Remember well my words therfore,
Whych thou shalt preve by practys trew,
And *son* and *none* loke thou renew :
That they may hold of the fyfth nature,
Then shall theyr Tynctures ever endure.
18. And yet a way there ys most excellent,
Belongyng unto another workyng,
A Water we make most redolent :
All Bodys to Oyle wherwyth we bryng,
Wyth whych our Medcyn we make floyng :
A Quynceffens thys Water we call
In man, whych helyth Dysefys all.

19. But wyth thy Bace after my Doctryne preperat,
 Whych ys our Calx, thys must be don;
 For when our Bodys be so Calcenat,
 That Water wyll to Oyle dyssolve them sone;
 Make therefore Oyle of *Son* and *Mone*
 Which ys *Ferment* most fragrant for to smell,
 And so the 9th Gate ys Conquered of thys Castell.



OF EXALTATION.

The tenth Gate.

1. **P**ROcede we now to the Chapter of *Exaltacion*,
 Of whych truly thou must have knowledge pure,
 Full lyttyll yt ys dyfferent from *Sublymacyon*,
 Yf thou conceve hym ryght I thee ensure:
 Herto accordyth the holy Scrypture:
 Chryste seyng thus, *If I exalted be,*
Then shall I draw all thyngs unto me.
2. Ower Medycyn yf we Exalt ryght so,
 Hyt shall therby be Nobylizate,
 That must be done in manners two;
 Fro tyme the parts be dysponsate,
 Whych must be Crusyfyed and examynat:
 And then contumulate both Man and Wyfe,
 And after revyvyd by the Spyritys of Lyfe.

Than

3. Than up to Hevyn they must Exaltyd be,
Ther to be in Body and Sowle gloryfycate;
For thou must bryng them to such subtylyte,
That they assend together to be intronyzate,
In Clowds of clerenesse, to Angells consociate:
Then shall they draw as thou shalt se
All other Bodys to ther owne dygnyte.
4. Yf thou therfore thy Bodys wyll Exaltat,
Fyrst wyth the Sprys of Lyfe thou them augment,
Tyll tyme thy Erth be well subtylyate,
By naturall rectyfying of eche Element;
Hym up exalting into the Fyrmament:
Than much more presyose shall they be than Gold,
Because they of the Quyn tessence do hold.
5. For when the Cold hath overcum the Hete,
Then into Water the Ayre shall turnyd be;
And so two contrarys together shall mete,
Tyll ether wyth other ryght well agre,
So into Ayre thy Water as I tell the;
When Hete of Cold hath gott domynacyon,
Shalbe convertyd by craft of *Cyrculacyon*.
6. And of the Fyer then Ayer have thou shall,
By losyng Putrefyyng and Sublymyng;
And Fyer thou hast of the Erth materyall:
Thyne Elements by craft thus dysseveryng,
Most specyally the Erth well Calcenyng:
And when they be eche on made pure,
Then do they hold all of the fyfth nature.

7. On thys wyse therfore make them to be Cyrculat,
 Ech unto other exalting by and by,
 And in one Glas do all thys surely sygylate,
 Not wyth thy honds, but as I teche the naturally,
 Fyer into Water then turne fyrst hardely;
 For Fyer ys in Ayer wych ys in Water exyſtent,
 And thys Conuerſyon accordyth to our entent.
8. Than ferthermore turne on thy Whele,
 That into Erth thy Ayre conuertyd be,
 Whych wylbe don alſo ryght well:
 For Ayre ys in Water beyng in the Erth truſt me,
 Then Water into Fyre contraryoſe in ther qualyte:
 Sone turne thou may, for Water in Erth ys,
 Whych ys in Fyer conuerſyon, true ys thys.
9. Thy Whele ys now nygh turnyd abowte,
 Into Ayre turne Erth, whych ys the proper neſt
 Of other Elements ther ys no dowte,
 For Erth in Fyre ys, whych in Ayre takyth reſt,
 Thys *Cyrculacyon* thou begyn muſt in the Weſt:
 Then forth into the Sowth tyll they exaltyd be,
 Procede dewly as in the Fygyre I have towght the.
10. In whych proces thou may clerly ſe,
 From an extreame how to another thou may not go.
 But by a mene, ſyth they in qualyte contraryoſe be;
 And reſon wyll forſoth that hyt be ſo,
 As hete into cold wyth other contraryoſe mo:
 Wythout theyr menys as moyſt to hete and cold,
 Examples ſufficyent afore thys have I told.

Thus

17. Thus have I tawght the how for to make,
Of all thy Elements a parfyt *Cyrculacyon*,
And at thy Fygure example for to take,
How thou shalt make thys foresayd *Exaltacyon*,
And of thy Medcyn in the Elements trew graduacyon:
Tyll hyt be brought to a quynaryte temperat,
And then thou hast conqueryd the *Tenth Gate*.



OF MULTIPLICATION.

The eleventh Gate.

1. **M**ultiplycacyon now to declare I procede,
Whych ys by *Phylosophers* in thys wyse dyfynyd,
Augmentacyon yt ys of that *Elixer* indede,
In goodnes, in quantyte, both for Whyt and Rede,
Multiplycacyon ys therfore as they have seyde: (degre,
That thyng that doth Augment the Medcyns in ech
In Color, in Odor, in Vertue, and also in Quantyte.
2. And why thou may thy Medcyn multeply,
Infynytylly the cause forsoth ys thys.
For yt ys Fyer whych tynded wyll never dye:
Dwellyng wyth the as Fyer doth in housys,
Of whych one sparke may make more Fyers-I wys;
As musk in Pygmments, and other spycys mo,
In vertue multiplyeth and our Medcyn ryght so.

Of Multiplication.

3. So he ys ryche the whych Fyer hath les or more,
Because he may so gretly Multepley;
And ryght so ryche ys he whych any parte hath in store
Of our *Elixers* whych be augmentable infynytly:
One way yf thou dyssolve our Powders dry,
And oft tymes of them make Congelacyon,
Of hyt in goodnes thou makyst then Augmentacyon.
4. The second way both in goodnes and in quantyte,
Hyt Multyplyeth by Iterat *Fermentacion*,
As in that Chapter I showyd playnly unto the,
By dyvers manners of naturall Operacyon,
And also in the Chapter of our *Cybacyon*:
Where thou may know how thou shalt Multepley
Thy Medycyn wyth *Mercury* Infynytly.
5. But and thou bothe wyll Loose and also Ferment,
Both more in quantyte and better wyll hyt be;
And in such wyse thou may that so augment,
That in thy Glas yt wyll grow lyke a Tre,
The *Tre of Hermes* namyd, seemly to se:
Of whych one Pepyn a thousand wyll *Multyply*,
Yf thou can make thy *Projeccyon* wyttyly.
6. And lyke as Saffron when yt ys pulveryzate,
By lyttyll and lyttyll yf hyt in Lycour be
Temperyd, and then wyth mykyll more Lycour dylate;
Tyngyth much more of Lycour in quantyte, (se
Than beyng hole in hys owne grose nature: so shall thou
That our *Elixers* the more they be made thyn,
The farther in Tyncture sothfastly wyll renne.

Kepe

7. Kepe in thy Fyer therfore both evyn and morow,
 Fro house to house that thou nede not to renne
 Amonge thy Neyghbors, thy Fyer to sech or borrow,
 The more thou kepyst the more good shall thou wyn,
 Multyplying ey more and morethy Glas wythin:
 By fedyng wyth *Mercury* to thy lyvys end,
 So shall thou have more than thou nedyst to spend.

8. Thys mater ys playne, I wyll no more
 Wryte now therof, lat Reson the guyde;
 Be never the bolder to Syn therfore,
 But serve thy God the better at ech tyde;
 And whylls that thou shall in thys lyfe abyde,
 Bere thys in mynde, forget not I the pray,
 As thou shalt apere before thy God at domys day.

9. Hys owne gret Gyfts thefore and hys Trefure;
 Dyspose thou vertuofely, helping the poore at nede,
 That in thys World to the thou may procure
 Mercy and Grace with Heavenly blys to mede,
 And pray devoutly to God that he the lede
 In at thys eleventh Gate as he can best,
 Sone after then thou shalt end thy conquest.

Of



OF PROJECTION.

The twelfth Gate.

1. **I**N *Projeccyon* hyt shalbe provyd yf our practyse be profy-
Of wch yt behovyth me the secrets here to meve; (table
Therefore yf thy Tyncture be sure and not varyable,
By a lyttyll of thy Medcyn thus shall thou preve
Wyth Mettall or wyth Mercury as Pyche yt wyll cleve :
And Tynct in *Projeccyon* all Fyers to abyde,
And sone yt wyll enter and spred hym full wyde.
2. But many for Ignorans doth mar that they made,
When on Mettalls unclensyd *Projeccyon* they make,
For be cause of corrupcyon theyr Tynctures must vade ;
Whych they wold not away fyrst fro the Bodys take,
Whych after *Projeccyon* be bryttil, bloe, and blacke :
That thy Tyncture therfore may evermore last,
Uppon *Ferment* thy Medcyn loke fyrst that thou cast.
3. Then brottyl wyll thy *Ferment* as any glas be,
Uppon Bodys clenfyd and made very pure,
Cast thy brottyll substance and sone shall thou se,
That they shalbe curyosely coleryd wyth Tyncture,
Whych at all assays for ever shall endure :
But at the Psalmys of the Sawter example thou take
Profytable *Projeccyon* parfytyl to make.

On

4. On *Fundamenta* cast fyrst thys *Psalme Nunc Dimittis*,
 Uppon *Verba mea* then cast *Fundamenta* blyve;
 Than *Verba mea* uppon *Diligam*, conseve me wyth thy wytts;
 And *Diligam* on *Attende* yf thou lyst to thryve:
 Thus make thou *Projeccyons* thre fowre or fyve,
 Tyll the Tyncture of thy Medcyn begyn to decrese,
 And then yt-ys tyme of *Projeccyon* to cese.

5. By thys mysty talkyng I mene nothyng ells,
 But that thou must cast fyrst the lesse on the more,
 Incresyng ever the Number as wyse men the tells,
 And kepe thou thys Secrett to thy selfe in store,
 Be covetuose of connyng yt ys no burden sore:
 For who that joyneth not the *Elixers* wyth Bodys made clene,
 He wot not what sykerly *Projeccyon* doth mene.

6. Ten yf thou Multiply fyrst into ten,
 One hundreth, that number wyll make sykerly;
 Yf one hundreth into an hundreth be Multiplied then,
 Ten thousand ys that number counte hyt wyttyly,
 Then into as much more ten thousand multiply:
 That ys a thousand thousand, whych multiplyeth I wys,
 Into as much more as a hundred myllyons ys.

7. That hundred myllyons beyng multiplyed lykewys,
 Into ten thousand myllyons, that ys for to sey,
 Makyth so grete a number I wote not what yt ys,
 Thy number in *Projeccyon* thus Multiply alwey:
 Now Chyld of thy curtesy for me thou pray;
 Syth that I have told the our secretts all and some,
 To whych I besече God by Grace thou may com.

8. Now thou hast conqueryd the *twelve Gates*,
 And all the Castell thou holdyft at wyll,
 Kepe thy Secretts in store unto thy ſelſe;
 And the comaundements of God looke thou fullfull:
 In ſyer continue thy glas ſtyll,
 And Mulptely thy Medcyns ay more and more,
 For wyſe men done ſey *ſtore ys no ſore*.

The end of the Twelve Gates.

THE RECAPITULATION.

1. **F**OR to bryng thys *Tretys* to a ſynall end,
 And brevely here for to conclude theſe Secretts all,
 Dylygently loke thou, and to thy Fygure attend:
 Whych doth in hyt conteyne theſe ſecrets grete & ſmall,
 And yf thou conceive both Theorycall and Practycall:
 By Fygures, and by Colors, and by Scrypture playne,
 Whych wyttrely conſeveyd thou mayſt not work in vayn.
2. Conſyder fyrſt the Larytude of thy Precyous *Stone*,
 Begynnyng in the fyrſt ſyde notyd in the Weſt,
 Where the *Red Man* and the *Whyte Woman* be made one,
 Spowſyd wyth the Sprys of lyfe to lyve in love and reſt,
 Erth and Water equally proportyond that ys beſt;
 And one of the Erth ys good and of the Sprys thre,
 Whych twelve to fowre alſo of the Erth may be.

Three

3. Thre of the Wyfe and one of the Man then must thou take,
And the lesse of the Sprys there be in thys dysponfation,
The rather thy *Calcynatyon* for certereyne shall thou make,
Then forth into the North procede by obscuratyon;
Of the *Red Man* and hys *Whyte Wyfe* callyd *Eclypsation*:
Lofyng them and alteryng betyxt Wynter and Vere,
Into Water turnyng Erth darke and nothyng clere.
4. Fro thens by colors many one into the Est assends,
There shall the Mone be full apperyng by day lyght;
Then ys she passyd her Purgatory and course at an end;
There ys the uprysyng of the Son apperyng whyt and bryght,
There ys Somer after Vere, and day after nyght: (Ayre;
Than Erth and Water whych were so black be turnyd into
Than clouds of darknes be overblowyn & all aperyth faire.
5. And lyke as the West begynnyng was of the Practyse,
And the North the parfyte mene of profound Alteratyon,
So the Est after them the begynnyng of Speculacyon ys; (tion
But of thys course up in the Sowth the Son makyth Consuma-
Ther be thy Elements into Fyre turnyd by Cyrculacyon:
Then to wyn to thy desyre thou needst not be in dowe,
For the Whele of our *Phylosophy* thou hast turnyd abowte.
6. But yet ageyne turne abowte two tymys thy Whele,
In whych be comprehendyd all the Secretts of our *Phylosophy*,
In Chapters 12 made playne to the if thou conseve them well;
And all the Secretts by and by of our lower *Astronomye*,
How thou Calcin thy Bodys, parfit, dissolve, deuide & putrefie:
Wyth parfyte knowledge of all the polys whych in our Hevyn
Shynyng with colors inexplicable never were gayer sene. (ben
Cc 2 And

Recapitulation.

7. And thys one Secrett conclusyonal know thou wythouten fayle,
 Our *Red Mant* teyneth not tyll he teynyed be;
 Therfore yf thou lyst thy ielse by thy craft to avayle,
 The Altytude of thy Bodys hyde & show out theyr profundyte,
 In every of thy Materyalls dystroyng the fyrst qualyte:
 And secundary qualytes more gloryose repare in them anon
 And in one Glas wyth one governaunce 4 Naturs turne into one.
8. Pale, and Black, wyth falce Citryne, unparfyt Whyte & Red,
 Pekoks fethers in color gay, the Raynbow whych shall overgoe
 The Spottyd Panther wyth the Lyon greene, the Crowys byll
 (bloec as lede;
 These shall appere before the parfyt Whyte, & many other moe
 Colors, and after the parfyt Whyt, Grey, and falce Citrine also:
 And after all thys shall appere the blod Red invaryable,
 Then hast thou a Medcyn of the thyrd order of hys owne
 (kynde Multyplycable.
6. Thow must devyde thy *Elixer* whyte into partyes two,
 After thou rubify and into Glassys let hym be don,
 If thou wylt have the *Elixers* both for *Sen* and *Mone* do so;
 Wyth *Mercury* then hem Multeply unto gret quantyte sone:
 Yf thou at the begynnyng had not as much as wold into aspone:
 Yet moght thou them so Multeply both the Whyte & Red,
 That yf thou levyd a thousand yere they shold the stond in
 (stede.
10. Have thou recourse to thy Whele I counsell the unto,
 And stody tyll thou understond eche Chapter by and by,
 Medyll with no falce Fantesys, Multepliers, let them go, (*phye*,
 Which wyll the flatter & falcely sey they are connyng in *Phylsoso*-
 Do as I byd the and then dyssolve these forescyd Baces wyttely;
 And turne hym into parfyt Oyls with our trew water ardent,
 By Cyrculacion that must be don accordyng to our entent.

These

11. These Oyls wyll fyx crude *Mercury* and convert Bodys all,
 Into parfyt *Sol* and *Lune* when thou shalt make *Projeccyon*,
 That Oyllysh substance pure and fyx *Raymond Lilly* dyd call
Hys Bafylske, of whych he made never so playne deteccyon,
 Pray for me to God that I may be of hys eleccyon:
 And that he wyll for one of hys on Domys Day me kene,
 And graunt me in hys blys to reygne for ever wyth hym, *Amen*.

Gloria tibi Domine.

*An Admonition, wherein the Author
 declareth his Erronious experiments.*

1. **A**fter all thys I wyll thou understonde,
 For thy savegarde what I have done,
 Many Experiments I have had in hond;
 As I found wryten for Son and Mone,
 Whych I wyll tell the reherfing sone:
 Begynnyng wyth Vermylion whych provyd nought,
 And Mercury sublymyd whych I dere bought.
2. I made *Solucyons* full many a one,
 Of Spyrytts, Ferments, Salts, Yerne and Steele;
 Wenying so to make the *Phylosophers Stone*:
 But fynally I lost eche dele,
 After my Boks yet wrought I well;
 Whych evermore untrew I provyd,
 That made me oft full fore agrevyd.

3. Waters corrosyve and waters Ardent,
 With which I wrought in divers wyse,
 Many one I made but all was shent;
 Eggs shells I calcenyd twise or thryse,
 Oyls fro Calcys I made up ryse;
 And every Element fro other I did twyne,
 But profyt found I ryght none therein.
4. Also I wrought in Sulphur and in Vitriall,
 Whych folys doe call the *Grene Lyon*,
 In Arsenike, in Orpement, fowle mot them fall;
In debili principio was myne Incepcyon:
 Therefore was frawde in fyne the Conclusyon;
 And I blew my thryft at the Cole,
 My Clothys were bawdy, my Stomache was never hole.
5. Sal Armonyake and Sandever,
 Sal Alkaly, sal Alembroke, sal Attinckarr,
 Sal Tarter, sal Comyn, sal Geme most clere;
 Sal Peter, sal Sode, of these beware;
 Fro the odor of Quycksylver kepe the fare:
 Medyll not wyth Mercury precipitate,
 Nether wyth imparfyt Bodys rubyfycate.
6. I provyd Uryns, Eggs, Here, and Blod,
 The Scalys of Yern whych Smethys do of smyte,
 Æs Ust, and Crokefer whych dyd me never good:
 The fowle of Saturne and also Marchasyte,
 Lythage and Antemony not worth a myte:
 Of whych gey Tyntures I made to shew,
 Both Red and Whyte whych were untrew.

7. Oyle of Lune and water wyth labour grett,
I made Calcynnyng yt with salt precipytate,
And by hyt selfe with vyolent hett
Gryndyng with Vynegar tyll I was farygate:
And also with a quantyte of Spyces acuate;
 Uppon a Marble whych stode me oft in cost,
 And Oyles with Corrosyues I made; but all was lost.
8. Many Amalgame dyd I make,
Wenyng to fix these to grett avayle,
And thereto Sulphur dyd I take;
Tarter Egges whyts, and the Oyle of the Snayle,
But ever of my purpose dyd I fayle:
 For what for the more and what for the lesse,
 Evermore somethyng wantyng there was.
9. Wyne, Mylke, Oyles, and Runnett,
The Slyme of Sterrs that falleth to the grownde,
Celydony and Secundynes wyth many moe yett,
In these I practysyd as in my books I found,
I wan ryght nought, but lost many a pownde;
 Of Mercury and Mettalls I made, Chrystall stones,
 Wenyng that hyt had ben a worke for the nonys.
10. Thus I rostyd and boylyd as one of *Gebers* Cooks,
And oft tymes my wynnyng in the Asks I sought;
For I was dyscevyd wyth many falce Books
Wherby untrue thus truly I wrought:
But all such Experyments awaylyd me nought;
 But brought me in danger and in combraunce,
 By losse of my goods and other grevaunce.

11. For the love of our Lady such lewdnes eschue,
 Medyll wyth no falshood whych never prevyd well;
 Assay when thou wilt and thou shalt fynde me treue;
 Wynn shalt thou nought but lose every dele,
 Pence in thy Pauwkner fewe shalt thou feele:
 In smokes and smells thou shalt have myckle wo,
 That unnethe for syknes on Erth shalt thou go.
12. I never saw true worke treuly but one,
 Of whych in thys tretys the trewth I have told.
 Stody only therfore to make our *Stone*:
 For therby may thou wyn both Sylver and Gold,
 Uppon my wrytynge therfore to ground the be bold:
 So shalt thou lose nought yf God be thy gyde,
 Trust to my Doctryne and therby abyde.
13. Remember how Man ys most noble Creature,
 In erths Composycyon that ever God wrought,
 In whom are the fowre Elements proportyonyd by nature:
 A naturall Mercuryalyte whych cost ryght nought,
 Out of hys myner by Arte yt must be brought;
 For our Mettalls be nought ells but myners too,
 Of our Soon and our Moone, wyse *Reymond* seyde so.
14. The clerenes of the *Moone* and of the *Soone*, bryght,
 Into these two Myners desendyth secretly,
 Howbeyt the cleernes be hyd fro thy syght:
 By craft thou shalt make ytt to appere openly,
 Thys hyd *Stone*, thys one thyng therfore putrefye:
 Wash hym wyth hys owne broth tyll whyte he becoom,
 Then Ferment hym wyttely, nowe here ys all and soom.

Now

Now to God Almyghty I thee Recommend,
 Whych graunte the by Grace to knowe thys one thing,
 For now ys thys *Treatys* brought to an end:
 And God of hys Mercy to hys blyffe us bryng,
Sanctus, Sanctus, Sanctus, where Angells do syng:
 Praysyng without ceasyng hys gloriose Magestye,
 Whych he in hys Kyngdome graunte us for to see.

A N. D O M. 1471.

*Explicit Alchimia Tractatus Philosophie,
 Cujus Rypla George, Canonicus, Auctor erat;
 Mille, quadringentis septuaginta unoq;
 Annis qui scriptus compositusq; fuit.
 Auctori lector prabe prae, quaso Iuvamen,
 Illi purgamen leve post vitam ut sit Amen.*

Englished.

Thus heere the *Tract of Alchimy* doth end,
 Whych (*Tract*) was by George Ripley Chanon pen'd;
 It was Composed, Writt, and Sign'd his owne,
 In Anno twice Seav'n hundred seav'nty one:
 Reader! Assist him, make it thy desire,
 That after Lyfe he may have gentle Fire.

Amen.

1471



LIBER PATRIS SAPIENTIAE.

THow that in thys Boke beginneth to rede, (spede:
Keepe well thys Councell the better schalt thou
Be thou in a place secret by thy selfe alone, (done.
That noe man see or here what thou schalt say or

2. Yet ere thou begun to rede much, take thou good hede,
Wyth whom thou kepest company I counsell thee indede;
Trust not thy freind too much, wherefoere thou goe,
For he that thou trustest best sometyme may be thye Foe.

3. And take hede to the words of the Fader of Wyfdom,
How he techeth hys Sonne how he schould done;
To kepe hys precepts of bodely governance
And wyth hys Conyng he wyll the gretly advance.

4. And yf thou wilt not to hys wordys take hede,
Thow schalt stand here oft in gret feare and dred.
For he that hath a fore wytt he nedes not do amysse,
And he that doth Folly the Folly schalbe hys.

5. Now my dere *Sonne* be thou not a know
To Lerner nor to Leud, to Hygh nor to Low:
Neyther to Young nor Old, Rych nor Poore,
Unto them thou tech nothing my Lore.

6. Also to scache men that hold themselves wyse,
And so forth to the foolys that glyde on the Ice :
They weene in grete Bokes schould be the *Art*
Of the Science of *Alchemy*, but they be not worth a fart.

7. Therefor my *Sonn* to thee thys *Science* I may well teach,
And yf thou wylt upon thy enemy be wreach;
Or to purchase or build any good thyng,
It schalbe to thy gret furtheryng.

8. Thys worthy *Science* of *Alchemy* if thou wylt it leare,
A lyttle mony out of thy purse thou must forbear ;
To buy therewyth *Flos Florum* it is most worthiest,
And to build well her Cabyn and her Nest.

9. And if thou put out mony for any other thing,
It is to thy losse ; and to thy great hindring :
Except yt be for thy workes naturall Foode,
Which is had out of Stone, Ayre and Wood.

10. And if thou have all thyngs wythin the growing,
Then thou needest not to buy any manner of thing,
That schould be to thys *Science* belonging,
But beware of thy selfe for feare of hanging.

11. For then thou and thys *Science* were for ever lost,
If thou make thereof any manner of boast,
To any Man or Woman, Old or Young,
Beware of thy selfe for feare of discovering.

12. For if thou make any man privie
Of thy Councell, Rich or Needy,
Thou must so beware Sleeping or Waking,
For once ymaging of Money making.

13. For yf God sends thee grace and understanding,
Wyth thys *Science* thou mayst have good lyving :
But beware of speach of Women liberall,
And of the voice and sight of Children generall.

14. *Sonne* in thyne owne howse thou maist well gett
A good Morfell of meat thy mouth to sweet,
Both Pheasant, Partridge, Plover and Leveret,
Though thou cry yt not owte in the common Market.

15. Therefore kepe close of thy Tongue and of thy Hand,
From the Officers and Governours of the Land ;
And from other men that they of thy Craft nothing know,
For in wytnes thereof they wyll thee hang and draw.

16. And thereof the People will the at Sessions indight,
And great Treason against the they wyll write;
Wythout that the Kings grace be to thee more,
Thou schalt for ever in thys world be forlore.

17. Alsoe wythout thou be sure of another thyng,
To purchase the Lycence of thy King :
For all manner of doubts thee schall betide,
The better thou maiste Worke, and both goe and ride.

18. Also another thing I schall thee lere,
The poore People take thou nothing deare,
But ever serve thy God alway at the begynnyng,
And among the poore People the better schalbe thy living.

19. Now my *Chylde* to my precepts looke thou take hede,
Whatsoever fall after the better schall thou spede.
Better it ys to have a thyng, then for it to wish,
For when thou feelt a Sore tis hard for thee to get a Leech.

20. Now my deare *Son* to the I wyll declare,
More of thys Warke which schalbe thy welfaire ;
If thou canst consider all my sayings,
For therewyth thou mayest finde a full precious thing.

21. And *Son* though thys Writing be made in Ryme,
Yet take thou thereat noe greate disdaine.
Till thou hast proved my words in deede and in thought,
I watt it well it schalbe set at nought.

22. Therefor of all Bodyes and Spyrits more or lesse,
Mercury is called *Flos Florum* and worthiest Pryncesse :
 For her Birth and marvelous dealing,
 Sche ys most worthiest to have byne King.

23. For sche ys Erth and Water most heviest,
 And sche will conjoyne wyth Fire and Aire most lyghtest ;
 And so forth wyth her love sche will run and flee,
 For sche delighteth noe other game or glee.

24. Some say that of *Sulphur* and *Mercury* all Bodyes minerrall
 Ingendered in the Erth with divers Colours cladd : (are made,
 By the vertue of Decoccion before Preperacion,
 To the lykenes of every body Mynerall in ther fashion.

25. I will first begin wyth *Saturne* after other mens sayings,
 How he ys ingendered in the Erth wyth unclene *Mercury* flying :
 And of *Mercury* he ys most heviest wyth black Sulphury Erth
 Save he ys soft of fusion, and hys Sulphur nothing fixed. (mixed,

26. *Iupiter* is a whyte Body made of pure *Mercury* outward,
 And of clere *Sulphur* somewhat Erthly and white inward ;
 He ys in kynde softest and well in his fixation,
 For he is almost fixt, but he lacketh Decocction.

27. *Mars* ys a white Body most of unclene & in the Erth y'made,
 And he ys hardest of fusion with *Sulphur* Erthly cladd ;
 To blacknes and rednes he will soonest consume,
 By heate or by corrosive when the Spirit beginneth to fume.

28. *Sol* is the purest somewhat red, & is made of clene & & *Sulphur*
 Ingendered with clere red *Sulphur*, in the Erth well mixed, (fixed,
 And therefor he ys without defalt and lacketh no degree ;
 For he ys almost hardest of Fusion and heviest in ponderosity.

29. *Venus* ys a Body more red of pure & made in hys substance,
 Most of red *Sulphur* and greene and therein is greate variance :
 In the Erth ingendered with Corrosive and bitter substance,
 Well fixed and hard of fusion, rude in governance.

30. *Mercury* ys a Body if he be with a Substance moved,
Mixing one kinde with his kinde, so schall he be loved ;
One Spirit received wyth another, the which of them be maine,
Is cause of ingeneration of every body Mettalyne.

31. *Luna* ys a pure white Body of cleane *Mercury* & *Sulphur* white
And sche is a litle hard of fusion & almost well fixed, (ingenerated
And sche is next cleaneft in Tincture of whitenes,
Of Ponderosity light, of *Iupiter* bearing his whitenes.

32. And soe after the Colour of that Erth ys *Sulphuri* and re-
Some men do say ys engenerated every Mettall ; (ceptuall,
But my Son the perfect worke of thys alteration,
I schall informe the true way of another fashion.

33. Now have I declared the working of the Bodies Mynerall,
Whereof they be ingenerated after other mens sayings over all ;
And as in place of the Erth one Body was fully wrought,
Soe must the artificiall Medicine, be or else it ys nought.

34. Now will I declare the worthines of *Mercury* in speciall,
How sche ys the notablest Spirit that ys mynerall,
Most marvelous in working and in degree,
Sche ys called the Matter principallest of the three

35. Also sche ys very subtile in many things artificiall,
Sche will both give and take Tincture most speciall,
To hym or of hym that sche loveth most best,
In speciall when sche ys warmed in her Nest.

36. My Son *Mercury* ys called the mightiest *Flos florum*,
And most royall, and richest of all *Singularum* ;
Sche ys very Patron and Princes most royall,
And sche ys very Mother of every Mettall.

37. Sche ys Vegitable, Animalle and Minerall,
Sche ys Foure in kinde, and One in generall:
Sche ys Erth, Aire, Water and Fyre,
Among all other sche hath no Peere.

38. Sche kylleth and slayeth, and also doth calcine,
Sche dyeth, and also doth sche live againe ;
Sche giveth lyfe and also ingression,
For joyntly sche ys three in one.

39. Sche ys a very frendly mixar,
The progeneration of a greate *Elixir* :
Sche ys both Body Soule and Spirite,
In Colour very red, black and white.

40. Many be the wooers that hang on her tayle,
But sche will not with them I'deale;
They would her wedd against her will,
With foemen that liken her full ill.

41. Sche will deale with no manner of wight,
But with her Husband as it ys greate right :
With him sche will beare much fruite,
For he ys by nature of her selfe same sure.

42. My *Son* of hem Fooles have much dispight,
And therin such Fooles loose their light :
For sometymes he ys darke, and sometymes bright,
For he ys lyke no other wight.

43. For if they have their kynde ingendering,
Their naturall foode and good keeping,
They schall increase frute by dene,
Very red and white, King and Queene.

44. My *Son* in thys *Science* I doe deny,
All things that be discording truly,
All manner of Salts I doe desie,
And all manner of Sulphurs in waters of Corrosie.

45. Also Alloome, Vitriall, Auripigmentum and Haire,
Gold, Silver, Alkaly and Sandiver ;
Honey, Wax, and Oyles or Calx else,
Gumms, Galls, and also Egg shells.

46. Also

46. Also I defie Antimony, Berrall, and Christall,
Rosin, Pitch, also Amber, Jett and Corral ;
Hearbs, Dated Stones, Marble, or Tinglas,
If there come any of all these it ys the worse.

47. Also Berrills, Gotts Hornes, and Alome plome,
Good with them will none be done ;
All things that discordeth from Mettall,
It ys contrary to thys worke in generall.

48. My *Son* many fooles to me have sought,
But they and I accord right nought ;
I leave them there as I them finde,
And as Fooles I make them blinde.

49. For whych *Mercury* they have erred full sore
And then when they had they could doe no more,
Therefor in *Phylosophers* sche beareth the flower,
For sche ys King, Prince, and Emperour.

50. Yet my deare *Son* be thou not a knowne
To Learned, nor to Lewde, to High, nor to Low ;
That thys worke standeth by *Mercury* and in her fire,
Her owne speciall Love both life and deare.

51. For he ys her Son, sche ys hys Fright,
In whome sche worketh all her myght :
He ys her Son, sche ys hys Mother,
Sche loveth him peramore and no other.

52. In *Sol*, and *Lune*, in her meeting ys all love,
For of *Mercury* only ys all her bebove,
And with them sche worketh all her might,
But they may never increase on fright.

53. Therefor it ys possible to cast a Projection pure,
Upon a Million to make a perfect Body of tincture :
Wyth Medicine of Spirits well joyned and fixed,
It schall not be perceived where it ys well mixed.

54. And therefor if there com Silver or Gold in at thy Gate,
The which men use in Aoyne or in common Plate;
I sweare by God that all thys world hath wrought,
All thy labour and warke schall turne to nought.

55. For with what Mettall soever that *Mercury* be joyned,
Because of her Coldnes and Moistnes sche ys acloyd:
Put them never so close togeder sche will fume anon,
And when they come into the fire sche wil sone be gone.

56. Therefore *Mercury* hath a Lover that passeth them
A thousandfold, who so will him ken
And he ys her Lover and her Leman sweete,
And so hys Councell sche will keepe.

57. Both in hys Chamber and also in hys Bedd,
Also alive and when they byne dead;
Seeke yee forth fooles as he have fought,
For in all other things finde yee right nought.

58. Now my deare *Son* to thee I will indight,
The truth in word and deede I will write:
How that a precious *Stone* shalbe made,
Thee to rejoyce and make thee full glad.

59. As I said in the 32. Chapter unto my Conclusion,
How I schould informe the truth after another fashon,
And to performe thys *Science* both in word and deede,
In making of our Medicine God must us speede.

60. The which ys called the greate *Elixer*,
And ys verily made with a stronge mixar;
The which is a *Stone* very Minerall,
And thow maist him well gett ever all.

61. My *Son* thow schalt take to *Mercury* no other thing,
But Erth that's heavy and hard and stiff standing:
The which in himselfe ys derke bright dry and cold,
To joyne them togeder thow maist be full bold.

62. One of them to 10 parts of that Water running most heaviest
And they schalbe both one, and to thy warke most mightiest:
Then hast thou Man and Woman togeder brought,
The which ys done by greate love in a thought.

63. The which two be both Spirits, & one Body most heaviest,
When they be in your Chamber and bed joynted in the Element
The which ys more bigger, and bigger hott and dry, (lightest,
And therein they will both kifs togeder & neither weepe nor cry.

64. For when Erth and Water ys well mixed,
By the vertue of the lightest Element well hardned and fixed:
For before that time they be Water running both,
And then schall turne to fix body be they never so loath.

65. For in their bed they schall make a perpetuall Conjunction,
After the feeding of the light Element and of their proportion;
Soe schould they be decoct, having the parfekt fixacion,
In the likenes of a body in fusion having hys fashon.

66. But at the first in their Bed they may indure no greate heate,
Soe as they may well labour in their Bed for sweate:
Att the first if there be in their Chamber overmuch red Colour,
Hastily going thereto will cause greate Dolour.

67. For in their first Nest they schould be both water running,
And because of heate they schould be ever drying,
And so therein become a subtile dry Substance,
The which warke schall thee greatly avauce.

68. Therefor their Nest must be made of a strong kinde,
Of the most hardest and clearest Body, that they not out winde;
For if it so be that their Chamber or Nest begin to breake,
Anon out thereof they will begin to Creak.

69. And then ys all thy warke and thy greate labour lost,
Then thou maist begin againe upon a new cost,
And so thou mayst not be negligent and hasty; but of the bed be
Without it be hard stuff and cleere it will not indure. (sure,

70. And if thou wil at the first hand give suddaine heate,
It will unto thy Warke be nothing meete;
And if thou let him have any suddaine greate Cold,
All thys schall breke thy warke, then art thou to bold.

71. Let their Nest be somewhat large with a broade rouse,
And therein they schall abide if it be strong and close above;
And in proportion put thereto nothing more nor lesse,
But as ys sayd before if thou doe yt ys the worse.

72. Also from the beds head there must rise a highe Spoute,
And another almost downe to the bottome that the Spirit go not
For thou must save the flyers that swim into the upper place, (out;
For they may hereafter ingender a body as well as the other in
(space.

73. Also be sure that thou put in their Bed no other thing,
Then thereof thou schalt have no greate winnyng,
If thou do thys it schall be to thee for the best
To keepe them close from flying and warme in their Nest.

74. First with soft fyre her Nest must be warmed,
With a litle bigger Fyre with overmuch they schalbe harmed,
Under thy Chamber flowre measure thy Fyre with tyme,
Then commeth the reward, Gold and Silver fine.

75. After the quantity space and tyme must be had,
For to deale togeder they be in their dealing glad.
And how long space and tyme I cannot well say,
That they in their Chamber and Nest wilbe in sport and play.

76. Behold the uppermost of their Nest what there commeth
The sweting of their Bodys labouring round aboute, (out,
And when they have played and sweate and laboured so sore,
They wilbe still, and neither labour nor sweate any more.

77. Then let them coole easily, and draw their breath,
And then there schalbe some above and some beneath:
There thou schalt see a Stone as it were grey poulder,
Which schalbe to the a ryght greate wonder.

78. Then take them out of their Chamber and Bed anon,
And lay them upon a Marble stone and breake them thereon :
And looke what thow hast in of Colour and Ponderosity,
Put to him as much of *Flos florum* greatest in dignity.

79. That ys the same Spirit that thow hadst before,
And so medle them togeder and leare them the same lore ;
A ltogeder in another Bed and in their Chamber they must be ;
For a marvelous warke thereof thow schalt understand and see.

80. And thus so oft thow must Multiplie thy Warke,
To ascend and descend into the Aire as doth the Larke ;
For when the Larke ys weary above in hys stound,
Anon he falleth right downe to the ground.

81. Behold well their Body, and to their head lay thine Eare,
And harken thow well what warke they make there :
If they begin to sing any manner of voyce,
Give them more heate till thow heare no noyce.

82. And thus give them more heate in their Chamber and Bed
Till thou hearest no manner of noyse rumbling to nor fro: (also,
And thus continue in their Bed in their sporting playes,
After the quantity thereof continue so many dayes.

83. When their play and wrestling ys all well done,
In their voyce singing and crying and sweating up and downe ;
Give their Chamber bigger heate till their Nest be red,
And so bring them downe low and have no feare nor dread.

84. For thus with heate they schalbe brought full low,
That they schall in their Bed ne cry nor crow,
But as a Body lye still downe in their Bed,
In their owne liknes as they were bodyes dead.

85. Of Grey and White ys all hys cheife Colour,
For then he ys past all hys greate Dolour :
I sweare by Almighty God that all hath wrought,
Thow hast found out that many other Men hath sought.

86. Then

86. Then take thou hym out of hys Chamber and Bed,
And thou shalt then finde a fixt Body as he were dead ;
Keepe thou hym close and secretly within thy place,
And thanke Almighty God of hys grace.

87. Now my *Son* before thys, after thys *Science* I have right well
And thus to thee I have the White *Elixer* perfectly wrought ;
And if thou wilt of the Red *Elixer* perfectly understand,
Thou must take such another warke in hand.

88. My *Son* whan thou hast wrought more upon more,
Dubling each time as I said before ;
Make thou what thou wilt of Red substance,
As I did the White warke in manner of Governance.

89. Then thou must take the Red Stone that ys all ponder,
And lay on a Mable Stone and breake him asunder ;
And to medle him with the white Spirit and Water cleere,
And so put him in hys Bed and Chamber in the Fire.

90. And so in hys Chamb. & in hys Bed, he must all thys while be
Till thou hast turn'd and brought him to another manner of glee :
Thys Red *Elixer* if thou wilt open worke heare,
Thys manner of Schoole thou must right well leare.

91. Thou must hang him in his Chamber with red Colour,
Till he be fixed and brought from hys great Dolour :
Then of thys worthy warke be not thou agast,
For in the warke all the worst ys past.

92. And so in hys fiery Nest and Chamber let him be sure,
For the longer he be in, the better schal be hys tincture ;
Soe that he runn not like blood overcoming hys fusion,
Then hast thou perfectly thys worke in conclusion.

93. Thus he must continue in thys greate heate of Firing,
Till he be full fixed that he be not running nor flying :
Then he will give tincture without Number running like wax,
Unto hys like of fusion he will both joyne and mix.

94. And yf thy Warke be thus well guided and so forth led,
Then hast thou in thy Warke right well and wittily sped :
For if thou do otherwise then I have thee tould,
In the adventure of thy warke thou maist be to bold.

95. For if thou warke by good measure and perfect tyme,
Thou shalt have very good Gold and Silver fine ;
Than shalt thou be richer in thy self than any King,
Withowt he labour the *Science* and have the same thing.

96. Now my deare *Son* I schall teach thee how to cast a Projecti-
Therein lyeth all the greate prafetnes with the Conclusion: (on,
To leade an imperfect Body to hys greate perfectnesse,
In joyning that like to hys like thou standest in no distres.

97. For when thou hast joyned the milke to the Bodyes dry,
Than hast thou the White and Red *Elixer* truly :
The which ys a Marvilous and very precious Stone,
For therein lieth in thys *Science* all the worke upon.

98. In thys *Science* these Stones be in themselves so precious,
That in their working and nature they be marvelous :
To schew thee the greate vertue furthermore I will declare,
That if thou canst with thys manner of working well fare.

99. First thou must take of that Body which ys next *Sol* in per-
And of his colour toward in ponderosity & proportion: (section,
Being soluble as it were cleere blood running,
In the hot Element yt ys alwayes lightest and fleeting.

100. Then take parte of the Red *Elixer* that ys the precious
And cast him upon that body that ys blood running anon: (Stone
And whan thou hast thus perfectly thys warke wrought,
It schalbe turned into perfect *Sol* with litle labour or nought.

101. On the same wise do for *Luna* that is in the Colour so white,
In joyning with that body that is schining and somewhat light :
In the same proportion cast him the very white Stone,
And then ys all thy greatest warke both made and done.

102. Than hast thou both the Red warke and the White,
Therefor blessed be that tyme both day and night :
For thys warke that standeth by greate vertue and love,
Thow must thanke Almighty God in heaven above.

103. *Sonn* in the 21. Chapter there write I a full true Rime,
That ys to say unto thys warke thou have no greate disdaine ;
Till thou have proved my words in deede and thought,
I know it well thys *Science* schalbe set at nought.

104. My *Son* to these last precepts looke thou take good hede
For better 'tys to have then to wish for in time of neede :
For who so ys bold in time to a Freind to breake,
He that ys thy Freind may be thy Fo and hys emnyty wreake.

105. And therefor my *Son* I schall give thee a greate charge,
In uttering of speech be thou not to large ;
To tell every man what thou hast in Silver or Gold,
For to have it from thee many men wilbe right bold.

106. Also use not to revill or ryott that schould exceede
To thy bodily health, the better schalt thou speede ;
Use temperate dyet and temperate travell,
For when Physitian thee sayleth thys schall thee availle.

(Conclusions

107. And leave all blind warkes that thou hast seene or heard of
Or proved by Sublimations, Preperations, Distillations, or Disso-
Of such manner of things greate Bokes do greatly specifie lutions ;
And all those contrary sayings in this Craft I do plainly deny .

108. Also my *Son* remember how thou art mortall,
Abiding but a while in thys World which ys terrestriall :
Thow wottest not how long nor hence how soone ;
That death schall thee visitt and unto thee Come.

109. And remember thee well at thy departing,
Whome thou lovedst and trustedst best old and young :
Make him thine Heire and most of thy Councell,
And give him thy Cunning or thy Boke every deale.

110. But

110 But beware of flattering and glosing People,
Of Boasters and Crackers for they will thee beguile :
Of thy precious Cunning behinde or beforne,
And when they have their intent they will give thee a scorne.

111. Therefor make no Man of thy Councell rude nor rustie,
But him that thou knowest both true and trustie ;
In ryding and going sleeping and waking,
Both in word and deede and in hys disposing.

112. Also in thy owne Chamber looke thou be secret,
That thy dores and windowes be close shet ;
For some wyll come and looke in every Corner,
And anon they will aske what thou makest there.

113. And therefore a good excuse must soone be had,
Or else thou schalt verily wine for to run madd ;
Say thou labourest sore both sleeping and waking,
To the perfect way of strange Colours making.

114. As yt be sure Bice, Vermillion, Aurum Musicum, & others
Or else with some people thou schalt never have a doe ; (mo
Also thereof thou must have many samples to schew,
Or else they that harmes thinke will say so.

115. Also furthermore I give thee right good warning,
Beware of thy warking and also of thy uttering,
For the examination of the People better or worse,
Ere thou have for thy warke thy mony in thy purse.

116. Therefor take heede my *Sen* unto these Chapters sixscore
And all manner of things said what schould be don before :
For in *Astronomy* thou must have right good feeling,
Or else in thys Boke thou schalt have simple believing.

117. For thou must know well of seaven principle Characters,
To what Bodyes in heaven moving that they be likned in those
And to understand their properties and their Conditions, (figures
In Colours, qualities, softnes, hardnes, & in their proper fashions.

118. Now

118. Now *Son* to thee that understandest perfection & Sciences
Whether it be Speculative or Pracktick to my sentences :
In thys *Science* and labour I thinke it greate ruthe,
Therefore I write to thee very truth.

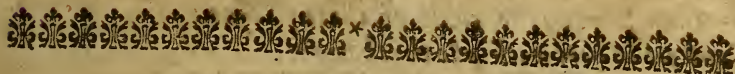
119. And to thee that understandest no perfection nor practike
In no conclusion proved that schould be to hys warke like,
By Almighty God that all thys world hath wrought,
I have said and performed to thee right nought.

120. Therefore my *Son* before that thow thys Boke begin,
Understand wisely in thys what ys written therein :
For if thow canst not finde by thys Boke neither *Sol* nor *Moyn*,
Then go forth and seeke thow further as other fooles have done.

Explicit Liber dictus Pater Sapientia.

Ef

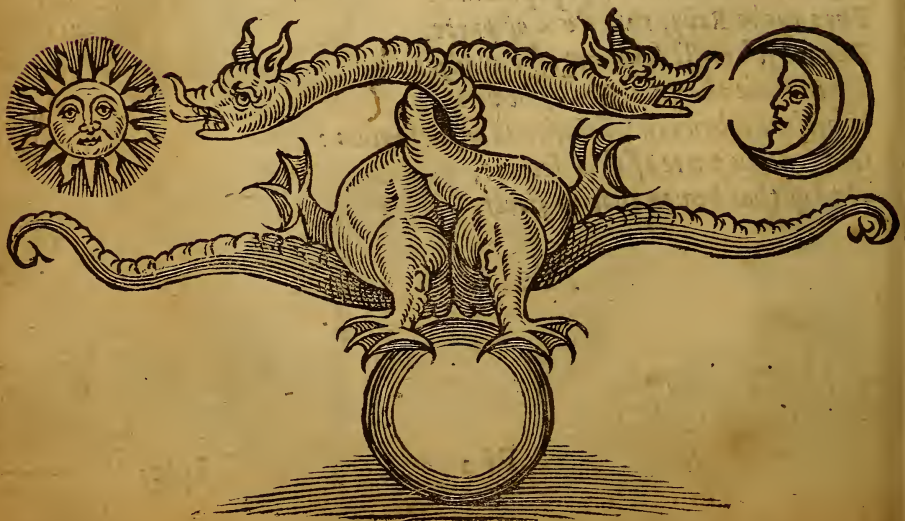


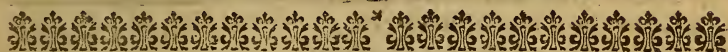


IN the name of the holy Trinitie,
 Now send us grase, so hit be :
 Fyrst God made both Angel and Heaven,
 Na alle so the World wyth Planets seaven ;
 Man and Woman wyth gret sensewalite,
 Sum of estate, and other in hyr degree ;
 Both Best and Worme for in the grown crepe,
 Everyech in hys kynd to receve hys mete.
 Egles and Fowles in the Eyre don fle,
 And swemyng of Fycheys also in the See :
 Wyth vygital moyster and of the red Grap,
 And alle so of the why e hos can hym take :
 Alle menneral thyng that growyth in grownd,
 Sum to encrese and sum to make an end :
 Alle thes bryngeth now to owre howse,
 The mightti Ston that ys so precius,
 Thys ryche Reby, that sto n of pryce,
 The whych wesse send out of Paradyce :
 Thus made the gret God of heven,
 Whych alle ben rewled under Planets seaven :
 God send us parte of thys secrete,
 And of that heven that ys sweet.

A M E N.

If thou wilt thys warke begyn,
 Than schrevy the clene of alle thy Seyne :
 Contryte in hert wyth alle thy thought,
 And ever thenke on hym that the der bowght.
 Satisfaction thou make wyth alle thy myght,
 Than thre fayre flowers thou hast in syght ;
 Yet nedeth the mor to thy conclesyon,
 Take thou good hede now to thys lessen ;
 Thou must have Grase, Nature, and Resen,
 Spekelatif, and Coning, wyth good Condition :
 Yet thou must have more now herto,
 Experience, wyth Pracktik, Prudent also ;
 Patient that thou be, and Holi in Lysyngs,
 Thenke thou on thys in thy beginings ;
 Thes fowrtyn Hestys as I the saye,
 Ever kepe thou man both nyght and day,
 Of thy desyres thou mayst not mysse,
 And alle so of heven that swezt bleß.





HERMES BIRD.



Roblemis of olde likenes and fuguris,
 Wych proved byn fructuos of sentens ;
 And have auctorite grounded in Scripture,
 By resemblance of notabil apperence ;
 Wych moralites concludyng on prudence :
 Lyke as the Bibel reherfeth be wryting,

How Trees sum tyme chese hemselve a Kyng.

2. Firſt in theyre choiſe they namyd the Olyve
 To regne among hem, *Indicſum* doth expreſs ;
 But he hymſelfe can excuſe hym blyve,
 He myght not forſake hys fatnes :
 Nor the Fig-tree hys amorus ſwetnes :
 Nor the Vyne hys holſum freſche terrage :
 Wych gyveth comfort to all manner of age.

Ff 3

3. And

3. And sembleabil *Poyetes laureat*,
 By derke parables full convenient ;
 Feynein that Birdis and Bests of estate
 As rial Egeles and Lyons by assent,
 Sent owte writtes to holde a Parlement ;
 And made degrees brevely for to fey,
 Sum to have Lordschip and sum to Obey.

4. Egeles in the Eyre hygheft take theyre flyght,
 Power of Lyons on the grownde ys sene ;
 Cedre amonge Trees highest ys of sight,
 And the Laurer of nature ys ever grene,
 Of flowris all Florra Goddes and Quene :
 Thus of all thyng ther byn diversites,
 Sum of estate and sum of lower degres.

5. *Poyetys* write wonderfull lyknes,
 And Covert kepe hemselfe full clos ;
 They take Bestes and Fowles to witnes :
 Of whos feynyng Fabelis furst a ros,
 And here I cast unto my purpos,
 Owte of the *Frensche* a tale to transcelate,
 Whych in a Pamphlet I red and saw as I sate.

6. Thys Tale wych y make of mencion,
 In gros reherfeth playnely to declare ,
Thre Proverbys payed for raunsome
 Of a fayre *Byrde* that was take in a snare,
 Wonder desirus to scape owte of hir care :
 Of myne Auctor followyng the proffes,
 So as it fel in Order y schall expres.

7. Whilom ther was in a small vilage,
 As my Auctor maketh reherfal ;
 A *Chorle* the wich had lust and gret corage,
 Within hymselfe by hys deligent travel,
 To aray hys Garden with notabil reparel :
 Oflenght and brede y lyche square and long,
 Heggyd and dychyd to make yt sure and strong.

8. All the Aleys made playne with Sande,
Benches coverid with new Turves grene,
Set Erbes with Conditcs at the ende ;
That wellid up agen the Sun schene,
Lyke Silver stremys as any cristal clene :
The burbely Waves up ther on boylyng,
Rownde as Beral theyr bemys owte chedyng.

9. Mides the Garden stode a fresh Lawrer,
Ther on a *Byrde* syngyng both day and nyght ;
With shynyng federis brighter then Gold weer,
Wych wyth hir song made hevy hertis lyght ;
For to behold hit was an heavenly syght :
How towerd evyn and in the dawning,
Sche dyd her payne most ameus to syng.

10. Esperus enforced hyr corage,
Towerd evyn when Phebus went to nest ;
Amonges the braunches to hir avauntage :
To syng hir complyn as yt was best,
And at the rysyng to the Quene Alcest
To syng ageyne as hit was to hir dew,
Erly on the morow the day-ster to salew.

11. Hit was a very heavenly melody,
Evyn and Morne to her the *Byrd* song ;
And the sote sugeryd Armony :
Of uncoud Warbelis and twenes drew along ;
That al the Garden of the noyse rong :
Tyll on a morow that Tytan schone ful cler,
The *Byrd* was trapped and cawt in a Panter.

12. The *Chorle* was glad that he thys *Byrd* hath take
Mere of cher loke and of visage :
And in all hast he cast for to make
Within hys howse a lytil prati Cage,
And with hir song to rejoyce hys corage :
And at the last the fely *Byrd* abrayde,
And sobirly to the *Chorle* sche fayde :

13. I am now take and stond under daunger,
 Hold streyte that y may not fle;
 Adew my song and al my notes clér,
 Now that y have lost my liberte,
 Now y am thrall and sumtyme was fre:
 And trust wel y stand in distres,
 Y can nat syng ne make no gladnes.

14. And thogh my Cage forged were of Gold
 And the penacles of Beral and Cristal:
 Y remember a *Proverbe* sayde of olde;
Who list his freedom in sooth he ys in thral,
 For me had laver upon a branche smale,
 Merle to syng amonge the wodis grene,
 Than in a Cage of Golde bryght and chene.

15. Songe and Presun have non acordaunce,
 Trowys thow y wyl syng in Presun,
 Song procedet of joy and plesaunce;
 And Presun causeth deth and destruction,
 Ryngeyng of Peteris maketh no mere sown;
 Or how schoulde he be glad and jocownde,
 Ageyn his wil that lyth in cheynys bownde.

16. What avayleth a Lyon to be a Kyng of Bestes
 Fast schut in a Tower of ston alone;
 Or an Egell under stryte cheynys,
 Called also the Kyng of Fowlys everichon,
 Fy on Lordschyp whan Liberte ys gon:
 Answer herto and hit nat a start,
 Who syngeth mere that syngeth not with hert.

17. If thow wilt rejoyce the of my syngyng,
 Let me go fleen fre fro dawnger:
 And every day in the mornyng
 Y wyll repayre to thy Lawrer,
 And freselly to syng with notis clér;
 Under thi Chaumber or afore thy Hal,
 Every season when thow lyst me cal.

18. To be schut and pyned under drede,
 No thyng acording to my nature:
 Though I were fed with Mylke and Wastelbrede;
 And swete Crudis brought to my pasture,
 Yet had y lever do my bese cure:

Erly in the morow to shrape in the Vale,
 To fynde my dener amongs the Wormys smale.

19. The Laborer ys gladder at hys Plough,
 Erly on the morow to fede hym on bakon:
 Then sum ben that have trefour y nowgh;
 And of al deyntes plente and foyson;
 And no fredom with hys pocession;

To go at large but as Bere at the stake,
 To pas hys bondes but yf he leve take.

20. Take thys answer ful for conclusion,
 To syng in prifon thow schalt not me constreyne:
 Tyll y have fredom in woddis up and downe:
 To fle at large on bowys both rough and plaine,
 And of reson thow schuldest not disdeyn:

Of my desyre but laugh and have good game,
 But who ys a Chorle wold every man wer the same.

21. Well quod the Chorle sith hit wold not be,
 That y desyre by my talkyng;
 Magre thy wyll thow schalt chese on of thre:
 Within a Cage merele to syng,
 Or to the Kychyn y schall thy bode brynge:

Pul thy federis that byn so bryght and clere,
 And after rost or bake the to my dynere.

22. Then quod the Byrde to resson y sey not ney,
 Towchyng my song a ful answer thow hast:
 And when my federis pulled byn away,
 If y be rosted or bake in a past,
 Thow schalt of me have a smal repaste:

But yf thow wilt werke by my counsel,
 Thow mayst by me have a gret awayle,

23. If thou wilt to my rede assent,
 And suffer me go frele fro Preson :
 Witowte raunsom or any oder rent ;
 Y schall the gyf a notabil grete gwerdon,
The thre grete Wysdomys acording to reson ;
 Mor of valew, take hede what y profer,
 Than al the Gold that ys shet in thy Cofer.

24. Trust me wel y schal the not deceyve.
 Well quod the *Chorle* tel and let se :
 Nay quod the *Byrde* a forne confeyve ;
 Who schal teche of Reson he most go fre,
 Hit fitteth a Master to have hys Liberte :
 And at large to teche hys lesson,
 Hafe me not suspecte y mene no trefon.

25. Wel quod the *Chorle* y holde me content,
 Y trust the promys which thou hast made to me ;
 The *Byrde* fle forth the *Chorle* was of sent :
 And toke hys flight up to the Lawrer tre,
 Then thought sche thus now that y stand fre :
 With snaris panteris y cast not al my lyve,
 Nor wyth no lyme twygges no mor to strive.

26. He ys a Fole that schaped ys daungere,
 That broke hys feteris and fled ys fro Preson,
 For to resort agene : for brente childe dreds fyre :
 Eche man bewar of Wisdom and reson,
 Of suger strawed that hideth false poyson ;
 Ther ys no venom so perilus in scherpnys,
 As whan yt hath triakle of lyknes.

27. Who dredeth no perell in perell he schal falle,
 Smothe Watres byn of fithes depe :
 The Quayle pipe can most falsely calle ;
 Tyl the Quayle under the net doth crepe ;
 A bleryed Fowler trust not thogh he wepe :
 Exchew hys thumbe, of weping take no hede,
 That smale Byrdys can nyp by the hede.

28. And now that y such daunger am scaped,
Y wyl bewar and afore provide:
That of no Fowlar y wil no more be Japed,
From theyre lyme twygges to fly far asyde,
There perel ys perel to abyde:

Com ner thow *Chorle*, take hede to my speche;
Of thre Wysdomys that y schal the teche.

29. Yef not of Wysdom to hasty credens,
To every Take nor eche tydyng:
But consyder of Reson and Prudens;
Among Talys ys many a grete lesyng,
Hasty credens hath cawfed grete hynderyng:

Report of talis and tydyngys brought up new,
Maketh many a man ful on trew.

30. For on party take thys for my Raunsom,
Lerne the second grownded of scripture:
Desyre thow not by no condicion
Thyng that ys ympossybyl to recure,
Worldly desyres stante alle in a venture:

And who desyreth to soare hygh a losfe,
Oft tyme by soden turne he falleth on softe.

31. The thyrd is thys, bewar both even and morrow,
Forget yt nought but lerne thys of me:
For Tresor lost, make never to grete Sorrow;
Wych in no wyse may not recovered be,
For who that taketh sorrow for loss in that degree:

Reken fyrst hys losse, and after reken hys payne;
Of one sorrow he maketh Sorrowys tweyne.

32. Aftur thys Lesson the *Byrde* began a songe,
Of hyr ascape gretely rejoycyng:
And sche remembred hyr alle so of the wronge
Don by the *Chorle*, fyrst at hyr takyng,
And of the affray, and of hyr impresonyng:

Glad that sche was at large and owte of drede,
Seyde unto hym, hoveryng above hys hede,

33. Thow were quod sche a very natural Fole
 To suffer me departe of thy lewdnes :
 Thow owthtys of right to complaine and make dole,
 And in thy hert have grete hevenes,
 That thow hast lost so passyng grete riches :
 Wych myght suffice by vawew in rekeyng
 To pay the raunfom of a myghty Kyng.

34. Ther ys a Stone wych ys called *Jagownce*,
 Of olde engendered within myne entrayle :
 Wych of fyne Golde poyseth a grete unce ;
 Setryne of Colors lyke Garnetis of entayle,
 Wych makyth men victorius in batayle ;
 And who that bereth on hym thys Stone,
 Ys ful asured ageyne hys mortal Fone.

35. Who that hath thys in posceffion,
 Schal suffer no Poverth ne non Indygens :
 But of Tresour have plente and foyson,
 And every Man schal don hym reverence,
 And non Enemy schal don hym non offence ;
 But fro thi hondes now that I am gone,
 Pleyne gyf thow wilt for thy parte ys none.

36. As y the abrayde her before,
 Of a stone now that I had
 The wych now thow hast forlore ;
 Be alle reson thow schuldys ben sad,
 And in thi hert nothyng glad :
 Now *Chorle* y the tel in my device,
 I was eyred and bred in swire Paradyce.

37. Now mo namys y schal the tel,
 Of my stone that y cal *Jagownce* :
 And of hys vertuis with hys smel ;
 That ben so swete and so odeferus,
 Wyth *Ennock* and *Ely* hath be my servis :
 My swete songe that sowndeth so scherpe,
 Wyth Angelles voyse that passeth eny harpe.

38. The nigrum deamond that ys in Morienis fees
And the white Charbonkkel that rolleth in wave ;

The setryne Reby of ryche degrees :

That passeth the stonys of comen sawe,
In the Lapidery ys grown by olde lawe ;

He passeth all stonys that ys under hevyn,
After the cownse of kynde by the Planets sevyn.

39. Hyt ys for none *Chorle* to have schuch tresour,

That exsedeth alle *Stonys* in the lapidery :

And of alle vertuis he bereth the flour,

Wyth all joy and grace yt maketh man mery,

That in this worlde schal never byn sory ;

Now very *Chorle* thow passeth thy gras,

Y am at my leberte even as I was.

40. As Clerkys fyndeth in the Bybell,

At Paradys yatis whan he was cast ;

By an Angel both fayr and styll,

A downe Kyng *Elysawnder* ther I threst,

And of all stonys yt was y lest ;

Soche stonys in place few ben y brought,

Soroful ys the *Chorle* and hevyn in hys thowte.

41. Now more *Chorle* yt tel y can,

And thow wolt to me take hede :

The Byrde of Ermes ys my name,

In all the worlde that ys so wyde,

Wyth gletering of grace by every syde,

Hose n.e myght have in hys covertowr,

He wer rychcher than eny Emperowr.

42. *Elysawnder* the conquerowr my *Ston* smot downe

Upon hys helme whan hyt pyght :

No mor then a pese that ys so rownde,

Hyt was ther to no manys syght,

That leyde so pleyne the manly Knyght ;

Now y tel the wyth melde Stevyn,

Thys myghty grace cam owte fro Hevyn.

43. Hit cawfeth Love and maketh men Gracius,
 And favorabel in ever mannes syght :
 Hit maketh acorde of two Folks esvyus ;
 Comforteth Sorowful and maketh hevy herts lyght,
 Lyke passyng of colour Sunny bryght :
 Y am a sole to tel the at onys,
 Or to teche a *Chorle* the pryce of precious Stonys.

44. Men schalle not put a precius Margareyt,
 As Rubeyes, Saferys, and odther Stonys ynde ;
 Emeraldys, nor rownde Perlys whyte,
 Byfore rude Swyne that love draffe of kynde :
 For a Sowe delyteth hyr as y fynde
 Mor in fowle draffe hyr Pygges for to glad,
 Than al the Perry that comes owte of Granad.

45. Heche thyng drawes to hys semblable,
 Fyfishes in the See, Bestys on the Stronde ;
 The Eyr for Fowlis ys commendabyl,
 To the Plowghman for to tyll hys Londe,
 And to a *Chorle* a Muk-forke in hys honde.
 Y lese my tyme eny more to tare
 To tell the bewar of the Lapidare.

46. That thow haddest thow getyst no more,
 Thi Lyme twygges and Panters y desie ;
 To let me gon thow were fowle over seen,
 To lese the richches only of folye :
 Y am now fre to syng and to fle
 VVher that my lyst : and he is a Fole at all
 That goth at large, and maketh hymselfe thrall.

47. To here of VVisdome thi neres be halfe dese,
 Like a Nasse that lysteth upon an Harpe ;
 Thow must go pype in a Ive lesse :
 Better ys to me to syng on Thornes scharpe,
 Than in a Cage wyth a *Chorle* to carpe :
 For hyt was seyde of Folkes many yere agoe,
 A *Charles Chorle* ys oft woe be gone.

48. Now *Chorle* y have the her tolde,
My vertuys her wyth grete experience ;
Hyt were to fume man better than Golde ;
To the yt ys no fructius a sentence,
A Chepys Croke to the ys better than a Launce :
Adew now *Globbe* wyth herte sore,
In *Charles* clowchys com y never more.

49. The *Chorle* felt hys herte part in tweyne,
For very sorow and in sunder ryve :
Alas quod he y may wel wepe and pleyne ;
As a wreche never lyke to thryve,
But for to indure in povert all my lyve :
For of foly and of wylfulnes,
Y have now lost all holy my ryches.

50. I was a Lorde y crye owte on Fortune,
And had grete Tresor late in my keepyng ;
Wych myght have made me long to contune ;
Wyth that ilke *Stone* to have levyd a Kyng,
Yf y had set hyt in a Ryng :
Borne it upon me y had gode y nowe,
Than schuld y no mor have gon to the plowe.

51. Whan the *Byrde* saw the *Chorle* thus morne,
That he was hevy of hys chere,
Sche take her flyght and agayne returne :
Toward hym and sayd as ye schal here,
O dull *Chorle* wisdom for to lere ;
That y the taute all ys lese byhynde,
Reysed away and clene owte of thy meynde.

52. Taw tey the not thys Wysdome in sentens,
To every tale brought up of new,
Not to hastyte gyf not ther to credens ;
Unto tyme thow know hit be trew,
All ys not Gold that scheweth Goldys hew :
Nor stonys all by nature as y fynde,
Byn not Saferus that schewyth colour ynde.

53. In thys Doctryne y lost my labour,
 To teche the such Proverbys of substaunce;
 Now mayst thou see thy lewd Blynde error;
 For all my body poyسد in Balans,
 Weyth not a nounce lewde ys thi remembraunce;
 Yet have y mor poyse closyd in mayne entrayle,
 Than all my Body set for Countervayle.

54. All my Body weyth not an unce,
 How myght y have then in me a ston:
 That poyseth mor than doth a grete Jagounce:
 Thy brayne ys dull thi witte almost gon,
 Of hre Wysdomys thou hast lost on;
 Thou schulds not after my sentence,
 To every tale gefe to hasty credence.

55. I badde also bewar both even and morowe,
 For thyng lost by suden adventur;
 Thou schulds not make to moche sorow;
 Whan thou seyest thou mayst not hit recover,
 Her thou faylest wych doth thy besy cure;
 In the snare to catch me agayne,
 Thou art a Fole thy labor ys in vayne.

56. In the thyerde also thou dost rave,
 Y bad thou schulds in no maner wyse
 Covet thyng the wych thou mayst not have,
 In wych thou hast fogetyn myne empyse,
 Thaty may say playnly to devyse,
 Thou hast in madnes fogetyn all thre,
 Notabyl Wysdomys that y taute the.

57. Hit wer but foly mor wych the to carpe,
 Or to teche of Wysdomys mor or lesse;
 Y holde hym madde that bryngs forth hys Harpe;
 Theron to teche a rode for doilyd Asse,
 And mad ys he that syngyth a Fole a Masse:
 And he ys most madd that doth hys besynesse;
 To teche a *Charle* the termys of Gentleness.

Hermes Bird.

58. And semeblably in Apryll and in May,
Whan gentyl Byrds most make melody ;
But the Cockow can syng butoo lay ;
In odthir rewnys sche hath no fantesy :
Thus every thyng as Clerks do specify ;
As Frute on the Trees, and Folke of every age,
Fro whense they come they have a tallage.

59. The Wynter trectyth of hys Welsom wyndys,
Of the gentyll Frute boslys the Gardener ;
The Fysher castyth hys hokys and hys lynys,
To catche Fysshe in the fresh Revyr,
Of tyllyth of Londe trectyth the powre ;
The Gentyلمان trectyth of Gentry,
The *Chorle* delytith to speke rebawdry.

60. All on to a Faucon and a Kyte,,
As good an Owle as a Popyngay ;
A dunghyll Douke as deyntieth as a Snyte,
Who servys a *Chorle* hase many a wofull day ,
Y cast me never her after mor with the play ;
To fore a *Chorle* any more to syng,
Of Wysdome to carpe in my lyfyng.

61. The Folke that schall thys Fabyll se and rede,
New Forged Talys y councel them to fle
For lesse of Good take not to grete hede,
Be not to Sorowfull for noon adverfyte ;
Covet not thyng that may not be,
And remember wher ye goan,
A *Chorlys Chorle* ys ofte wo begon.

62. Unto purpose thys *Proverbe* ys ful ryve,
Redde and reported by olde remembraunce :
A *Chyldys Byrde*, and a *Chorlys Wyfe* ,
Hath ofte sythys sorow and mischaunce.
VWho hath fredom hath sufficiance :
Better ys Fredom wyth lytle in gladnes,
Than to be a *Chorle* wyth all worldly rychches.]

63. Go lytyl Quiar and icommaunde me
 To my *Mayster* wyth humbyl affeccyon,
 Be sekynge hym lowly of mersy and pete
 Of thys rude makynge to ha compassion:
 And as towchyng thys Translacyon
 Owte of the *Frenshe*, how so ever the *Englysh* be,
 All thyng ys sayd under correccyon,
 VVyth supportation of yowr benygnte.

FINIS.





THE TALE OF THE CHANONS YEOMAN.

Written by our Ancient and famous
English Poet, *Geoffry Chaucer.*

THE PROLOGUE OF The Chanons Yeoman.

When ended was the Lyfe of Saint Cecyle,
Er we fully had rydden fyve myle :
At Boughton under the blee us gan a take
A Man that clothed was in clothes blake ;
And under that he had a whyte Surplyse,
His hakeny that was all pomely gryse ;
So swete that itt wonder was to see ;
It seemed that he had precked myles three.
The horse eke that his Yoman rode uppon,
So Swete, that vimeth migh he gon :
About the paytrell stode the fowle full hye,
He was of fowle as flecked as a pye :
A Male twyfolde on his croper lay ;
It semed that he carryed letel Aray ;
All fight for somer rode this worthy Man,
And in my heart wondren I began,

H h 2

What

What that he was, till I understode,
 How that his cloke was sewed to his hode:
 For which whan I had long avysed me;
 I demyd him some Chanon for to be:
 His hatt hynged att his backe by a Lace,
 For he had rydden more then trot or pace.
 He rode aye pryckying as he were wode,
 A Clote leafe he had layd under his hode,
 For Swett and for to keepe his heede from hete,
 But itt was joy for to se him swete:
 His foreheed dropped as a Stillatorie,
 But full of Playntaine or of Peritorie:
 And when he was come he gan crye,
 God save (quod he) this Iolly company:
 Fast have I pricked (quod he) for your sake,
 Bycause that I wold you overtake,
 To ryden in this mery company.

His Yoman was eke full of curtesy,
 And sayd, Syrs, now in the morowe tyde,
 Out of your hostrye I saw you ride,
 And warned here my Lord and Soverayne,
 Which that to ryden with you is full fayne:
 For his disparte, he loveth dalyance.

Frede for thy warning God yewe thee good chance.
 Then sayd our Host, certayne itt wold seme
 Thy Lord were wyse, and so I may well deme:
 He is full locunde, alsoe dare I lay,
 Can he ought tell a mery Tale or tway,
 With which he glad may this company.

Who Sir my Lord? ye without lye,
 He can of myrthe and eke of lolyte,
 Not but ynough also Sir trusteith me;
 And ye him knew also well as doe I,

Ye wold wonder how well and thriftely
 He con the werke and that in sondry wyse;
 He hath taken on him many a great Empryse :
 Which were full hard for any that is here,
 To bring about, but they of him itt lere.
 As homely as he rideth among you,
 If ye him knew itt wold ben for your proue :
 Ye nolde not forgon his aquayntaunce,
 For Mochel good I dare lay in balaunce
 All that I have in my possession;
 He is a man of hye discreffion :
 I warne you well he is a passing wyse man.

Wel (quod our Hoste) I pray thee tell me than,
 Is he a Clerke or non ? tell what he is.

A Clerke ! nay greater then a Clerke I wys,
 Sayd the Yoman, and in words fewe,
 Hoste of his Crafte somewhat wol I shew ;
 I say my Lord can such a subtelte,
 But of his Crafte ye may not wete of me :
 And somewhat helpe I yett to his worchyng,
 That all the ground that we be on rydyng,
 Till we come to Canterbury Towne,
 He could all cleane turne up and downe :
 And pave it all of Silver and of Gold.

And when this Yoman had thus I told
 Unto our Hoste, he sayd benedicite,
 This thing is wonder and marvellous to me :
 Sees that thy Lord is of so high prudence,
 (Because of which men shold him reverence,)
 That of his worship recketh he so lyte,
 His overest slopp is not worth a myte ;
 As in effect to him so mote I go,
 It is all bawdy and to tore alsoe.

Why is thy Lord soe sloolyche I thee pray,
 And is of power better clothes to be?
 If that his dede accord with thy speech,
 Tell me that and that I thee beseech.

Why (quod this Yoman) whereto aske ye me?
 God helpe mee so, for he shall never ythe:
 But I wol not avow that I saye,
 And therefore keepe itt secrett I you praye;
 He is to wyse in fay as I beleewe,
 That is overdone wil not preve;
 And right as Clerkes sayne itt is a vyce,
 Wherefore I holde him in that leude and nyce;
 For whan a man hath over greate a witte,
 Full ofte it happeth him to misusen itt:
 So doth my Lord, and that me greveth sore;
 God amend itt, I can say you no more.

Thereof no force good Yoman (quod our Host)
 Sens of the connyng of thy Lord thou wost:
 Tell how he doth I pray the hertely,
 Sens that he is so crafty and so sly,
 Where dwellen ye if itt to tell be?

In the Subbarbes of a Towne (quod he)
 Lurkeyng in hernes and in lanes blynde,
 Where these Robbers, and Theeves by kynde
 Holden her privy fearefull residence,
 As they that dare not shewen her presence;
 Soe fare we if that I shall say the sothe,
 Yett (quod our Hoste) lett me talke tothe.
 Why art thou soe discolored in thy face?

Peter (quod he) God yeve itt hard grace;
 I am so used in the hott fyre to blowe,
 That itt hath changed my colour as I trow:
 I am not wonte in no mirroure to pryce,

But swynke sore and lerne to Multiplie.
 We blondren ever and pooren in the fyre,
 And for all that we saylen of our desyre :
 For ever we lacken our conclusion,
 To moche folke we do illusion :
 And borrowe Golde be itt a pound or two,
 Or ten or twelve or many somes mo,
 And make hem wene at the leste way,
 That of a pound we coulde make tway ;
 Yett is itt false, and ay hav we good hope
 Itt for to done, and after it we grepe.
 But that Science is so ferre us by forne,
 We mowe not all though we had itt sworne
 Itt overtake, itt flytte away soe faste,
 Itt wol us make Beggers at the laste.

Whiles this Yeman was thus in his talking
 This Chanon drew him nere and herde all thing
 Which this Yeman spake, for suspicion
 Of mennes speche ever had this Chanon :
 For Cato saythe, he that giltye is,
 Deemeth all thing he speke of him Twys :
 Bycause of that he gan so nyghe to draw,
 To his Yeman to herken all his saw ;
 And thus he sayd unto his Yeman tho,
 Holde nowe thy peace and speke no words mo,
 For if thou doe, thou shalt it sore aby,
 Thou slanderest me here in this Companye :
 And eke discoverest that thou sholdest hyde.

Te (quod our Hoste) tell on what soever betyde,
 Of all his thretynge recke the not a myte.

In fayth (quod he) no more doe I but lyte.
 And whan this Chanon saw itt wolde not be,
 But his Yeman wolde tel his privyte,

He fledde away for very sorrow and shame.
 A (quod the Yeman) here shall ryse a game,
 All that I can anon woll I you tell,
 Sens he is gone the foule Fend him quell;
 For never hereafter wol I with him mete,
 For penny ne for pounde I you behete;
 He that me brought first unto that game,
 Er that he dye sorrowe have he and shame;
 For it is ernest to me by my faith,
 That fele I well whatsoe. any man saith:
 And yett for all my smerte and all my greife,
 For all my sorrowe, labour and mischeife,
 I couthe never leave it in noe wyse:
 Now wolde God my witt might suffyse,
 To tellen all that longeth to that Arte.
 But nathelesse, yet wol I tell you a parte:
 Sens that my Lord is gon I wol not spare;
 Such thyng as I know I wol declare.

Here endeth the Prologue of the Chanons
 Yeoman, and here followeth his Tale.

The



THE TALE OF

The Chanons Yeoman.


 Ith this *Chanon* I dwelt seaven yere,
 And of this Science am I never the nere:
 All that I had I have lost thereby,
 And God wotte soe hath many moe then I,
 There I was wonte to be right, fresh and gay,
 Of clothing and eke of other good aray;
 Now may I weare an hose uppon myne heed:
 And where my colour was both fresh and reed,
 Now itt is wanne and of a leaden hewe,
 Whoe soe itt useth, fore shall him rewe.
 And of my swynke yett blered in myne Eye,
 Lo which avauntage itt is to Multiply:
 That flyding Science hath me made so bare,
 That I have noe good where that ever I fare:
 And yett I am indetted so thereby,
 Of Gold, that I have borrowed truly,
 That while I live I shall itt quitt never,
 Let every man beware by me ever;
 What manner man that casteth him thereto,
 If he contynue I hold his thrifte I do:
 So helpe me God thereby shall he never wyn,
 But empte his purse and make his witts thyn;
 And whan he thorow his madnesse and folye,
 Hath lost his owne good through Jeopardye:
 Than he exiteth other men thereto,

To lese her good as himselfe hath do ;
 For unto shrewes joy it is and ese,
 To have her fellowes in paine and disese ;
 For thus was I ones served of a *Clerke* ;
 Of that noe charge, I wol speke of our werke.

When we be there as we shall exercise
 Our elvish Craft, we semen wonder wise.
 Our termes ben so Clergiall and so quaynte,
 I blow the fyre tyll myn hearte faynte.

What shold I tell each proportion
 Of things which we werchen uppon ?
 As on fyve or syxe unces, may well be
 Of Silver or of some other quantite ;
 And besye me to tellen you the names,
 Of Orpiment, brent Bones, Yron squames ;
 That into powder grounden ben full small,
 And in an Erthen pott how put is all :
 And salt y put in and also pēpere,
 Before these powdres that I speke of here :
 And well y covered with a lompe of Glasse,
 And of moch other thing that there was.
 And of the potts and glassenglutyng,
 That of the ayre might passe out nothing ;
 And of the easy fyre and smerte alsoe,
 Which that was made, and of the care and wo
 That we had in our matters Sublymeing,
 And in Amalgamyng and Calsenyng :
 Of Quicksilver icleped Mercurye rude,
 For all our sleight we conne not conclude.
 Our Orpyment and Sublymed Mercury ;
 Our grounde Litarge eke on the porphiry :
 Of eche of these unces a certayne
 Not helpeth us, our labour is in vayne ;

Ne eke our Spyrites all ^{re} ~~re~~ ^{nt} ~~nt~~ ^{ion} ~~ion~~,
Ne yet our matters, that lyen al fyxe adoun :
Mowe in our werkyng nothing awayle,
For lost is our laboure and our travayle.
And all the Coste, a twenty dyvel away,
Is lost alsoe which we uppon itt lay.

There is alsoe full many another thing,
That is to our Craft apertaynyng :
Though I by ordre hem ne reherce can,
Bycause that I am a leud man.

Yet wol I tellen hem as they come to mynde,
Though I ne can sette hem in her kynde,
As bole Armonyake, Verdegreece, Boras,
And sondry Vessles made of Erth and Glas.

Our Urynalls and our Discensories,
Vyols, Croffeletts and Sublimatories :

Concurbytes and Alembykes eke,
And other such dere ynough a leke :

It needeth not to reherce them all,

Waters rubyfyeng and Boles, Gall ;

Arsneke, Sal Armonyake and Brymstone,

And herbes could I tell eke many one :

As Egrimonye, Valeryan, and Lunarye,

And other such if that me liste to tarye ;

Our Lampes brennyng both night and day,

To bringen about our Crafte if that we may ;

Our Fournyce eke of Calcination,

And of our Waters Albifycation.

Unfleked Lyme, Chalke, and glere of an Eye,

Poudres divers, Ashes, Dong, Pisse, and Cley :

Sered pokettes, salt Peter, and Vitriole,

And divers fyres made of wood and cole ;

Sal Tartre, Alkaly, and Sal preparete,

And combuft matters, and coagulate,
 Cley made with horfe donge, mans heere and Oyle,
 Of Tartre, Alym, Glas, Berme, Wortte and Argoyle :
 Refalgor and other maters enbybyng,
 And eke of our Maters encorporing ;
 And of our Silver Citrynacion,
 Our Cementyng, and eke Fermentacyon ;
 Our Ingottes, Testes and many mo.

I wol you tel as was me taught also,
 The fowre Spyrites and the bodies seven,
 By order as oft I herd my lord nemene.

The first Spyrite Quicksilver cleped is,
 The second Orpyment, the third I wis
 Armonyake, the fourth Brimstone.

The Bodyes seven eke lo here hem anone,
Sol Gold is, and *Luna* Sylver we threpe,
Mars, Iron, *Mercury*, Quicksilver we clepe :
Saturnus Lede, and *Iupiter* is Tynne,
 And *Venus* Copper, by my father kynne.

This cursed Crafte whoe soe wol exercyse,
 He shall noe good have that may him suffyse ;
 For all the good he spendeth thereaboutte,
 He lese shall thereof have I no doute ;
 Whoso that lysten to utter his solye,
 Let him com forth and lerne to *Multiplie* :
 And every man that hath ought in his cofer,
 Let him apere and wexe a *Philosopher* :
 Askaunce that Crafte is so light for to lere ;
 Nay God wot all be he *Monke* or *Frere*,
Preist, or *Chanon*, or any other wight,
 Though he sytte at hys boke both day and night,
 In lernyng of this Elvysh nyce lore,
 All is in vayne, and parde moche more ;

Is to lere a leude man this subtelte,
 Fye speke not thereof, itt wol not be;
 Al coude he lettrure or coude he none,
 As in effect he shall fynd itt all one;
 For bothe two by my Salvacyon
 Concluden in Multyplycacyon:
 Ilyche well whan they have alydo,
 This is to sayen, they faylen both two.

Yet forgate I moche reherfayle,
 Of waters Corosyfe and lymayle:
 And of Bodyes molifycacion,
 And also of her Induration:
 Oyles, Ablucyons, Mettall fusyble
 To tellen you all, wolde passe any Byble:
 That O where is, wherefore as for the best
 Of all these names nowe woll I rest.
 For as I trowe I have you told ynowe
 To reyse a Fende, al loke he never so rowe.

A nay let be the *Philosphers Stone*;
 Alixer cleped, we seken faste echeone,
 For had we him, than were we syker ynowe:
 But unto God of Heaven I make a vowe,
 For al our craste whan that we han alydo,
 And all our sleight, he wol not come us to;
 He hath made us spend moche goode,
 For sorrow of which almost we wexen wode;
 But that good hope crepeth in our herte,
 Supposyng ever though we fore smerte,
 To ben releved by him afterwarde,
 Supposyng, and hope is sharpe and harde;
 I warne you wel it is to syken ever,
 That future temps hath made men discever,
 In trust therof, all that ever they had,

Yet of that Arte, they could not waxe sad;
 For unto him itt is a bytter swete,
 So semeth itt; for ne had they but a shete:
 Which that they might wrappen hem in a night,
 And a bratte to walken in a day light;
 They wolden hem sel and spend it on this Crafte,
 They conne not stynte, tyl nothing be laste;
 And evermore where that ever they gone,
 Men may hem ken by smell of Brimstone:
 For al the world they stynken as a Gote,
 Her Savour is so rammish and so hote:
 That though a man a myle from him be,
 The favour wol infecte him trusteth me.
 Lo thus by smelling and by threde-bare aray,
 If that men list this folke know they may:
 And if a man wol aske him prively,
 Why they be clothed so unthriftely:
 Right anon they wil rowne in his ere,
 And sayne if that they aspyed were,
 Men wold hem flee bycause of her Science,
 Lo thus these folke betrayen innocence.

Passe over this I goe my tale unto,
 Ere that the pott be on the fyre ydo:
 Of Metalls with a certayne quantyte,
 My Lord hem tempreth and no man but he:
 Now he is gon I dare say boldly,
 For as men sayne, he can done craftely;
 Algate I wotte wel he hath such a name,
 And yet full oft he renneth in the blame,
 And wotte ye how full oft itt happeth so,
 The potte to breaketh and farewell all is go.
 These Mettalls ben of soe greate violence,
 Our walls may not make hem resystance;

But

But if they were wrought of lyme and stone,
They percen soe and through the wall they gone ;
And some of them synken into the ground,
Thus have we lost by tymes many a pound :
And some are scattered all the floore aboute,
Some lepen into the rose withouten doute:
Tho that the fende not in our syght him shewe,
I trow that he with us be, that ilke shrewe :
In hell where that he is Lord and syre,
Ne is there no more wo, ne angre, ne yre :
When that our potte is broke as I have said,
Every man chyte and holte him yvell apayde.
Some sayd itt was long of the Fyre makeing,
Some sayd nay, it was on the blowing:
Than was I ferd, for that was myn offyce,
Straw (quod the third) ye ben lewde and nyce ;
It was not tempered as it ought to bee,
Nay (quod the fourthe) stynte and herken me :
Bycause our fyre was not made of beche
That is the cause, and none other so teche ;
I can not tell whereon itt is alonge,
But well I wotte greate strife is us among.

What (quod my lord) ther nys no more to done,
Of these perill I will beware ofte soone ;
I am right Syker that the potte was crased,
Be as be may, be ye not amased ;
As usage is, let swepe the floore as swythe,
Plucke up your heart and be glad and blythe.
The Mullocke on an heape yswepte was,
And on the floore cast a Canvas ;
And all this Mullocke in a syve y throwe,
And ysyfted and yplucked many a throwe.

Parde (quod one) somewhat of our Mettall;

Yet

Yet is there here though we have not all;
 And though this thyng mishapped hath as now,
 Another tyme it may ben wel ynowe;
 We mote put our good in aventure,
 A Marchant parde may not aye endure;
 Trusteth me wel in his prosperyte,
 Sometyme his good is drowned in the see:
 And sometyme it cometh safe unto the londe.

Peace (quod my lord) the next tyme I wol fonde,
 To bring our Crafte all in another plyte,
 And but I doe Syrs lett me have the wyte:
 There was default in somewhat wel I wote.

Another sayd the Fyre was over hote.
 But be it hotte or colde I dare say this,
 That we concluden evermore amys:
 We faylen of that which we wolde have,
 And in our madnesse evermore we ~~grave~~;
 And whan we be togyther everychon,
 Every man semeth as wyse as *Solomon*,
 But all thing which that shyneth as the Golde,
 Is not Golde as I have here tolde:
 Ne every Apple that is faire at Eye,
 Nys not good what so men clappe or cry.
 Right soe itt fareth among us;
 He that semeth the wysest by *Iesus*
 Is most foole when it cometh to the prefe,
 And he that semeth truest is a Theefe:
 That shall ye know er that I from you wende,
 By that I of my Tale have made an end.

There was a *Chanon* of Religyoune
 Amonge us, wolde enfect all a Towne,
Rome, Alysaundere, Troy, and other thre,
 Though it as great were as *Ninive*.

His fleyght and his infynyte falsenesse,
 There couthe no man writen as I gesse;
 Though that he might lyve a thousand yere
 In all this worlde of falsenesse nye his pere:
 For in his termes he wol him so wynde,
 And kepe his words in so flye a kynde,
 Whan he comen^{men} shall with any wight,
 That he wol make him dote anon right.
 But it a fe^{me}de be as himselfe is,
 Full many a man hath he begyled er this;
 And mo wol, if that he may lyve a whyle,
 And yet men ryden and gone full many a myle
 Him for to seeke and have acquayntaunce,
 Not knowing of his false governaunce:
 And if ye luste to give me audience,
 I wol it tellen here in your presence.

But worshipfull *Chanons* relygyouse,
 Ne demeth not that I sclander your house;
 Although my tale of a *Chanon* be,
 Of every ordre some shrewe is parde:
 And God forbid that al a Companye
 Shoulde rue a synge mannes folye.
 To slaunder you is not myn entente,
 But to correct that mysse is mente;
 This tale was not only told for you,
 But eke for other moe ye wotte wel howe;
 That among *Christs* Apostles twelve,
 There was no traytour but *Judas* himselve:
 Then why shoulde the remenant have blame
 That gyltlesse were? by you I say the same:
 Save only this, if you wol herken me;
 If any *Judas* in your Covent be,
 Remeveth him betyme I you rede,

If shame or losse may causen any drede,
 And be nothing displeased I you pray,
 But in this case herkenneth what I say.

In *LONDON* was a *Preeft* annuellere,
 That therin had dwelt many a yere,
 Which was soe plesant and so servytable
 Unto the Wyfe, where he was att table;
 That she wolde suffer him nothing to pay
 For borde, ne clothing, went he never so gay;
 And spending Sylver had he right ynowe,
 There of no force I wol proceed as now:
 And tell forth my tale of the *Chanon*,
 That brought this *Preeft* to confusyon.

This false *Chanon* came uppon a daye
 Unto this *Preefts* chamber where he laye,
 Beseechyng him to leⁿve him a certayne
 Of Gold, and he wolde quyte him agen:
 Leⁿyth me a Marke (quod he) but dayes thre;
 And att my day I wol quyte itt the;
 And if it so be, that thou fynde me false,
 Another day hang me by the halfe.

This *Preeft* toke him a Marke and that swyth;
 And this *Chanon* him thanked oft syth;
 And toke his leve, and went forth his wey;
 And att his third day brought his money.
 And to this *Preeft* he toke this Gold ayen,
 Whereof this *Preeft* was gladd and fayn.

Certes (quod he) nothing anoyeth me
 To lend a man a Noble, two or thre;
 Or what thing were in my possession,
 Whan he soe true is of Condition:
 That in no wyse he breke wol his day,
 To such a man I can never say nay.

What (quod this *Chanon*) sholde I be untrewē,
 Nay ! that were a thyng falsen of newe,
 Trouthe is a thyng that wol ever I kepe
 Unto the day, in which I shall crepe
 Into my Grave, or els God forbede:
 Beleveth this as syker as your Crede:
 God thanke I and in good tyme be it sayd,
 That there was never man yett yvel apayd;
 For Gold ne Sylver that he to me lent,
 Ne never falsehede in myn herte I ment.

And Sir (quod he) now of my privyte,
 Sens ye so goodlych have ben to me;
 And kythe to me so great gentlenesse,
 Somwhat to quyte with your kyndnesse;
 I wol you shewe if ye wol it lere,
 (I shall it shewe to you anon right here)
 How I can werche in *Phylsophye*:
 Taketh good hede ye shall it se with your Eye,
 That I woll done a Maistrye or I goe.

Ye Sir (quod the *Preeft*) and wol ye so?
 Marye thereof I pray you hertely.

Att your Commandement Sir truly,
 (Quod the *Chanon*) and els God forbede,
 Lo how this thefe con the his servyce bede.

Ful sothe itt is that such profered servyse
 Stynketh, as wittnesseth the olde wyse:
 And that ful sone I wol it veresye,
 In this *Chanon* rote of all trechery,
 That evermore delyte hath and gladnesse:
 Such fendly thoughts in his herte empresse,
 How Christs people he may to mischief bring,
 God kepe us from his false dissymuling.

What wyft this *Preeft* with whom that he delte,

Ne of his harme comyng nothing he felte.
 O sely *Preeft*, O sely Innocente.
 With Covetyse anon thou shalt be blente;
 O gracelesse ful-blynde is thy conceyte,
 Nothyng arte thou ware of his deceyte.
 Which that this foxe hath shapen to the,
 H's wylle wrenches thou mayst not fla.
 Wherefore to goe to thy Conclusyon,
 That referreth to thy confusyon:
 Unhappy man anon I wol me hye,
 To tell thyn unwitte ne thy folye:
 And eke the falsenesse of that other wretche,
 As fer forthe as my connyng wol stretche.

This *Chanon* was my Lord ye wold wene,
 Syr hoste in fayth and by the heven Quene:
 It was another *Chanon* and not he,
 That can an hundredfold more subtelte:
 He hath betrayed folke many a tyme,
 Of his falsenesse it doleth me to ryme;
 Ever whan I speke of his falseheed,
 For shame of him my chekes waxen reed:
 Algates they begennen for to glowe,
 For rednesse have I non right well I knowe.
 In my visage, for fumes dyverce
 Of Metalls which ye have herde me reherce,
 Consumed and wasted hath my rednesse,
 Now take heed of this *Chanons* Cursednesse.
 Syr (quod he) to the *Preeft*, set your Man gon,
 For Quicksilver that we it had anon;
 And lett him bring unces two or thre,
 And whan he cometh as faste shul ye se
 A wonder thyng which ye saw never er this;
 Syr (quod the *Preeft*) itt shalbe done iwys:

He badd his servaunte fetch him this thyng,
And he already was att his bydding ;
And went him forth and came anon agayne
With this Quicksylver shortly for to sayne :
And toke these unces there to the *Chanoun*,
And he hem sayd well and sayre adoun :
And bade the servaunt Coles for to bryng,
That he anon might go to his werkyng.

The Coles right anon were yfet,
And this *Chanon* toke out a Crosselett
Of his bosome, and shewed it to the *Preeft* :
This Instrument (quod he) which that thou seest
Take in thy hond, and put thy selfe therein
Of this Quicksylver an unce and begyn
In the name of Chist to wexe a *Philosopber*,
There be ful fewe which I wolde it profer ;
To shewe him this moche of my Science,
For here shul ye se by experience,
That this Quicksylver I wol mortifye
Right in your syght anon withouten lye,
And make it as good Sylver and as fyne,
As there is any in your purse or myne,
Or elsewhere, and make it malliable,
Or els hold me false and unstable ;
Amonges folke ever to appere.

I have a poudre that cost me deere,
Shall make all good, for it is cause of all
My connyng, which I you shewe shall ;
Voydeth your Man, and let him be therout,
And shette the dore, whyles we ben about
Our privetie, that no man us espy,
Whyles that we *Werken* in our Philosophye.
Alas he bade fulfyllled was indede:

This ylke servant anon out yede,
 And his Maister shette the dore anon,
 And to her labour spedily they gone.

This *Preeft* at this cursed *Chanons* byddying,
 Uppon the fyre anon set this thyng;
 And blewe the fyre and besyed him ful faste,
 And this *Chanon* into this croslet caste
 A powder, I not wherof it was,
 Ymade either of Chalke, Erthe, or Glasse
 Or somewhat els, was not worthe a fly,
 To blynde with this *Preeft*, and bade him hye
 These Coles for to couchen al above
 The Crosselet for in token that I the love;
 (Quod this *Chanon*) thyn hondes two,
 Shal werke al thing that here shalbe do;
 Graunt mercy (quod the *Preeft*) and was ful glad,
 And couched coles as the *Chanon* bad.
 And whyle he besy was, this fendely wretch,
 This false *Chanon*, the foule fende him fetch;
 Out of his bosome toke a bechen cole,
 In which ful subtelly was made an hole,
 And therein was put of Sylver lymayle,
 An unce, and stopped was without fayle,
 The hole with waxe to kepe the Limayle in.

And understandeth that this false gyn
 Was not made there, but it was made byfore;
 And other thynges that I shall you tell more
 Herafter, that whiche he with him brought,
 Er he came there to begyle him he thought:
 And so he did er they went a twynne
 Till he had turned him, coude he not blynnne,
 It dulleth me whan that I of him speke,
 On his false hede fayne wolde I me wreke,

If I wyfte how, but he is here and there,
He is so varyaunt he bydeth no where.

But taketh heed Syrs now for Godds love,
He toke his Cole of which I spake above,
And in his honde he bare it prively,
And whyles the *Preeft* couched besily
The Coles, as I told you er this,
This *Chanon* sayd, Frende ye done amys :
This is not couched as it ought to be ;
But sone I shall amend it (quod he)
Nowe let me medle therwith but a whyle,
For of you have I pyte by *Saint Gyle* :
Ye ben right hotte, I se wel how ye swete,
Have here a clothe and wype away the wete :
And while the *Preeft* him wyped hace,
This *Chanon* toke the Cole, I shrewe his face :
And layd it aboven upon the mydwarde
Of the Croslet, and blewe wel afterwarde,
Till that the Coles gonne faste brenne.

Nowe yeve us drinke (quod this *Chanon*) then,
As swythe al shall be wel I undertake,
Sytte we downe and let us mery make ;
And whan this *Chanons* bechen Cole
Was brent, al the Limayle out of the hole
Into the Croslet anon fell adoun,
And soe it must needes by resoun,
Sens it so even above couched was,
But thereof wyfte the *Preeft* nothing alas :
He demed all the coles lyche goode,
For of the sleight nothing he understoode.

And whan this *Alkamistre* sawe histyme,
Ryseth up Syr *Preeft* (quod he) and stondeh byme ;
And for I wott well yngot have I none :

Goth walketh forth and brynge a chalke stone,
 For I wol make it of the same shappe,
 That an yngott is if I may have happe;
 And bringe eke with you a bolle or a panne
 Full of water, and you shall se thanne,
 How that our besynesse shall happe and preve,
 And yet for ye shall have no misbyleve,
 Ne wronge conceyte of me in your absence,
 I wol not ben out of your presence:
 But goe with you and come with yon agayne.

The Chamber dore shortly to sayne,
 They opened and shette and went forth her wey,
 And forthe with him they carryed the key;
 And comen agen withouten any delay,
 What shulde I tarry all the long day?
 He toke the Chalke and shope it in the wyse
 Of an yngot as I shall you devyse.

I say he toke out of his owne sleve
 A teyne of Sylver, yvel mote he cheve;
 Which that was but an unce of weight,
 And taketh heed now of his cursed sleight,
 He shope his yngot in lenght and in brede
 Of the teyne withouten any drede,
 So lily that the *Preeſt* it not aspyde,
 And in his sleve agayne he gan it hyde;
 And from the fyre toke up his Mattere,
 And into the yngot it put with mery chere:
 And into the water-veſſele he it caſte
 Whan that him liſt, and bade the *Preeſt* aſ faſte
 Looke what there is put in thyn honde, and grope,
 Thou ſhalt finde there Sylver as I hope;
 What dyvel of hell ſhulde it els be?
 Shaving of Sylver, Sylver is parde.

He put in his honde and toke up a Teyne
 Of Silver fyne, and glad in every veyne
 Was this *Preeft*, whan he saw itt was so,
 Gods blessinge and his Mothers also :
 And al hallowes have ye Sir *Chanon*
 Sayd this *Preeft*, and I her Malyson.
 But and ye vouchsafe to teche me
 This noble Crafte, and this subtelte ;
 I wol be yours in al that ever I may.

Quod the *Chanon* yet woll I make assay
 The seconde tyme, that ye mowe take heede,
 And ben expert of this and in your neede
 Another day assay in myn absence,
 This Disciplyne and this crafty Science.
 Lette take onother ounce (quod he) tho
 Of Quicksylver withouten words mo,
 And don therwith as I have don er this,
 With that other which that nowe silver is.

This *Preeft* him besyeth in all that he can,
 To don as this *Chanon* this cursed man
 Commanded him, and fast blew the fyre
 For to come to the effect of his desyre ;
 And this *Chanon* right in the meane while,
 All redy was, this *Preeft* este to begyle ;
 And for a Countenance in his honde bare
 An holow sticke, take keepe and beware ;
 In thend of which an unce and no more
 Of Sylver Lymayle putte was, as before,
 Was in his cole, and stopped with wexe wele,
 For to kepen in his Lymaile every dele.

And whiles this *Preeft* was in his besynesse
 This *Chanon* with his sticke gan him dresse
 To him anon, and his poudre cast in,

As he did erst, the Dyvell out of his skyn
 Him torne, I pray to God for his falshede;
 For he was ever false in thought and dede:
 And with his sticke above the Crosselette,
 That was ordeyned with that false iette,
 He styreth the coles tyl all relent gan
 The waxe agayne the fyre, as every man,
 But he a foole be, wote wel it mote nede,
 And al that in the hole was out yede:
 And into the crosselette hastely it fell.

The *Preeft* supposed nothing but well,
 But besyed him fast and was wonder fayne,
 Supposing nought but trouthe, soth to sayne:
 He was so gladd that I cannot expresse,
 In no manere his mirth and his gladnesse;
 And to the *Chanon* he profered eft soone
 Body and good: ye (quod the *Chanon*) anone,
 Though I be poore, crafty thou shalt me fynde,
 I warne the yet is there more behynde,
 Is there any Copper here within sayd he?

Ye Sir (quod the *Preeft*) I trowe there be.
 Els go bye some and that aswythe.

Nowe good Sir go forth thy way and hythe.

He went his way and with the Coper he came,
 And this *Chanon* in his honde it name,
 And of that Coper wayed out but an unce,
 All to symple is my tonge to pronounce:
 As to minstre by my wytte the doublenesse
 Of this *Chanon*, roote of all cursydnesse:
 He semed freindly to hem that knew him nought.
 But he was fendly both in werke and thought,
 It weryeth me to tell of his falsenesse
 And nathlesse, yet wol I it expresse,

To the entent that men may beware thereby,
And for none other cause truly.

He put this unce of Coper into the Crosslett,
And on the fyre as swythe he hath it sett;
And cast in poudre, and made the *Preeft* to blowe,
And in his workeing for to stoupe lowe:
As he did erste, and all nas but a jape,
Right as him lyst, the *Preeft* he made his Ape;
And afterward in the yngot he it caste,
And in the panne put it at the laste
Of water, and in he put his owne honde,
And in his sleve, as ye by forehonde
Herd me tell, he had a Sylver Teyne,
He slyly toke it out, this cursed heyne,
Unwetyng this *Preeft* of his false crafte,
And in the pannes botome he hath it laste,
And in the water rombleth to and fro:
And wonder prively toke up also
The coper Teyne, not knowing this *Preeft*,
And hydde itt, and hent him by the brest;
And to him spake, and thus sayd in his game,
Stouperth adowne, by God ye be to blame,
Helpeth me now, as I did you whylere:
Put in your honde, and loketh what is there.

This *Preeft* toke up this Sylver Teyne anone,
And then said the *Chanon*, lette us gon
With these thre Teynes which we han wrought
To some Goldsmythe, and wete if it be ought:
For by my faith, I nolde for my hoode,
But if it were Sylver syne and goode,
And that as swythe wellproved shalbe.

Unto the Goldsmythe with these Teynes three,
They went and put them in assaye,

To fyre and hammer, might no man say nay,
But they were as them ought for to be.

This sortted *Preeſt* who was gladder then he,
Was never Byrd gladder agenſt the day,
Ne Nightyngale agenſt the ceaſon of May,
Was never none, that lyſt better to ſynge,
Ne Lady luſtier in Carolyng:
And for to ſpeke of love and woman hede,
Ne Knight in armes to done a herdy dede,
To ſtonden in grace of his Lady dere,
Then had this *Preeſt* this craſte to lere,
And to the *Chanon*, thus he ſpake and ſayd.
For the love of God, that for us all deyd,
And as I may deſerve it unto yow,
What ſhall this receite coſt, telleth me nowe?

By our Lady (quod this *Chanon*) it is dere,
I warne you well; ſave I and a *Frere*:
In *ENGLAND* there can no man it make.

No force (quod he) nowe Sir for Gods ſake,
What ſhall I pay? tell me I you pray.

I wys (quod he) it is ful dere I ſay.
Syr at one word if that ye lyſt it have,
Ye ſhall pay fortye pound, ſo God me ſave:
And nere the freindſhynp that ye did er this
To me, ye ſhulden pay mere y wys.

This *Preeſt* the ſome of forty pounce anon.
Of Nobles ſette, and told hem everychon
To this *Chanon* for this ilke receyte,
All his worchyng was fraude and deceyte.

Syr *Preeſt* he ſaid; I kepe for to have no loos
Of my craſt, for I wold itt were kept cloos:
And as ye love me kepeth it ſecre;
For and men knowe all my Subteltey;

By God men wolde have soe greate envye
To me by cause of my Phylosophye:
I shulde be deed, ther were none other way.

God it forbid (quod the *Preeft*) what ye say:
Yet had I lever spend all the good,
Which that I have, or els waxe I wood
Than that ye shoulde fallen in such mischeife:
For your good wyll have ye right good prefe,
(Quod the *Chanon*) and farewell graunt mercy:

He went his way, and never the *Preeft* him sey
After that day: And whan that this *Preeft* sholde
Maken assay at such tyme as he wolde
Of this receyte, farwell it nold not be:
Lo thus bejaped and begyled was he.

Thus maketh he his Introduction,
To bringe folke to her distruction.

Consydereth Sirs, howe in eche estate
Betwixt Men and Gold is debate,
Soe fer forthe, that unneths there is none,
This Multiplyeng blyndeth so many one;
That in good sayth, I trowe that it be
The greatest cause of such scarfite:
These *Phylosophers* spoken so mistily,
In this Crafte, that men cannot come thereby,
For any witte that men have now adayes,
They may well chattré and jangle as doth the *Jayes*:
And in her termes sett her luste and payne,
But to her purpose shall they never attaine;
A man may lightly lerne if he have bought,
To Multiply and bring his good to nought:
Lo such a Lucre is in this lusty game,
A mans myrthe it wol turne all to grame:
And emptien also greater and hevy purfes,

And maken folke to purchase curses:
 Of hem that han alsoe her good ylent.
 O fye for shame, they that han be brente:
 Alas cannot they fly the fyres hete,
 Ye that it usen, I rede that ye it lete:
 Lest ye lesen al, for bet then never is late,
 Never to thryve were to long a date,
 Though that ye prolle aye ye shall it never fynde,
 Ye ben as bold as is *Bayarde* the blynde;
 That blondereth forth, and perill casteth none;
 He is as bolde to renne agenst a stone,
 As for to go besyde in the way;
 So faren ye that multiplyen I say;
 If that your Eyen can not sene aright,
 Loketh that your Mynde lacke not his sight;
 For though ye loke never soe brode and stare,
 Ye shall not wynne a myte in that chaffare:
 But waste all that ye may repe and renne,
 Withdrawe the fyre least it to fast brenne:
 Medleth with that *Arte* noe more I mene;
 For yf ye done your thrifte is gone full cleane.
 And right as swythe I woll you tellen here,
 What that the *Phylsophers* sayne in this matere.

Lo thus, saith *Arnolde* of the newe tounce,
 As his *Rosarye* maketh mencioune:
 He sayth right thus withouten any lye,
 There may noe man *Mercury* mortifye;
 But if it be with his brothers knowlegyng;
 Lo how that he which firste sayd this thyng
 Of *Phylsophers* father was, *Hermes*.

He saythe how that the *Dragon* doutlesse
 Ne dyeth not, but if he be slayne
 With his brother: and this is for to sayne,

By the Dragon *Mercurye* and none other,
He understood that *Brimstone* was his brother.

That out of *Sol* and *Luna* were ydrawe,
And therefore sayd he, take heed to my sawe.

Let no man besye him this *Arte* for to seche,
But he that the Entention and speche

Of *Phylosophers* understonde can,
And if he do he is a leud man:

For this *Science*, and this connyng (quod he)
Is of the Secre, of the Secres parde.

Alsoe there was a Disciple of *Plato*,
That on a tyme sayd his Maister to:

As his booke *Senior* wol bere wytnesse,
And this was his demaunde in sothfastnesse.

Tell me the name of the privy Stone?

And *Plato* answered unto him anone,
Take the Stone that *Tytanos* men name.

Which is that (quod he?) *Magnatia* is the same,
Said *Plato*: ye Sir, and is it thus?

This is *ignotum per ignotius*:

What is *Magnatia* good Sir I you pray?
It is a Water that is made I say

Of Elements foure (quod *Plato*)

Tell me the Rocke good Sir (quod he tho)
Of that Water, if it be your wyll.

Nay nay (quod *Plato*) certayne that I nyll,
The *Philosophers* were y sworne echone,

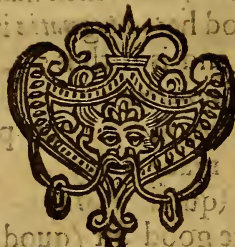
That they shulde discover it unto none;
Ne in no Boke it write in no manere,

For unto *Christ* it is so lefe and dere,
That he wol not that it discovered be,

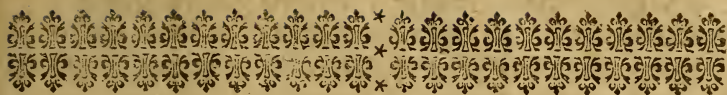
But where it liketh to his deite;
Man to enspyre and eke for to defende,

Whan that him lyketh, lo this is his ende.

Then conclude I thus, fens the God of heaven,
 Ne wyl not that the *Phylosophers* nemen:
 Howe that a Man shall come unto this *Stone*,
 I rede as for the best, lett itt gone;
 For who so maketh God his adversary,
 As for to werche any thing in contrary:
 Unto his will, certes never shall he thrive;
 Though that he Multiplie terme of his live;
 And there a poynte: for ended is my Tale,
 God send every true man *Bote of his bale*.



THE



THE WORKE OF JOHN DASTIN.



Or yet full sleping, nor yet full waking,
But betweene twayne lying in a traunce;
Halfe closed mine Eyne in my slumbering,
Like a Mā rapt of all cheer & countenance;
By a manner of weninge & Remembrance
Towards *Aurora*, ere *Phæbus* uprose,
I dreamed one came to me to doe me pleasure
That brought me a *Boke* with seaven scales close.

2. Following upon I had a wonderfull dreame,
As seemed unto my inward thought,
The face of him shone as the Sun-beame:
Which unto me thys heavenly *Boke* brought,
Of so greate Riches that yt may not be bought,
In order set by *Dame Philosophie*,
The Capitall and the flowrishing wrought
By a wise Prince called *Theologie*.

3. Thys *Boke* was written with letters aureat,
Perpetually to be put in memory,
And to *Apollo* the Chapters consecrate,
And to the seaven *Gods* in the heavenly Consistory:
And in *Mercuries* litle Oratory,
Groweth all the fruite in breese of thys *Science*,
Who can expresse hem and have of hem Victory,
May clayme the triumph of his Minerall prudence.

4. Of this matter above betweene Starrs seaven,
 By *Gods* and *Goddeesses* all of one assent,
 Was sent *Caducifer* to Erth downe from Heaven :
Saturnus as Bedell by great advisement ;
 For to summon a generall Parliament,
 By concord of all both old and younge of age,
 To say in Breife their Councell most prudent :
 For Common profit to knitt up a Marriage.

5. Betweene twaine Borne of the Imperiall blood,
 And descended from *Iupiters* line,
 Of their Natures most pure and most good ;
 Wythowte infeccion their seede is most divine :
 That noe Eclipse may let them for to shine,
 So that *Mercury* doth stint all debate,
 And restraine their Courage by meaknes them incline ;
 That of frowardnes they be not indurate.

6. For the *Sunne* that sitteth so heigh a loft,
 His golden dew-droppes shall cleerely raigne downe,
 By the meane of *Mercury* that moven first made soft :
 Then there schalbe a glad Coniunccion,
 Whan there is made a Seperacion :
 And their two Spermes by Marriage are made one ;
 And the said *Mercury* by devision,
 Hath taken his flight and from both is gone.

7. These be the two *Mercuries* cheife of Philosophers,
 Revived againe with the Spirit of lyfe,
 Richer then Rubies or Pearles shut in Coseurs ;
 Washed and Baptized in waters vegetative,
 The body dissevered with heate nutritive :
 By moderate moysture of Putrefaccion ;
 So that there is no excesse nor no strife
 Of the foure Elements in their Coniunccion.

8. The graine of Wheate which on the ground doth
But it be dead it may not fructifie, (fall,
If it be hole the vertue doth appayle;
And in no wise it may not Multiplie,
The increase doth begin whan it doth Putrefie;
Of good Grafts commeth Fruites of good lastage;
Of Crabs Verjuyce, of Ash is made Lye,
Of good Grapes followeth a good Vintage.

9. Who soweth good Seede repeth good againe,
Of Cockles sowne there can grow no good Whea
For as such a *Ploughman* traveleth in vaine,
To fruitefull Land Cockle is not meete;
Gall is ever bitter, Honey is ever sweete,
Of all things contrary is fals Conneccions,
Let Male and Female together ever meete;
But both be clesed of their Complexions.

10. A Man of Nature ingendereth but a Man,
And every Beast ingendereth his semblable;
And as *Philosophers* rehearse well can,
Diana and *Venus* in marriage be notable,
A Horse with a Swine joyneth not in a stable,
For where is made unkindly geniture,
What followeth but things abominable?
Which is to say *Monstrum* in Nature.

11. All this I finde in the said Boke,
Brought to me when I lay a sleepe;
And of one thing good heede I toke;
The Wolf in kinde is Enemy to the Sheepe.
The Rose full divers to the wild Neepe:
For things joyned that be contrary;
Dame *Nature* complayning doth sit and weepe:
For falce receipts found in her Library.

12. And there it was so pitiously complained,
 That men so err by false Opinions
 That be so farr from truth away restrained,
 Like as they had lost wholly their Reasons,
 Not considering in their discretions;
 What mischeife followeth as is oft seene,
 By these false froward Conneccions :
 As doth leapers with folkes that byne cleane.

13. Notwithstanding he that is sate so high in heaven,
 Crown'd with a Crowne of bright stones cleere,
 Borne there to raine as cheife chosen of seaven :
 Equall with *Phæbus* shone in the same sphere,
 Without difference as *Clerkes* to us leare,
 Sate there most royallin his diadem :
 Very Celestiall and Anglike of cheare ;
 And in all vertue like as he did seeme.

14. And in that Boke I found well by writing,
 Like as the proceffe made mention :
 How that there was once a mighty rich King,
 Cleane of nature and of Complexion :
 Voyde of deformity from head soe forthe downe,
 Which for his beauty as it is specified,
 And for his cleanes most soverayne of renowne :
 Was among *Planets* in heaven stelled.

15. Certaine Brethren I found he had in Number,
 And of one Mother they were borne every each one :
 But a Sicknes did them sore cumber,
 That none was whole on his feete to gone,
 Hoarse of language, cleere voice had they none :
 For with a scabb that was contagious,
 They were infected, hole was their none ;
 For ever exiled because they were Leaprous.

16. The said King rose up in his Royall see,
Seeing this mischeife cast his Eye downe,
And of his mercy, and fraternall pittye,
Surprized in heart, full of Compassion:
And began to complaine of their Infeccion,
Alas quoth he how came this adventure,
Under what froward or false Constelacion;
Or in what howre had yee your ingendure.

17. But fithence this mischeife ys to you befall,
There is nothing which were more expedient,
Then to chuse one out amongst us all,
Without spott all cleere of his intent,
For you to dye by his owne assent,
To save the people from their Damnation:
And with his blood ere you be fully shent,
To make of his mercy your remission.

18. The which Liquor most wholesome is and good,
Against leprous humors and false infeccions,
When from a veyne taken is the blood;
Cleansing each parte from all corrupcions,
The Originall taken from generacions:
Which is descended downe from stock royall,
Nourished with Milke of pure complexion;
With menstrous which are not superficiall.

19. But when the Brethren of this worthy King
Heard the Language, they fell in full great dread,
Full fore weeping and said in Complayning
That none of them was able to bleede,
Because their blood was infeccious indeede,
And of corrupt blood made is noe Sacrifice,
Wherefore alas there is noe way to speede,
That we can finde, to helpe us in any wise.

20. Of our Birth and of our Originall,
 Cleerely and truly to make mencion;
 Excuse is there none in parte nor in all;
 In sin was first our conception:
 Our bringing forth and generation,
 Fulfilled was in sorrowe and wickednesse,
 And our Mother in a short conclusion
 With Corrupt milke us fostred in distresse.

21. For who may make that seede to be cleane
 That first was conceived in uncleanes,
 For cancred rust may never I meane,
 By noe crafte shew forth perfect brightnes:
 Now let us all at once our Course addres;
 And goe unto our Mother to aske by and by,
 The finall cause of our Corrupt sicknes;
 That she declare unto us the Cause and why.

22. The said Children uprose in a fury
 Of wofull rage, and went by one assent
 Unto their Mother that called was *Mercury*:
 Requiring her by greate advisement,
 Before her *Goddeses* being every one present.
 To tell them truly and in noe parte to faine,
 Why their nature was corrupt and shent;
 That caused them evermore to weepe and complaine.

23. To whome the Mother full bright of face and hew,
 Gave this answer remembred in Scripture,
 First when I was wedded a new,
 I conceived by proffes of true Nature:
 A Child of seede that was most cleane and pure,
 Undeified, most orient, faire and bright,
 Of all the *PLANETS* cheife of ingendure:
 Which now in Heaven giveth so cleere a light.

24. Whose Complexion is most temperate,
In heate and cold and in humidity,
In Erth also that there is noe debate,
Nor noe repugnaunce by noe quallity:
Nor none occasion of none infirmity,
That among them there may be none discord,
So well proportioned every-each in his degree,
Each hower and space they be of so true accord.

25. Whose Nature is so imperiall,
That fire so burning doth him noe distresse:
His royall kinde is so celestiall,
Of Corruption he taketh no sicknesse;
Fire, Water, Air, nor Erth with his drines,
Neither of them may alter his Complexion,
He fixeth Spirits through his high noblenes;
Saveth infected bodyes from their Corruption.

26. His Heavenly helth death may not assaile,
He dreadeth noe venome, nor needeth no treacle,
Winde Tempest ne Wether against him may prevaile,
Soe high in Heaven is his Tabernacle,
In Erth he worketh many a miracle:
He cureth Lepers and fetcheth home Fugitive,
And to gouty Eyne giveth a cleere Spectacle:
Them to goe that lame were all their lief.

27. He is my Son and I his Mother deare,
By me conceived truly in Marriage;
As touching your Birth the sicknes doth appeare,
Of Menstruous blood brought forth in tender age,
Your Leprie is shewed in Body and in Visage,
To make your hole Medicine is no other
Drinke, nor potion to your advantage,
But the pure blood of him that is your deare Brother.

28. A good Shephard must dye for his Sheepe,
 Without grudging to speake in words plaine,
 And semblable take hereof good keepe,
 Your Brother must dye and newe be borne againe,
 Though he be old, be hereof well certaine;
 To youth againe he must be renewd,
 And suffer passion or else all were vaine,
 Then rising againe right fresh and well hewd.

29. Old *Aeson* was made young by *Medea*,
 With her drinks and with her potions,
 Soe must your Brother of pure *Volunta*
 Dye and be young through his operation,
 And that through subtile natures Confections,
 By whose death plainely to expresse;
 Yee shalbe purged from all infeccions:
 And your foule leaprie changed to cleanes.

30. With the said words the King began to abrayd
 The tale adverting that she had tould,
 How might a Man by nature thus he said
 Be borne againe, namely when he ys old?
 Then said hys Mother by reason manifold:
 But if the Gospell thus doth meane,
 In Water and Spirit be renovate hott and cold,
 That he shall never plainely come into Heaven.

31. The King was tristy and heavy of cheere,
 Upon his Knees meekely kneeled downe,
 Prayed his Father in full low manner,
 To translate the Challice of hys passion,
 But for he thought the redempcion
 Of his brethren, might not be fulfilled,
 Without his death nor their Salvation;
 For them to suffer he was right willed.

32. And for to accomplish hys purpose in sentence,
By cleere example who so looketh right,
Heavy things from their Circumferance,
Must up assend and after be made light,
And things light ready to the flight
Must descend to the Center downe,
By interchaunging of natures might,
As they be moved by meane of Revolution.

33. Soe as *Iupiter* in a Cloud of Gold,
Chaunged himselfe by transformacion,
And descended from hys heavenly hold
Like a Golden dewe unto *Danae* downe,
And she conceived as made is mencion,
By influence of hys power divine;
Right so shall *Phæbus* right soveraigne of renowne
To be conceived of his Golden raine decline.

34. And to comfort hys Brethren that were full dull,
The *Sun* hath chosen without warr or strife,
The bright *Meone* when she was at the full,
To be his Mother first, and after hys wedded wife;
In tyme of *Ver* the season vegetative,
In *Aries* when *Titan* doth appeare,
Inspired by grace with the Spirit of lyfe,
This marriage hallowed at midday Spheare.

35. And at this feast were the Godes all,
Saturne from blacknes was turned to white;
And *Iupiter* let his mantle fall,
Full pale and meager of greate delight,
Clothed in lyllies that every maner wight,
Of Heaven and Erth, and Gods of the Sea,
Rejoyced in Heart, and were full glad and light,
To be present at this great Solemnity.

36. *Mars* forgot there hys sturdy black hardines,
 Cast off his Habergeon fret with old rust;
Venus forsooke her minercall rednes,
 Tooke Gold for greene and she againe also for lust,
 Because she had in *Phæbus* such a trust,
 That he should this feast hold of most noblenes:
 Of brotherly pittie needs as he must,
 Give her a mantle of Orientall brightnes.

37. After this Wedding here afore devised,
 Of faire *Phæbus* and fresh *Lucine*;
Philosophers have prudently practised,
 A Cloffet round by their wise Doctrine,
 Cleere as Christall of Glasse a litle shrine;
 With heavenly deawe stuffed that dungeon,
 Kept night and day with glorious maidens nyne;
 To keepe the Queene in her Conception.

38. Religiously they kept their Sylence,
 Till that from heaven their a royall light,
 And there with all in open audience;
 Was heard a voyce almost at mid night,
 Among the Virgins most amiable of sight,
 That said unto them, to save that was forlorne;
 I must againe through my imperiall myght,
 Be of my Mother new conceived and borne.

39. I must passe by water and by Fire,
 The brunt abide and there from not decline,
 To save my brethren I have so greate desire,
 With new light their darknes to yllumine,
 But sore I dread that venomous Serpentine,
 Which ever advanceth with his violence,
 My tender youth to hurt and to invenome,
 But in your keeping doe you your diligence.

40. The King thus entred in his bed royall,
The Queene conceived under a Sun bright;
Under her feete a mount like Christall,
Which had deuoured her husband anon right,
Dead of desire and in the Maidens sight;
Lost all the Collour of his fresh face,
Thus was he dead, the Maidens feeble of mighr
Dispaired, slept in the same place.

41. The Serpent bold shed out his poyson,
The Queene and Maidens for feare tooke them to flight,
Seauen tymes assending up and downe
With in a vault, now darke, now cleere of light,
Their generation was so strong of might,
Tfter death now passeth Purgatory;
Ao Resurreccion as any Sun bright,
Things that were lost to bring to his glory.

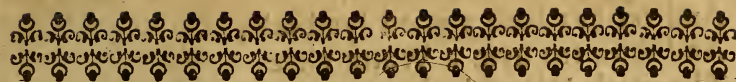
42. The Queene tooke her full possession,
The Soule reviving of the dead King;
But of old hatred the toxicate poyson,
Was by the Serpent cast in to their hindring;
The *Prince* was buried, but of his rising,
The Btethren were glad the truth was scene,
When they were washed by his naturall clensing;
And their old Leprie by Miracle was made cleane.

43. The full *Moone* halfe shaddowed the *Sun*,
To putt away the burning of his light;
Black shaddowed first the skyes were so dunn,
The Ravens bill began who looketh right,
Blacker then Jett or Bugle to sight;
But litle and litle by ordinary apparance,
The temperate fire with his cherishing might
Turned all to white, but with noe violence.

44. Tyme to the Queene approched of Childing,
 The Child of Nature was ready to fly,
 Passage was there none to hys out going:
 He spread hys wings and found no liberty;
 Of nyne Virgins he devoured three,
 The other six most excellent and faire,
 Fearefull for dread in their greatest beauty,
 Spread their feathers and flew forth in the Aire,

45. The Child coloured first Black and after White,
 Having noe heate in very existence,
 But by cherishing of the Sun bright,
 Of forraine fire there was noe violence:
 Save that men say which have experience,
 He dranke such plenty of the Water of the well,
 That his six sisters made noe resistance;
 But would have devoured; *Dastin* can you tell.

46. Sometyes black, sometyes was he redd,
 Now like ashes, now Citrine of Colour:
 Now of Safforne hew, now sanguine was his head,
 Now white as a lylie he shewed him in his bower,
 The Moone gave nourishment to him in his labour;
 And with all their force did their buisnes,
 To cloath hym fresher then any flowre,
 With a mantle of everlasting whitnes.



PEARCE

THE BLACK MONKE

upon the Elixir.



Take Erth of Erth, Erths Moder,
 And Watur of Erth yt ys no oder,
 And Fier of Erth that beryth the pryse,
 But of that Erth louke thow be wyse,
 The trew *Elixir* yf thow wylt make,
 Erth owte of Erth looke that thow take,
 Pever futel faire and good,
 And than take the Water of the Wood:
 Cleere as Chrystall schynnyng bryght:
 And do hem togeder anon ryght,
 Thre dayes than let hem lye,
 And than depart hem pryvyly and flye,
 Than schale be browght Watur schynnyng,
 And in that Watur ys a soule reynnyng,
 Invisible and hyd and unseene,
 A marvelous matter yt ys to weene.
 Than departe hem by dystillynge,
 And you schalle see an Erth apperinge,
 Hevie as metale schalle yt be;
 In the wych is hyd grete prevety,
 Destil that Erth in grene hewe,
 Thre dayes during well and trew;
 And do hem in a body of glasse,
 In the wych never no warke was.

In a Furnas he must be sett,
 And on hys hede a good lymbeck ;
 And draw fro hym a Watur clere
 The wych Watur hath no peere,
 And astur macke your Fyer stronger,
 And there on thy Glasse continew longer,
 So schal yow se come a Fyer ;
 Red as blode and of grete yre,
 And astur that an Erth leue there schale,
 The wych is cleped the Moder of alle ;
 Then into Purgatory sche must be doe,
 And have the paynes that longs thereto,
 Tyl sche be bryghter than the Sune,
 For than thow hast the Maystrey wone ;
 And that schalbe wythin howres three,
 The wych forsooth ys grete ferly :
 Than do her in a clene Glass,
 Wyth some of the Watur that hers was.
 And in a Furnas do her againe,
 Tyl sche have drunke her Watur certaine ,
 And astur that Watur give her Blood,
 That was her owne pewre and good ,
 And whan sche hath dranke alle her Fyer,
 Sche wyll wex strong and of grete yre.
 Than take yow mete and mylcke thereto,
 And fede the Chylde as you schowlde do ,
 Tyl he be growne to hys full age ,
 Than schal he be of strong courage ;
 And tourne alle Bodies that leyfull be,
 To hys owne powre and dignitee,
 And this ys the making of owre *Stone*,
 The trewth here ys towlde yow evereech one.

For all that taketh any other wey,
 Mouch they looseth and mouch they may,

For trewly there ys no other way of righte,
But Body of Body and Lyghte of Lyghte,
Man of Man begottyn ys,
And Beste of Beste to hys lykenes,
Alle the fooles in the worlde seeken;
A thyng that they may never meeten,
They wolde have Metalle owte of hem,
That never was fownde by worldly men:
Ne never was fownde by Goddis myghte,
That they schould beare any such fryghte.

All Saltes and Sulphures far and nere,
I interdite hem alle in fere,
Alle Corosive waters, Blood and Hayre,
Pyss, Hornes, Wormes and Saudiver,
Alume, Atriment, alle I suspende,
Rasalger and Arsnick I defende,
Calx vive, and Calx mort hys Brother,
I suspende them both, one and other,
For of alle things I wyll no moe,
But fowre Elements in Generall I say soc,
Sun and Moone, Erth and Water;
And here ys alle that men of clatter,

Our Gold and Sylver ben no common plato;
But a sperme owte of a Bodi I take,
In the wych ys alle *Sol*, *Lune*, Lyfe and Lyghte
Water and Erth, Fyre and Fryght:
And alle commyth of one Image,
But the Water of the Wood makyth the marryage;
Therefore there ys none other waye,
But to take thee to thy Beades and praye:
For Covetous Men yt fyndyth never,
Though they seek yt once and ever,
Set not your Hearts in thys thyng,
But only to God and good lyvyng.

And

And he that wyll come thereby,
 Must be meeke, and full of mercy:
 Both in spyrit and in Countenannce,
 Full of Chereti and good Governauce;
 And evermore full of almes deede,
 Symple and pewaterly hys lyf to leade:
 Wyth Prayers, Pennaunces, and Piety,
 And ever to God a lover be,
 And alle the ryches that he ys sped,
 To do God worschyppe wyth Almes deede.

In Arsenyck sublymed there ys a way streight,
 Wyth Mercury calcyned nyne tymes hys weight
 And grownde together with the Water of myght
 That bereth ingression lyfe and lyght,
 And anon as they togyther byne,
 Alle runnyth to Water bryght and shene,
 Upon thys Fyre they grow togethyr,
 Tyll they be fast and flee no whythyr;
 But than feede hem fowrth wyth thy hond,
 Wyth mylke and meate tyle they be stronge,
 And thow schalt have there a good Stone,
 Whereof an Ounc on fowrty wyll gone:
 Upon *Venus* or on *Mercury*,
 Thys Medicyn wyll make thee merry.

All yow that have sowght mani a day,
 Leave worke, take yowre Beades and pray,
 For the longer that yow seeken,
 The longer yt ys or yow meeten;
 And he that now fayne would be sped,
 Lysten to my Daughter *Megg*:
 For schhe scall tell yow trewth and ryghte,
 Hearken now wyth all your myght.

I am *Mercury* the myghty Flower,
 I am most worthy of Honour;

I am sours of *Sol*, *Luna*, and *Mars*,
 I am genderer of *Iovis*, many be my snares :
 I am fetler of *Saturne*, and sours of *Venus* ,
 I am Empreffe, Prynceffe and Regall of *Queenes*,
 I am Mother of Myrrour, and maker of lyght,
 I am head and hyghest and fayrest in syght :
 I am both *Sun*, and *Moone*,
 I am sche that alle thynges must doone.
 I have a Daughter hight *Saturne* that ys my darlyng,
 The wych ys Mother of all werkyng,
 For in my Daughter there byne hydd,
 Fowre thyngs Commonly I kydd :
 A Golden seede, and a spearme rych,
 And a Silver seede none hym lich;
 And a *Mercury* seede full bryght,
 And a *Sulphur* seede that ys ryght.

Of my Daughter wythowten dred ,
 Byn made Elyxirs whyte and redd,
 Therefor of her draw a Water cler,
 The *Science* yf thow lyst to leare.
 Thys Water reduceth every thyng,
 To tendernes and to fyxing :
 It burgeneth growyth and gyveth fryght and lyght,
 Ingression lyfe and lastyng in syght :
 Alle ryghteous werkes sooth to say,
 It helpeth and bryngyth in a good way:
 Thys ys the Water that ys most worthy,
Aqua perfectissima & flos mundi :
 For alle werkes thys Water makyth whyte,
 Reducyng and schyning as Sylver bryght:
 And of the Oyle greare marvell there ys,
 For all thyngs yt bryngyth to rednes:
 As Cytrine gold he ys full high,
 None ys so redd nor none ys so worthy:

And in the Erth grete maruele ys hyd,
 That ys first so black, and than so red:
 And alle ys done in howres three,
 Thys may be cleped *Gods Prevetie*;
 Than the Erth shall torne red as blood,
 Citrine Gold, naturall cleere and good,
 And than the red Oyle to hem schall goe,
 Red Ferment, and red Mercury alsoe,
 And grow togeder weekes seaven,
 Blessed be Almyghty God of Heven:
 One Ounce of thys Medycine worthy
 Cast upon two hundred ownces of Mercury:
 Schall make Gold most royall,
 And ever enduring to holde tryall;
 Eyre and Hammer Tuch and Test,
 And all essayes most and least.
 And yt ys Medycen above common Gold,
 To mans body as God yt would.

For Gold that cometh from the Oare,
 Is nourished with fowle Sulphur:
 And Engendered upon Mercury he ys,
 And nourished by Erth and Sulphur I wys,
 And our Gold ys made of thre pewre soules,
 In the wych ys noe Corrupcyon foule:
 But purged pewre as clene as Chrystall,
 Body and Spyryt and Sowle wythall;
 And so they grow into a stone,
 In the wych Corrupcyon there ys none;
 And than cast hym upon *Mercury*,
 And he schalbe Gold most worthy,
 Now have you heard the making of our Stone,
 The begynnyng and endyng ys all one.

THE WORKE OF
RICH: CARPENTER.



F Titan Magnasia take the cler light,
The rede Gumme that ys so bryght,
Of *Philosofris* the *Sulfer* wise,
I called *Gold* wythouten stryfe;
Of hem drawe owte a Tincture,

And make a marrymony pure:
Betweene the husband and the wyfe,
I spoused wyth the Water of lyfe:
And so that none dyvyfion
Be there, in the conjunccion
Of the *Moone* and of the *Sonne*,
After the marriage ys begonne;
And that *Mercury* the planete,
In loef make hem so to mete:
That cyder wyth oder be joyned even,
As a Stone engendered sente down fro heven;
Of hem make water clere rennynge,
As any Chryftall bryght schynnynge.
Drawen out of bodyes fyxed,
By Nature prively mixed
Within a vessal depured clene,
Of *Philosofris* bright and schene;
Beware the Fume escape the nowght,
And alleso marked well in thy thought;
That of the Fire the quallitee,
Equal to *Phebez* bemes be;
In the moneth of *Iune* and *Iule*,
Understand me be not dulle;

For thou schalt see marveles grete,
 Colures spring oute of the heate :
 Fyrste Blakke and Whyte, and so Redde,
 And after Setryne wythouten drede :
 And so wythin howres thre,
 That *Stone* schall thorowe perced be
 Wyth Aier that schall upon hym lyght,
 The wych ys a wonder syght :
 Whenne the spiryt ys refreyned,
 And wyth the Bodie so constrayned,
 That hem asounder maye nothyng parte,
 So Nature hem doth there so coart,
 In matrife whenne they both ben knyte,
 Lett never thy Vessel be unshytte ;
 Tyl thys ingendred have a stone,
 That in thys world ys not suche on :
 For hyt ys called Anymal,
 Richer then the Mineral.
 Wyche ys founden in every plase,
 Who foundeth hyt myght have grase :
 In the and me and over alle
 Both Vegetables and Sophisticall :
 On Hilles hye and Valeys lowe,
 He groweth who cowde hyt know,
 Take thys for an informacion,
 In Caryt and in Proporcion,
 Lyth alle who so coude seke oute,
 In *Bus* and *Nubi* ys alle the doute :
 He that puttes himself in pres,
 To Genis and to Species :
 Qualitas and every Quantite,
 To mane a man hyt wol not be ,
 To brynge about thys tresour,
 I mene owre *Stone* of suche valour ;

And yet who coude well understonde,
 May fynde hit redy at hys honde :
 For Fowles that in the Ayre done flee,
 And also Fisches in the See :
 The moyster of the rede Grape
 And of the Whyte, who coud hym take :
 Vertues of Erbes vegetyff,
 And soules of Bestes sensytyff :
 Reysons of Angels that doth discerne,
 Goude and Yeul Man to governe,
 All bryngs to thyn house
 Thys Noble *Ston* so precious ,
 And Soverente of alle thys Werke,
 Both to Lewd and to Clerke :
 This lyth alle by discrecion,
 In Fyre, and in Decoccion :
 The craft recordeth yif he can rede,
 How all and sume who shal spede ;
 In Bokes eler as ye maye see,
Stat in Ignis regimine :
 To brynge fosth at my devys,
 Thys ryche Rubye, thys *Ston* of prys :
 Harde hevy and percyng,
 Now ys thys a wonder thyng :
 I coude never suche on a spye ;
 Save that I finde howe on *Marie* :
 Fyrst found hyt wythouten lese,
 The wyche was suster to *Moyse* :
 But who hyt be that schall hyt werke,
 Let hem not begenn in the derke :
 For he mai fayle for faute of lyght,
 But the Sunne schyne full bright :
 Advyse the well er thow begene,
 Or else lytel schalt thow wyne.



THE HUNTING

OF

the *GREENE LYON.*



All haile to the noble Companie
 Of true Students in holy *Alchimie*,
 Whose noble practise doth hem teach
 To vaile their secrets with mistie speach;
 Mought yt please your worshipfulnes
 To heare my silly soothfastnes,
 Of that practise which I have scene,
 In hunting of the *Lyon Greene*:
 And because you may be apaid,
 That ys truth, that I have said;
 And that you may for surety weene,
 That I know well thys *Lyon, greene*:
 I pray your patience to attend
 Till you see my short writt end,
 Wherein Ile keepe my noble *Masters* rede,
 Who while he lived stooode me in steede;
 At his death he made me sweare hym to,
 That all the secrets I schould never undoe
 To no one Man, but even spread a Cloude
 Over my words and writes, and so it shroude,
 That they which do this *Art* desire,
 Should first know well to rule their Fyre:

For with good reason yt doth stand,
Swords to keepe fro mad Mens hand:
Least th'one should, kill th'other burne,
Or either doe some fore shroud turne:
As some have done that I have seene,
As they did hunt thys *Lyon greene*.
Whose collour doubtles ys not foe,
And that your wisdomes well doe know;
For no man lives that ever hath seene
Upon foure feete a *Lyon* colloured *greene*:
But our *Lyon* wanting maturity,
Is called *greene* for unripenes trust me,
And yet full quickly can he run,
And soone can overtake the *Sun*:
And suddainely can hym devoure,
If they be both shut in one towre:
And hym Eclipse that was so bryght,
And make thys redde to turne to whyte:
By vertue of hys crudytic,
And unripe humors whych in hym be,
And yet wythin he hath such heate,
That whan he hath the *Sun* up eate,
He bringeth hym to more perfection,
Than ever he had by Natures direccion.
This *Lyon* maketh the *Sun* sith soone
To be joynd to hys Sister the *Moone*:
By way of wedding a wonderous thing,
Thys *Lyon* should cause hem to begett a King:
And tis as strange that thys Kings food,
Can be nothing but thys *Lyons* Blood;
And tis as true that thys ys none other,
Than ys it the Kings Father and Mother.
A wonder a *Lyon*, and *Sun* and *Moone*,
All these three one deede have done:

The *Lyon* ys the Preist, the *Sun* and *Moone* the wedd,
 Yet they were both borne in the *Lions* Bedd;
 And yet thys King was begott by none other,
 But by *Sun* and *Moone* hys owne Sister and Brother.

O noble *Master* of pardon I you pray,
 Because I did well-neere bewray
 The secret which to me ys so deare,
 For I thought none but Brothers were here:
 Than schould I make no doubt
 To have written plainly out,
 But for my fealty I must keepe aye,
 Ile turne my pen another way,
 To speake under *Benedicite*
 Of thys noble Company:
 Wych now perceives by thys,
 That I know what our *Lyon* ys.

Although in Science I am noe *Clerke*,
 Yet have I labour'd in thys warke:
 And truly wythouten any nay,
 If you will listen to my lay:
 Some thing thereby yow may finde,
 That well may content your minde,
 I will not sweare to make yow give credence,
 For a *Philosopher* will finde here in evidence,
 Of the truth, and to men that be Lay,
 I skill not greatly what they say.
 For they weene that our *Lyon* ys
 Common Quicksilver, but truly they miss:
 And of thys purpose evermore shall fayle,
 And spend hys Thrift to litle availe,
 That weeneth to warke hys wyll thereby,
 Because he doth soe readely flie;
 Therefore leave offere thou begin,
 Till thow know better what we meane;

Whych whan thou doest than wilt thou say
That I have tought thee a good lay,
In that whych I have said of thee before,
Wherefore lysten and marke well my lore.

Whan thou hast thy *Lyon* with *Sol* and *Luna* well fedd,
And layd them clenly in their Bedd;
An easie heate they may not misse,
Till each the other well can kisse;
And that they shroude them in a skin,
Such as an Egg yelke lyeth in:
Than must thou draw from thence away,
A right good secret withouten any nay:
Wych must serve to doe thee good,
For yt ys the *Lions* Blood:
And therewith must the King be fedd,
When he ys risen from the dead:
But longe tyme it wilbe,
Or ere his death appeare to thee;
And many a sleepe thou must lack,
Or thou hym see of Collour black.
Take heede yow move hym not with yre,
But keepe hym in an easy fyre;
Untill you see hym seperate,
From hys vile Erth vituperate;
Wych wilbe black and light withall,
Much like the substance of a fusball:
Your magnet in the midst wilbe,
Of Collour faire and white trust me;
Then whan you see all thys thing,
Your fire one degree increasing;
Untill yow well may se thereby,
Your matter to grow very dry:
Then yt ys fit wythout delay,
The excrements be tane away;

Prepaire a Bed most bryght and shine
 For to lodge this young Chylde in :
 And therein let hym alone lye,
 Till he be throughly dry ;
 Than ys tyme as I doe thinke ,
 After such drouth to give him drinke :
 But thereof the truth to shew ,
 Is a greate secret well I know ;
 For *Philosophers* of tyme old ,
 The secret of *Imbibition* never out tould ;
 To create *Magnesia* they made no care ,
 In their Bookes largely to declare ;
 But how to order it after hys creacion ,
 They left poore men without consolacion ;
 Soe many men thought they had had perfeccion ,
 But they found nothing in their Projeccion :
 Therefore they mard what they had made before ,
 And of *Alchemy* they would have no more .
 Thus do olde Fathers hide it from a Clarke ,
 Because in it consisteth the whole subtrill warke ;
 Wych if ye list of me to know ,
 I shall not faile the truth to shew .
 Whan your pure matter in the glasse is fitt ,
 Before that you your vessell shitt ;
 A portion of your *Lyons* sweate
 Must be given it for to eate :
 And they must be grounded so well together ,
 That each fro other will flee noe whither ;
 Then must you scale up your Glasse ,
 And in hys Furnace where he was ,
 You must set them there to dry .
 Which being done then truly ,
 You must prepare like a good Phisitian ,
 For another *Imbibition* :

But evermore looke that you dry
 Up all hys drinke, that none lye by,
 For if yow make hym drinke too free,
 The longer will your workeing be,
 And yf you let hym be too dry,
 Than for thirst your Child may dye;
 Wherefore the meane to hold is best,
 Twixt overmoyft and too much roft;
 Six tymes thy *Imbibitions* make,
 The seaventh that Saboath's rest betake:
 Eight dayes twixt ilke day of the six,
 To dry up moist and make it fix;
 Then at the nynth tyme thy Glasse up seale,
 And let him stand six weekes each deale:
 With his heate temperd so right,
 That Blacknes past he may grow white;
 And so the seaventh weeke rest him still,
 Till thow *Ferment* after thy will;
 Which if thow wilt *Ferment* for Whyte,
 Thereby thow gainst noe greate profit;
 For I assure thee thow needest not dred,
 To proceede with fire till all be Redd;
 Than must thow proceede as did *Philosophers* old
 To prepaire thy *Ferment* of peure Gold,
 Which how to doe though secret that it be,
 Yet will I truly teach it thee.

In the next *Chapter* as erst I did say,
 That soe the truth finde yow may,
 Therefore of Charity and for our Lords sake,
 Let noe man from my writings take
 One word, nor add thereto,
 For certainly if that he doe,
 He shall shew malice fro the which I am free,
 Meaning truth and not subtilty;

Which I refer to the Judgement
 Of those which ken the *Philosophers* intent:
 Now listen me with all your might,
 How to prepaire your Ferment right.

O noble Worke of workes that God has wrought,
 Whereby each thing of things are forth aye brought;
 And fitted to their generacion,
 By a noble fermentacion;
 Which *Ferment* must be of such a thing,
 As was the workes begyning;
 And if thou doe progresse aright
 Whan thou hast brought the worke to whight;
 And than to stay is thy intent,
 Doe after my Comandement;
 Worke *Luna* by her selfe alone,
 With the blood of the *greene Lyon* :
 As earst thou didst in the begining,
 And of three didst make one thing;
 Orderly yeilding forth right,
 Till thy Magnet schew full whyte;
 Soe must thou warke all thy *Ferment*,
 Both White and Red, else were yt shent.
 Red by yt selfe and soe the White,
 With the *Lyons* Blood must be deight;
 And if thou wilt follow my lore,
 Set in thy *Ferment* the same houre,
 Of *Sol* for Redd, of *Luna* for White;
 Each by himselfe let worke tight;
 Soe shall thy *Ferment* be ready edress,
 To feede the King with a good mess
 Of meates that fitt for his digestion,
 And well agreeing to his Complexion;
 If he be of Collour White,
 Feed hym than with *Luna* bright;

If his flesh be perfect Red,
Than with the *Sun* he must be fedd,
Your *Ferment* one fourth parte must be,
Into your Magnet made evenly,
And joyne hem warme and not cold,
For raw to ripe you may be bold
Have disagreement foe have heate and cold:
Therefore put hem warme into thy Glasse,
Then seale it up even as it was:
And Circle all till yt be wonne,
By passing degrees every each one:
Both black and whyte, and also redd,
Than of the Fire heere have noe dread,
For he will never dreade the fyre,
But ever abide thy desire.

And heere a secret to thee I must shew,
How to *Multeplie* that thow must know,
Or else it wilbe over micle paine
For thee to begin thy worke againe :
I say to thee that in noe fashion,
It's so well Multeplied as with continuall Firmen
And sure far it wilbe exalted at the last,
And in Projection ren full fast :
There for in fyre keepe *Firment* alway,
That thy Medicine augment mayst aye ;
For yf the maid doe not her leaven save, (crave;
Then of her Neighbours sche must needs goe
Or sche must stay till sche can make more,
Remember the Proverbe that *store is no sore* :
Thus have I tought thee a lesson, full of truth,
If thow be wicked therefore my heart is reuth :
Remember God hys blessing he can take,
Whan he hath given it, if abuse any you make,
For surely if thow be a *Clerke*,

Thow wilt finde trewth in thys werke:
 But if so be that thow be lay,
 And understond not what I say,
 Keepe Councell then and leue thy Toy,
 For it befitts no Lymmer loy,
 To medle with such grete secrecie:
 As ys thys hygh *Phylosophye*.
 My Councell take, for thow schalt finde it true,
 Leave of seeking thys *Lyon* to pursue,
 For hym to hunt that ys a prety wyle,
 Yet by hys Craft he doth most Folke beguile,
 And hem devour and leave hem full of care,
 Wherefore I bidd thee to beware.
 And Councell give thee as my frend,
 And so my *Hunting* here I end.
 Praying God that made us we may not myss
 To dwell with hym in hys Hevenly blyss.





THE BREVIARY OF NATURALL PHILOSOPHY.

Compiled by the unlettered Scholar

THOMAS CHARNOCK.

Student in the most worthy Scyence of

Astronomy and Philosophy. The first of Ianuary

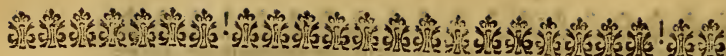
Anno. Dom. 1557.

Anno. Dom. 1557. The first day of the new yeare

This Treatise was begun as after may appeare.

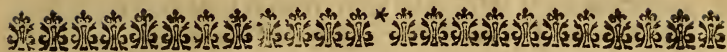
The Booke Speaketh.

Come hither my Children of this Discipline,
Which in naturall Philosophy have spent so long time;
To ease your painfull Study I am well willed
And by the grace of God it shall be fulfilled;
If he in me (my *Author*) will shed one drop of grace,
The better he shall finish me and in shorter space.
And if you will know what I am surely,
I am named the *The Breviary of naturall Philosophy*.
Declaring all *Vessells and Instruments*,
Which in this *Science* serve our intents.
For moe things belong unto the same;
More then any *Author* hath written the Name;
Which hath brought many a one in great doubt,
What is the Implements that longeth thereabout;
Wherefore in good order, I will anon declare,
What *Instruments* for our *Arte* you neede to prepare.



The Preface of the Author.

Goe forth little Booke in volume but small,
 Yet hast thou in thee that is not in them All,
 For satisfying the mindes of the Students in this Arte,
 Then art thou worth as many Bookes, as will lye in a Cart :
 Glad may he be that hath thee in his keeping,
 For he may find through diligent seeking,
 All things in thee which shall be necessary,
 As Vessells and Instruments belonging to Alchimy ;
 Which would set many a Mans heart on fire,
 To have the same knowledge they have so great desire.
 And no meruaile though they be glad and faine,
 For they have spent many a pound in vaine ;
 In making of Vessells of many divers sorts,
 And have brought them out of many strange Ports :
 Because they did not well understand,
 That all things we need we have in England.
 Now think you that this will not save many a Marke,
 Unto those that have wrestled so long in our Warke ?
 Yes some would spend all the Money in their pouch,
 If they knew but this or halfe so much.
 Wherefore of pitty I will no longer refraine,
 But declare all things their purpose to attaine.
 Wherefore if you do happen on my Booke,
 Either by Casualty, Hooke, or by Crooke :
 Yet pray for my Soule when I am dead and rotten,
 That of Alchimy Scyence the dore hath let open ;
 Sufficent for thee if thou have any Braine,
 Now sharpen thy wits that thou maist it attaine.



The first Chapter.

NOW will I declare all things at large,
 Of *Implements* of this Work and what is the charge:
 And first with the *Potter* I will begin,
 Which cannot make that which he hath never seene;
 Whether that thy Vessels be made to thy minde,
 Stand by while he worketh more surety to finde,
 And shew him what to doe by some signe or similitude,
 And if his witts be not to dull nor rude,
 He will understand what thou doest meane,
 For I think few Potters within this Realme
 Have made at any tyme such cunning ware,
 As we for our *Scyence* doe fashion and prepaire;
 And when he hath formed them unto thy purpose,
 For what occasion thou needest not disclose:
 But if he say unto you, Good Master myne,
 Tell me for what purpose or what engine
 Shall these Vessels serve that thou cause me to make,
 For all my life hitherto I dare undertake
 I never formed such, nor the like of them;
 Yet are they but plaine without wrinkle or hem,
 One within another, it is a pretty feate,
 The third without them to guide up the heate:
 Then say unto him to satisfie his minde,
 That ye have a Father which is somewhat blinde,
 Who if it please God you will indeavour,
 To stil a water his blindnes to dissever:
 Which is the *Elixir* of lyfe as wise men say,
 And in this doing God send me my pray;

Then will he say this or the like,
 I pray God to send yee that which you seeke,
 And thus with the *Potter* thou hast now done,
 Without thou breake thy Pots with the heate of the *Sun*:
 Which if it doe it turnes thee to paine,
 And there is no way but to make them new againe.

As soone as with the *Potter* thou hast made an end,
 Then with a *Ioyner* thou must Condescend,
 Who also must have this Councell and witt,
 To make a Tabernacle the Vessell to fitt;
 Which wilbe also in greate doubt,
 For what purpose it will serve about;
 In that he never made nor framed none such,
 Although it be made like to a Hutch:
 Then tell him a Tale of a roasted Horse,
 Unto the which he will have no remorse:
 And laugh and say it is a Borrough for a Fox,
 Although it be made sure with Keys and locke,
 And thus with the *Ioyner* thou hast made an end,
 Without thou set it on fire as I did mine.

As for *Glassmakers* they be scant in this land,
 Yet one there is as I doe understand:
 And in *Sussex* is now his habitation,
 At *Chiddinsfold* he workes of his Occupacion:
 To go to him it is necessary and meete,
 Or send a servant that is discreete:
 And desire him in most humble wise
 Ito blow thee a Glasse after thy devise;
 If were worth many an Arme or a Legg,
 The could shape it like to an egge;
 To open and to close as close as a haire,
 If thou have such a one thou needest not feare.
 Yet if thou hadst a number in to store,
 It is the the better, for *Store is no sore*.



The second Chapter.

NOW LORD of thy grace I beseech thee suffer me,
 To finish my pretence in this rude Studie:
 For this nor ought else without thy helpe can be done,
 As neither the Conjunction of *Sun* nor *Moone*:
 Nor yet other *Planets* can motion themselves an houre,
 Without thy providence and thy divine power:
 Wherefore in all things that we doe begin,
 Let us with prayer call for helpe of him:
 That he bring our doings to effect,
 Which must be done very Circumspect:
 Wherefore if you thinke to obtaine your intent,
 Feare God and keepe his Comandement:
 And beware of Pride and let it passe,
 And never be looking too much in thy Glasse;
 Deceive noe man with false measure,
 For truly that is ill gotten treasure:
 But let thy weights be true and just,
 For weight and measure every man must
 Unto his Neighbour yeild uprightly,
 And so must thou in the worke of *Philosophy*:
 And also feede him which is hungry,
 And give him drinke which is thirsty.
 Give liberally I say as riches doe arise,
 And from thirsty body turne not away thy Eyes.

What and two poore Men at one tyme come unto thee
 And say, Master, for the love of God and our Lady,
 Give us your Charity whatsoever you please,
 For we have not one peny to do us ease;

And we are now ready to the Sea prest,
 Where we must abide three moneths at the least;
 All which tyme to Land we shall not passe,
 No although our Ship be made but of Glasse,
 But all tempest of the Aire we must abide,
 And in dangerous roades many tymes to ride;
 Bread we shall have none, nor yet other foode,
 But only faire water descending from a Cloude:
 The *Moone* shall us burne so in processe of tyme,
 That we shalbe as black as men of *Inde*:
 But shortly we shall passe into another Clymate,
 Where we shall receive a more purer estate;
 For this our Sinns we make our Purgatory,
 For the which we shall receive a Spirituall body:
 A body I say which if it should be sould,
 Truly I say it is worth his weight in Gold:
son give theis two, one penny in their Journey to drinke,
 And thou shalt speede the better truly as I thinke.



The third Chapter.

NOW have I good will largely to write,
 Although I can but slenderly indite;
 But whether I can or cannot indeede,
 With the Chapter of *Fire* I will proceede:
 Which if thou knowest not how to governe and keepe,
 Thou wert as good go to bed and sleepe,
 As to be combred therewith about,
 And therefore I put thee most certainly out of doubt;
 For when I studied this *Scyence* as thou deest now,
 I fell to practise by God I vowe:

I was never so troubled in all my lyfe beforne,
 As intending to my *Fire* both Midday Eve and Morne :
 And all to kepe it at an even stay ;
 It hath wrought me woe moe then I will say.
 Yet one thing of truth I will thee tell,
 What greate mishap unto my Worke befell ;
 It was upon a Newyeares day at Noone,
 My *Tabernacle* caught fire, it was soone done :
 For within an houre it was right well,
 And streight of fire I had a smell.
 I ran up to my worke right,
 And when I cam it was on a fire light :
 Then was I in such feare that I began to stagger,
 As if I had byne wounded to the heart with a dagger;
 And can you blame me ? no I think not much,
 For if I had beene a man any thing rich,
 I had rather have given 100 Markes to the Poore,
 Rather then that hap should have chanced that houre.
 For I was well onward of my Work truly,
 God save my Masters lyfe, for when he thought to dye,
 He gave me his worke and made me his Heire,
 Wherefore alwaies he shall have my prayer :
 I obteyned his grace the date herefro not to varie,
 In the first and second yeare of *King Phillip & Queene*
 Yet lewdly I lost it as I have you tould, (*Mary*.
 And so I began the new and forgot the old,
 Yet many a night after I could not sleepe in Bed.
 For ever that mischance troubled my head,
 And feare thereof I would not abide againe ;
 No though I shoulde reape a double gaine,
 Wherefore my charge rose to a greater summe,
 As in hyring of a good stoute Groome ;
 Which might abide to watch and give attendance,
 Yet often tymes he did me displeasaunce,

And would sleepe so long till the Fire went out,
 Then would the Knave that whorson Lout,
 Cast in Tallow to make the fire burne quicker,
 Which when I knew made me more sicker;
 And thus was I cumbred with a drunken sott,
 That with his hasty fire made my Worke too hott;
 And with his sloth againe he set my worke behinde;
 For remedy thereof to quiet my Minde,
 I thrust him out of dores, and tooke my selfe the paine,
 Although it be troublesome it is the more certaine;
 For servants doe not passe how our workes doe frame,
 But have more delight to play and to game.
 A good servant saith *Solomon* let him be unto thee,
 As thyne owne heart in each degree.
 For it is precious a faithfull servant to finde,
 Esteeme him above treasure if he be to thy minde;
 Not wretchles, but sober, wise, and quiet,
 Such a one were even for my dyet:
 Thus having warn'd thee of an ill servant sufficient,
 But a good servant is for our intent.



The fourth Chapter.

WHen my Man was gone I began it anewe,
 And old troubles then in my minde did renew;
 As to break sleepe oftentimes in the night,
 For feare that my Worke went not aright;
 And oftentimes I was in greate doubt,
 Least that in the night, my fire should go out:
 Or that it should give to much heate,
 The pensivenes thereof made me to breake sleepe:

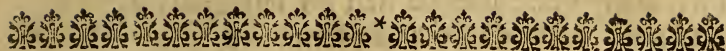
And

And also in the day least it should miscary,
 It hath made my minde oftentimes to varie;
 Wherefore if thou wilt follow my reade,
 See thy fire safe when thou goest to Bed:
 At Midnight also when thou dost arise,
 And in so doing I judge thee to be wise:
 Beware that thy Fire do no man harne,
 For thou knowest many a mans House and Barne
 Have byne set on fire by mischance,
 And specially when a Foole hath the governance;
 Our Fire is chargeable, and will amount
 Above 3. pound a weeke, who hath list to cast account,
 Which is chargeable to many a poore man,
 And specially to me as I tell can:
 And *Geber* bids poore men be content,
Hac Scientia pauperi & argento non convenit
Sed potius est illis inimica, and bids them beware,
 Because their mony they may not well spare;
 For thou must have Fires more then one or two,
 What they be *George Ripley* will thee shew;
 Above a hundred pounds truly did I spend,
 Only in fire ere 9. moneths came to an end;
 But indeede I begun when all things were deare,
 Both Tallow, Candle, Wood, Coale and Fire:
 Which charges to beare sometymes I have sold,
 Now a Jewell, and then a ring of Gold:
 And when I was within a Moneths reckoning,
 Warrs were proclaimed against the *French King*.

Then a *Gentleman* that ought me greate mallice,
 Caused me to be prest to goe serve at *Callys*:
 When I saw there was none other boote,
 But that I must goe spight of my heart toote;
 In my fury I tooke a Hatchet in my hand,
 And brake all my Worke whereas it did stand;

And

And as for my Potts I knocked them together,
 And also my Glasses into many a shiver;
 The *Crowes head* began to appeare as black as Iett
 Yet in my fury I did nothing let:
 But with my worke made such a furious faire,
 That the *Quintessence* flew forth in the Aire.
 Farewell quoth I, and seeing thou art gon,
 Surely I will never cast of my Fawcon,
 To procure thee againe to put me to hinderance,
 Without it be my fortune and chaunce,
 To speake with my good *Master* or that I dye;
 Master *I. S.* his name is truly:
 Nighe the Citty of *Salisbury* his dwelling is,
 A spirituall man for sooth he is;
 For whose prosperity I am bound to pray,
 For that he was my Tutor many a day,
 And understood as much of *Philosophie*,
 As ever did *Arnold* or *Raymond Lallie*:
Geber, Hermes, Arda, nor yet King *Caleb*,
 Understood no more then my good *Master* did.
 I travelled this Realme Est and West over,
 Yet found I not the like betweene the Mount and *Dover*:
 But only a *Monke* of whome Ile speake anon,
 Each of them had accomplished our *White Stone*:
 But yet to the *Red Worke* they never came neere,
 The cause hereafter more plainely shall appeare;
 And thus when I had taken all this paines,
 And then could not reape the fruit of my gaines:
 I thought to my selfe, so to set out this Warke,
 That others by fortune may hit right the Marke.



The fift Chapter.

I am sorry I have nothing to requite my *Masters* gentle-
 But only this *Boke* a litle short Treatise; (nes,
 Which I dare say shall as welcome be to him,
 As if I had sent him a Couple of Milch Kine :
 And heere for his sake I will disclose unto thee,
 A greate seacret which by God and the Trinity,
 Since that our Lord this world first began,
 Was it not so opened I dare lay my hand,
 No, all the *Philosophers* which were before this day,
 Never knew this seacret I dare boldly say.

And now to obteyne thy purpose more rathe
 Letthy Fire be as temperate as the Bath of the Bathe.
 Oh what a goodly and profitable Instrument,
 Is the Bath of the Bathe for our fiery intent !
 To seeke all the World throughout I should not finde,
 For profit and liberty a Fire more fitt to my minde.
 Goe or ride where you list for the space of a yeare
 Thou needest not care for the mending of thy Fire.
 A *Monke* of *Bath* which of that house was *Pryor*,
 Tould me in seacret he occupied none other fire,
 To whome I gave credit even at the first season,
 Because it depended upon very good reason :
 He had our *Stone*, our *Medicine*, our *Elixir* and all,
 Which when the *Abbie* was supprest he hid in a wall :
 And ten dayes after he went to fetch it out,
 And there he found but the stopple of a Clout.
 Then he tould me he was in such an *Agonie*,
 That for the losse thereof he thought he should be frenzie,

And a Toy tooke him in the head to run such a race,
That many yeare after he had no setling place;
And more he is darke and cannot see,
But hath a Boy to leade him through the Country.

I hapned to come on a day whereas he was,
And by a word or two that he let passe,
I understood streight he was a *Philosopher*,
For the which cause I drew to him neare;
And when the Company was all gone,
And none but his Boy and he and I alone,
Master quoth I for the love of God and Charity,
Teach me the seacrets of *Naturall Philosophy*.

No Son, quoth he, I know not what thou art,
And shall I reveale to thee such a preeuios *Arte*?
No man by me shall get such gaines,
No not my Boy which taketh with me such paines,
That to disclose it lyes not in my Bands,
For I must surrender it into the Lords hands,
Because I heare not of one that hath the same;
Which lifts up his minde and is apt for the same,
Which if I could finde I would ere I dye,
Reveale to him that same greate mystery:
Yet one there is about the Citty of *Salisbury*,
A young man of the age of Eight and Twenty,
Charnock is his name of *Tennet* that *Isle*,
His praise and Comendacions soundeth many a Mile;
That for a Younge man he is toward and apt,
In all the seaven liberall Scyences set none apart:
But of each of them he hath much or litle,
Whereof in our *Scyence* he may claime a title:
His praise spreads also for his good indighting,
And of some of his doings I have heard the reciting,
Both of Prose and Meeter, and of Verse also,
And sure I commend him for his first shewe,

I thinke *Chaucer* at his yeares was not the like,
 And *Skelton* at his yeares was further to seeke;
 Wherefore for his knowledge, gravity and witt,
 He may well be Crowned *Poet Laureat*.

Cease Father quoth I and heare me speake,
 For my name is *Charnock* upon whome you treat;
 But this which you say to me is greate wonder,
 For these quallities and I am farr assunder;
 I am no such Man as you have made reckoning,
 But you shall speake for me when I go a wiving:
 Your praise will make me speede, though it be not true,
 Nor yet my substance worth an old horse shooe.

Is your name *Charnocke*, and the same Man?
 Yea Sir quoth I: then stumpled he to give me his hand:
 And talked an howre with me in the *Philosophers* speeche,
 And heard that in no question I was to secche,
 My Son quoth he let me have thy prayer,
 For of this *Science* I will make thee myne heire;
 Boy quoth he lead me into some secret place,
 And then departe for a certaine space,
 Utill this man and I have talked together:
 Which being done, quoth he, now gentle Brother,
 Will you with me to morrow be content,
 Faithfully to receive the blessed Sacrament,
 Upon this Oath that I shall heere you give,
 For ne Gold ne Silver as long as you live,
 Neither for love you beare towards your Kinne,
 Nor yet to no great Man preferment to wyne:
 That you disclose the seacret that I shall you teach,
 Neither by writing nor by no swift speech;
 But only to him which you be sure
 Hath ever searched after the seacrets of Nature?
 To him you may reveale the seacrets of this *Art*, (depart.
 Under the Covering of *Philosophie* before this world yee

What answer will you give me: let me heare?

Master quoth I, I grant your desire.

Then *Son* quoth he keepe thys Oath I charge thee well
As thinkest to be saved from the pitt of Hell. (cion

The next day we went to Church, and after our devo
A *Priest* of his Gentlenes heard both our Confessions;
Which being done, to Masse streight we went,
And he ministred to us the holy Sacrament;
But he never wist what we meant therein:
For with a contrary reason I did him blinde,
And so home to dinner we went to our hoast,
All which refeccion I paid for the Cost.

When dinner was done I walked in the field
Large and plaine, where people passe by but field,
And when we were in the midds, *Boy* quoth he go pick a
And come not againe before I for thee whistle. (Thistle

Now *Master* quoth I the Coast from hearers is cleare;
Then quoth he my *Sonn* hearken in thyne Eare;
And within three or foure words he revealed unto me,
Of Mineralls prudence the greate Misterie.

Which when I heard my Spirits were ravished for Joy,
The *Grecians* were never gladder for the wyning of *Troy*:
As I was then remembring my good *Master* thoe,
For even the selfe same secret he did me shew:

Nyne dayes and no more I tarried with him sure,
But Lord in this tyme what secrets of Nature
He opened to me at divers sundry tymes,

As partly I have told thee in my former Rimes:
The rest is not to be written on paine of Damnacion,
Or else in this *Boke* truly I would make relation;

Now *Father* quoth I, I will depart you froe,
And for you I wil pray whether soever I goe;
Son quoth he Gods blessing goe with thee and thyne,
And if thou speede well, let me heare of thee againe.



The sixth Chapter.

When I was gone a mile or two abroad,
 With fervent prayer I praised the Lord :
 Giving him thanks for that prosperous Journey,
 Which was more leaver to me then an 100 l. in mony :
 Surely quoth I my *Master* shall know all this,
 Or else my Braines shall serve me amisse ;
 Which if they were so good as the *Monke* made menciō,
 Then would I write to my *Master* with a better invenciō,
 O Lord quoth I what a solemne Oath was this given !
 Surely in sheetes of Brasse it is worthy to be graven ;
 For a perpetuall memory ever to remaine
 Among the *Philosophers*, for an Oath certaine :
 And when I was two dayes Journey homeward,
 To aske him a question to him againe I fared,
 Which I had forgotten, and would not for my Land,
 But that doubt truly I might understand.

I thought it not much to goe backe with all speede,
 To seeke him out, & to the house where I left him I yed,
 And there in a Chamber anone I founde him out,
 Praying upon his Beades very devout :
Father quoth I a word with you I doe beseech :
 Who is that quoth he ? my *Son Charnock* by his speech :
 Yea forsooth quoth I, I am come back to you,
 Desiring you heartily to tell me one thing true :
 Which is this. Who was in *Philosophy* your Tutor,
 And of that Seacret to you the Revealer ?
 Marry quoth he and speake it with hartly Joy,
 Forsooth it was *Ripley* the Canon his Boy :

Then I remembred my good *Master* againe,
 Which tould he did it never attaine
 Of no manner of Man but of God, he put it in his head,
 As he for it was thinking lying in his Bead :
 And thus I tarried with him all that night,
 And made him as good Cheere as I might.
 In the morning I tooke my leave of him to depart,
 And in the proceſſe of tyme came home with a merry
 But that mirth was ſhortly turn'd to care, (heart ;
 For as I have tould you ſo my Worke did fare.

Once I ſet it on fyre which did me much woe,
 And after my Man hindred me a Moneth or two ;
 Yet the *Gentleman* did me more ſpight then the reſt,
 As when he made me from worke to be preſt,
 Then Bedlam could not hold me I was ſo frett,
 But ſowſt at my worke with a greate Hatchett ;
 Rathing my Potts and my Glaſſes altogether,
 I wiſſe they coſt me more or I gott them thither :
 The aſhes with my ſtur flew all about,
 One Fire I ſpilt and the other I put out:
 All the Rubiſh to the dunghill I carried in a Sack,
 And the next day I tooke my Coates with the Croſſe at
 And forth I went to ſerve a Soldiers rome (the back ;
 And ſurely quoth I, there ſhall come the day of Dome ;
 Before I practiſe againe to be a *Philosopher*,
 Wherefore have me Commended to my good *Master*.
 And now my ſtudents in this *Art*, my promiſe I have kept
 (juſtly,
 And that you ſhall finde true when you underſtand me
 (truly ;
 Which before that day never thinke to ſpeede,
 For a plainer *Boke* then this never deſire to reade:
 And true it is alſo yf you can pick it out,
 But it is not for every Cart ſlave or Loute ;

This to understand, no though his witts were fyne,
For it shalbe harde enough for a very good Divine
To Conster our meaning of this worthy *Scyence*,
But in the study of it he hath taken greate diligence:
Now for my good *Master* and *Me* I desire you to pray,
And if God spare me lyfe I will mend this another day.

Finished the 20th of JULY, 1557. *By the unletterd
Schollar* THOMAS CHARNOCK, *Student
in the most worthy Scyence of ASTRONOMY
and PHYLOSOPHY.*

Ænigma ad Alchimiam.

When vii. tymes xxvi. had run their rase,
Then Nature discovered his blacke face:
But when an C. and L. had overcome him in fight,
He made him wash his face white and bright:
Then came xxxvi. wythe greate rialltie,
And made Blacke and White away to fle:
Me thought he was a Prince off honoure,
For he was all in Golden armoure;
And one his head a Crowne off Golde
That for no riches it might be folde:
Which tyll I saw my hartre was colde
To thinke at length who should wyne the filde
Tyll Blacke and White to Red dyd yelde;
Then hartely to God did I pray
That ever I saw that joyfull day.

1572. T. Charnocke.
when



Ænigma de Alchimia.

WHen vii tymes xxvi had runne their rase,
 Then Nature discovered his blacke face.
 But whithan C. and L. came in with great blost
 And made Blacke nye to flye the Coste :
 Yet one came after and brought 30. off greate might,
 Which made Blacke and White to flee quite ;
 Me thought he was a Prince off honor,
 For he was all in Golden Armour,
 And one his hed a Crowne off Golde :
 That for no riches it myght be solde,
 And trewly with no *Philosopher* I do mocke ;
 For I did it my sellffe *Thomas Charnocke* :
 Therefore God coomforte the in thy warke
 For all our wrettinges are verye darke,
 Despyse all Bookes and them desye,
 Wherein is nothing but *Recipe & Accipe* ;
 Fewe learned men with in this Realme,
 Can tell the aright what I do meane,
 I could finde never man but one,
 Which cowlde teache me the secrets off our Stone:
 And that was a *Pryste* in the Close off *Salesburie*,
 God rest his Soll in heven full myrie.

1572.

T. CHARNOCKE.

Bloomfields



BLOOMEFIELDS

B L O S S O M S :

OR,

The Campe of PHILOSOPHY.



Hen *Phœbus* was entred the signe of the *Ramme*,
 In the Moneth of *March* when all things do spring;
 Lying in my bed an old Man to me came,
 Laying his hand on my buisly head slumbering;
 I am, said he, *Tyme*, The *Producer* of all thing :
 Awake and rise, prepaire thy selfe quickly,
 My intent is to bring thee to the *Campe* of *Philosophy*.

2. Bloomes and Blossomes plentifully in that field,
 Bene plesantly flourishing dickt with Collour gay,
 Lively water fountaines eke Beasts both tame and wild ;
 Over shaddowed with Trees fruitfull on every spraye,
 Mellodiously singing the Birds do sitt and say :
 Father Son and holy Ghost one God in persons three,
 Impery and honor be to thee O holy Trinity,

3. Lo thus when he had said I arose quickly,
 Doing on my Clothes in hast with agility,
 Towards the *Campe* (we went) of *Philosophy* :
 The wonderfull sights ther for to see ;
 To a large greate Gate father *Tyme* brought me,
 Which closed was then he to me said,
 Each thing hath his *Tyme*, be thou then nothing dismaid.

4. Then greate admiration I tooke unto my selfe,
 With fore and huge perturbacion of minde,
 Beholding the Gate fastned with locks twelve :
 I fantised but smally that *Tyme* should be my frend :
 Why studieest thou man, quoth hee, art thou blinde ?
 With a rodd he touched me, whereat I did downe fall
 Into a strong sleepe, & in a Dreame he shewed me all.

1. *Igitur audite somnium meum quod vidi.* (heaven
 In the thousand yeare of Christ five hundred fifty and
 In the Moneth of *March* a sleepe as I did lye,
 Late in the night, of the clock about Eleven,
 In spirit wrapt I was suddainely into Heaven :
 Where I saw sitting in most glorious Majestie
 Three I beholding : adored but one Deitie.

2. A Spirit incircumscript, with burning heate incombustible,
 Shining with brightnes, permanent as fountaine of all light.
 Three knit in one with Glory incomprehensible ;
 Which to behold I had a greate delight :
 This truly to attaine to, surmounteth my might :
 But a voyce from that Glorious brightnes to me said,
 I am one God of immensurable Majestie ; be not affraid.

3. In this Vision cleere, that did it selfe soe extend
 With a voyce most pleasant being three in one ;
 Peirced my Minde, and tought me to Comprehend
 The darke sayings of *Philosophers* each one ;
 The *Altitude*, *Latitude*, and *Profundity* of the *Stone*,
 To be three in Substance, and one in Essence ;
 A most Heavenly Treasure procreate by Quintessence.

4. Then studied I what this Quintessence should be,
 Of visible things apparant to the Eye ;
 The first being even a strange privetie,
 In every substance resting invisibly ;
 The invisible Godhead is the same thought I ;
 Primer cause of being, and the Primer Essence :
 And of the *Macrocosmy* the most soveraigne Quintessence.

5. This is that heavenly seacret potentiall,
That divided is, and resteth invifible
In all things Animall, Vigetall and Minerall;
Whose vertue and strength in them is indivifible:
From God it cometh, and God maketh it sensible,
To some Eleſt, to others he doth it denay,
As I ſat thus muſing a voyce to me did ſay.

6. Study thou no more of my Being, but ſtedfaſtly
Beleive this Trinity equally knit in One;
Further of my Secrets to muſe it is but folly,
Paſſing the Capacity of all humane reaſon;
The Heavens cloſed up againe at that ſeaſon:
Then Father *Tyme* ſet me at the Gate,
And delivered me a Key to enter in thereat.

7. The Key of knowledge and of Excellent Science;
Whereby all ſecrets of *Philofophy* are reſerate;
The ſecrets of Nature ſought out by diligence;
Avoyding fables of envious fooles inveterate:
Whith *Recipe* and *Decipe* this *Scyence* is violate.
Therefore to me this Key he did diſpoſe
The ſecrets of this *Arte* to open and diſcloſe.

8. Thus ſaid Father *Tyme* this Key when he me tooke;
Unlock quoth he this Gate now by thy ſelfe,
And then upon him ſorrowfully did I looke,
Saying that one Key could not undoe Locks twelve,
Whose Axe quoth he is ſure both head and helve
Hold will together, till the Tree downe fall,
Soe open thou the firſt Lock and thou haſt opened all.

9. What is the firſt Lock named tell me then
I pray thee, ſaid I, and what ſhall I it call?
It is ſaid he *the Seacret of all Wiſe Men*;
Chaos in the bodyes call'd the *firſt Originall*:
Prima materia, our *Mercury*, our *Menſtruall*:

Our *Vitrioll*, our *Sulphur*, our *Lunnary* moſt of price;
Put the Key in the Lock, twill open with a trice.

10. Then the Key of knowledge I busily tooke in hand
 And began to search the hollownes in the Lock,
 The words thereof I scarce did understand,
 So craftily conveid they were in their stock ;
 I proved every way, and at last I did unlock
 The crafty Gynns thus made for the nonce,
 And with it the other Locks fell open all at once.

11. At this Gate opening even in the entry
 A number of *Philosophers* in the face I met,
 Working all one way the secrets of *Philosophy*
 Upon *Chaos* darke that among them was set,
 Sober men of living, peaceable and quiet ;
 They busily disputed the *Materia Prima*,
 Rejecting cleane away *Simul stulta & frivola*.

12. Here I saw the Father of *Philosophers*, *Hermes*,
 Here I saw *Aristotle* with cheere most jocund ;
 Here I saw *Morien*, and *Senior* in *Turba* more or lesse,
 Sober *Democritus*, *Albert*, *Bacon* and *Ramund*,
 The *Monke* and the *Chanon* of *Bridlington* so profound,
 Working most seacretly, who said unto me ;
 Beware thou beleeve not all that thou doest see.

13. But if thou wilt enter this *Campe* of *Philosophy*
 With thee take *Tyme* to guide thee in the way ;
 For By-pathes and Broad wayes deepe Valies and hills high
 Here shalt thou finde, with sights pleasant and gay,
 Some thou shalt meete with, which unto thee shall say,
Recipe this, and that ; with a thousand things more,
 To *Decipe* thy selfe, and others ; as they have done before.

14. Then Father *Tyme* and I by favour of these men
 Such sights to see passed forth towards the *Campe*,
 Where we met disguised *Philosophers* leane,
 With *Porpheries*, and *Morters* ready to grinde and stampe,
 Their heads shaking, their hands full of the *Crampe* :
 Some lame with *Spasmer*, some feeble, wan and blind
 With *Arsnick* and *Sulphus*, to this *Art* most unkinde.

15. These

15. These were *Brooke* the Preist, and *Yorke* with *Coates* gay,
Which robbed KING *HENRY* of a Million of Gold,
Martin Perien, Major, & *Thomas De-la-hay*
Saying that the King they greatly inrich would,
They whispered in his Eare and this Tale they him tould.
We will worke for your highnes the *Elixer vite*,
A princely worke called *Opus Regale*.

16. Then brought they in the Viccar of *Malden*
With his *Greene Lyon* that most Royall seacrettr,
Richard Record, and litle Master *Eden*,
Their Mettalls by Corrasives to Calcine and frett;
Hugh Oldcastle and Sir *Robert Greene* with them mettr.
Roasting and boyling all things out of kinde,
And like *Foolosophers* lefr of with losse in the end.

17. Yet brought they forth things beautifull to sight,
Deluding the King thus from day to day,
With Copper Citrinat for the Red, and albisied for the White
And with Mercury rubified in a glasse full gay,
But at the last in the fire they went away.
All this was because they knew not the verity,
Of *Altitude*, *Latitude* and *Profundity*.

18. Thence Father *Tyme* brought me into a Wildernes,
Into a Thicket having by paths many one;
Steps and footings I saw there more and lesse
Wherein the aforesaid men had wandred and gone,
There I saw *Marcasites*, *Mineralls*, and many a stone.
As *Iridis*, *Talck*, and *Alome*, lay digd from the ground
The Mines of *Lead*, and *Iron*, that they had out found.

19. No marvel I trow though they were much set by
That with so greate Riches could endue the King,
So many Sundry wayes to fill up his Treasury;
With filty matters greate charges in to bring,
The very next way a Prince to bring to begging;
And make a noble Realme and Common wealth decay,
These are Royall *Philosophers* the cleane contrary way.

20. From thence forth I went (*Tyme* being my guide,) Through a greene Wood, where Birds sing cleere,
Till we came to a field pleasant large and wide Which he said was called *The Campe of Philosophy*;
There downe we satt to heare the sweete Harmony Of divers Birds in their sweete Notes singing,
And to receive the Savour of the flowers springing.

21. Here *Juno*, here *Pallas*, here *Apollo* do dwell;
Here true *Philosophers* take their dwelling place
Here duly the *Muses* nyne drinke of *Pyrenes Well*,
No boasting broyler here the *Arte* can deface;
Here *Lady Philosophy* hath her royall Pallace:
Holding her Court in most high Consistory,
Sit ting with her Councillors most famous of memory.

22. There one said to me, an ancient Man was hee,
Declaring forth the Matter of the *Stone*;
Saying that he was sent thither to Councell me,
And of his Religion to chuse me to be one;
A Cloath of Tishue he had him upon,
Verged about with Pearles of Collour fresh and gay,
He proceedeth with his Tale, and againe he did thus say:

23. Here all occult seacrets of Nature knowen are,
Here all the Elements from things are drawne out;
Here Fire, Air and Water in Earth are knit together:
Here all our seacret worke is truly brought about,
Here thou must learne in thy buisines to be stoute,
Night and day thou must tend thy worke buisily,
Having constant patience never to be weary.

24. As we satt talking by the Rivers running cleere,
I cast myne Eye aside and there I did behold
A *Lady* most excellent sitting in an Arbour
Which clothed was in a Robe of fine Gold,
Set about with Pearles and Stones manifold.

Then ask't I Father *Tyme* what she should be?
Lady Philosophy quoth, hemost excellent of beauty.

25. Then was I stricken with an ardent Audacity,
The place to approach to where I saw this sight,
I rose up to walke and the other went before me,
Against the Arbour, till I came forth right,
There we all three humbly as we might,
Bowed downe our selves to her with humility,
With greate admiration extolling her felicity.

26. She shewed her selfe both gentle and benigne,
Her gesture and Countenance gladdened our comming;
From her seate imperiall she did her selfe decline,
As a Lady loving perfect wisdome and Cunning,
Her goodly Poems, her Beauty was surmounting:
Her speech was decorate with such aureat sentence,
Far excellling famous *Tullies* Eloquence.

27. Then Father *Tyme* unto that *Lady* said,
Pleaseth it your highnes this poore Man to heare,
And him to assist with your most gracious aide:
Then she commanded him with me to draw neere
Son, said the *Lady*, be thou of good Cheere.
Admitted thou shalt be among greate and small
To be one of my Schollers principall.

28. Then she committed me to *Raymund Lullie*,
Commanding him my simplesnes to instruct,
And into her Secrets to induce me fully,
Into her privy Garden to be my conduct:
First into a Towre most beautifull construct,
Father *Raymund* me brought, and thence immediately
He led me into her Garden planted delicioufly.

29. Among the faire Trees one Tree in speciall,
Most vernant and pleasant appeared to my sight.
A name inscribed, *The Tree Philosophicall*,
Which to behold I had greate delight:
Then to *Philosophy* my troth I did plight
Her Majesty to serve; and to take greate paine,
The fruits of that Tree with *Raymund* to attaine.

30. Then

Bloomfields Blossoms.

30 Then *Raymund* shewed me Budds fiftene
 Springing of that Tree, and fruites fiftene moe,
 Of the which said Tree proceedes that we doe meane;
 That all *Philosophers* covet to attaine unto
 The blessed *Stone*; one in Number and no moe:
 Our greate *Elixer* most high of price,
 Our *Azot*, our *Basaliske*, our *Adrop*, and our *Cocatrice*.

31. This is our *Antimony* and our *Red Lead*
 Gloriously shining as *Phæbus* at midday,
 This is our Crowne of Glory and Diadem of our head;
 Whose beames resplendant shall never fade away;
 Who attaines this Treasure, never can decay:
 It is a Jewell so abundant and excellent,
 That one graine will endure ever to be permanent.

32. I leave thee heere now our seacrets to attaine,
 Looke that thou earnestly my Councell do ensue,
 There needes no blowing at the Cole, buisines nor paine:
 But at thyne owne ease here maist thou continue,
 Old Antient writers beleive which are true:
 And they shall thee learne to passe it to bring,
 Beware therefore of too many, and hold thee to one thing.

33. This one thing is nothing else but the *Lyon greene*,
 Which some Fooles imagine to be *Vitrioll Romaine*,
 It is not of that thing which *Philosophers* meane,
 For nothing to us any Corosive doth pertaine,
 Understand therefore or else thy hand refraine
 From this hard *Scyence*, least thou doe worke amisse,
 For I will tell thee truly; now marke what it is.

34. Greene of Collor our *Lyon* is not truly
 But vernant and greene evermore enduring
 In most bitternes of death, he is lively:
 In the fire burning he is evermore springing;
 Therefore the *Salamander* by the fire living,
 Some men doe him call, and some na other name,
 The *Mettaline Menstruall*, it is ever the same.

35. Some call it also a *Substance exuberate*,
Some call it *Mercury* of Mettalline essence,
Some *Limus deserti* from his body evacuate,
Some the *Eagle* flying from the North with violence:
Some call it a *Toade* for his greate vehemence.

But few or none at all doe name it in his kinde,
It is a privy *Quintessence*; keepe it well in minde.

36. This is not in sight, but resteth invisible;
Till it be forced out of *Chaos* darke,
Where he remaineth ever indivisible,
And yet in him is the foundation of our warke,
In our *Lead* it is, so that thou it marke.

Drive it out of him so out of all other,
I can tell thee no better if thou wert my Brother.

37. This *Chaos* darke the Mettalls I do call,
Because as in a Prison it resteth them within,
The seacret of Nature they keepe in thrall:
Which by a meane we do warily out-twyne,
The working whereof the easier to begin.

Lift up thy head and looke upon the heaven,
And I will learne thee truly to know the *Planets* seaven.



The second parte of
the B O O K E.

S *Aturne* in all, to this *Arte* hath most respect,
Of whom we draw a *Quintessence* most excellent,
Unto our Magistery himselfe he doth connect,
United in quallitie, and also made equipolent
In strength and in vertue; who lists to be diligent,
Shall finde that we seeke an heavenly trefure
And a precious Jewell that ever shall endure.

Bloomfields Blossoms.

2. *Jupiter* the gentle, endewed with Azure blew,
 Examiner by Justice declareth true Judgement,
 Altering his Colours ever fresh and new,
 In his occult Nature to this *Arte* is convenient;
 To *Philosophie* is serviceable and also obedient,
 Joyned with *Lunary* after his owne kinde,
 Conteyneth this *Arte* and leaveth nothing behinde.

3. *Mars* that is Martiall in Citty and Towne,
 Fierce in Battaile, full of debate and strife,
 A noble Warriour, and famous of renowne,
 With fire and sword defendeth his owne lyfe,
 He staineth with blood and slaieth with a knife
 All spirits and bodyes, his *Arts* be so bold,
 The harts of all others he wyns to him with Gold.

4 The *Sun* most glorious shining with power potent,
 Above all other faire *Planets* seaven,
 Shedding his light to them all indifferent,
 With his glorious Beames and glistering shine,
 He lightneth the Earth and the Firmament of Heaven:
 Who can him dissolve and draw out his Quintessence,
 Unto all other *Planets* he shall give influence.

5. Lady *Venus* of love the faire Goddesse
 With her Son *Cupid* apperteyneth to this *Arte*,
 To the love of the *Sun* when she doth her addresse,
 With her Darts of love striketh him to the heart,
 Joyned to his seede of his substance she taketh parte:
 Her selfe she endueth with excellent Tissue,
 Her corrupt nature when she doth renew.

6. *Mercury* this seeing begineth to be fugitive,
 With his rodd of Inchantment litle doth he prevaile,
 Taken often Prisoner himselfe doth revive;
 Till he be snared with the *Dragons Tayle*
 Then doth he on a hard Coate of Male,
 Soudred together with the *Sunn* and *Moone*,
 Then is he Mastered and his Inchantment done.

The *Moone* that is called the lesser *Lunary*,
 Wife unto *Phœbus*, shining by Night,
 To others gives her Garments through her hearb *Lunary*,
 And from the North to the South shineth full bright,
 If you do for her looke she hydeth from your sight.
 But by faire intreaty she is won at the last,
 With *Azot* and *Fire* the whole Mastery thou hast.

8. The Mastery thou gettest not yet of these *Planets* seaven,
 But by a misty meaning knowne only unto us;
 Bring them first to Hell, and afterwards to Heaven:
 Betwixt lyfe and death then thou must discusse,
 Therefore I counsell thee that thou worke thus:

Dissolve and *Seperate* them, *Sublime*, *Fix* and *Congeale*,
 Then hast thou all: therefore doe as I thee tell.

9. Dissolve not with Corrosive nor use Separation
 With vehemence of Fire, as Multipliers doe use,
 Nor to the Glasse topp make thou Sublimacion;
 Such wayes inordinate *Philosophers* refuse,
 Their sayings follow, and wisely them peruse:

Then shalt thou not thy selfe lewdly delude
 In this goodly *Science*: Adiew, I thus conclude.



Incipit Theorica.

WEE intend now through grace divine
 In few words of *Chaos* for to write,
 Light from Darknes to cause forth to shine,
 Long before hidden as I shall recite,
 In every thing unknowne it is requisite

A Seacret to search out which is invisible,
 Materiall of our Maistry, a substance insensible:

2. Because I should not seeme to inclose
 Long hidden seacrets unto me committed,
 Of my Lord God. Therefore plainly of *Chaos*,
 My purpose shalbe thereof to be acquitted,
 For dangerous burthens are not easily lighted.
 In faith therfore I shall my selfe endeavour,
 Lightly to discharge me before God for ever.

3. Devotely rherfore unto thee O Lord I call,
 Send me thy Grace to make explication
 Of *Chaos* : For thou art opener of seacrets all :
 Which ever art ready to heare the Supplication
 Of thy meeke Servants, which with hearty humiliacion
 To thee do I apply : send me now thy grace
 Of thy Secrets, to write in due order tyme and place.

4. *Chaos* is no more to say, this is doubtles,
 (As *Ovid* writeth in his *Metamorphosin*)
 But a certaine rude substance, *indigestaq; moles*,
 Having divers Natures resting it within ,
 Which with the Contrary we may it out twyne.
 By *Philosophers Arte*, who so the feat doth know
 The foure Elements from *Chaos* to out draw.

5. This *Chaos* as all things hath Dimensions three,
 Which well considered shall follow the effect,
 That is *Altitude, Latitude* and *Profunditie* ,
 By which three all the Water is direct:
 Unto these Dimensions who hath no respect
 Shall never divide the *Chaos* in his kinde,
 But after his labour shall finde fraud in the end.

6. *Chaos* is to us the Vine-tree white and red,
Chaos is each Beast, Fish and Fowle in his kinde,
Chaos is the Oare, and Mine of Tinn and Lead,
 Of Gold and Silver that we ont finde,
 Iron and Copper which things do binde :
 And hold our sights and witts unto them bound,
 The seacrets hid in them which we ne understand.

7. Out of this misty *Chaos*, the *Philosophers* expert,
Doe a substance draw called a *Quintessence*.
Craftily deviding the foure Elements by Art :
With great Wisdome study and Diligence,
The which high Seacreat hath a divine Influence,
That is supernaturall of Fooles thought impossible,
An Oyle or such like called Incombustible.

8. The Maystery of this plainely to shew thee,
In forme heerafter I will it declare :
Setting forth here the *Philosophers Tree*,
Wherein now the whole *Arte* I shall Compare:
In this faire *Tree* Sixteene frutes are,
More precious then Gold in the Stomake to digest ,
Put thy hand thereto and take of the best.

9. And lest the fault imputed should be,
In me, or nothers that of this *Arte* doth write.
I set before thee the true figure of the *Tree*,
Wherein orderly the *Arte* I will recite ;
Understand my Sentence that thou maist worke right ,
Consider that I said that *Chaos* is all thing
That we begin of, the true way of working.

10. Put case thy *Chaos* be Animall, Vegetall or Minerall,
Let reason guide thee to worke after the same ;
If thou workest out of kinde, then loofest thou all :
For Nature with Nature rejoyceth and maketh true game,
Worke Animall with his kind and keepe thee out of blame;
Vegetable and Minerall in their Order due,
Then shalt thou be counted a *Philosopher* true.

11. When thou hast found what it is indeede,
Then knowest thou thy forme by reason it must be,
Search it wittily and draw from him his seede :
Then is there thy *Altitude* superficiall to see,
The *Latitude* shall appeare anon beleeve me.
When thou hast divided the Elements assunder,
Then the *Profundity* amongst them lyeth hid under.

12. Here is *Materia Prima*, and *Corpus confusum*,
 But not yet the *Matter* of which *Philosophers* doe treat,
 Yet this one conteyneth the other in Somme :
 For *Forma*, *Materia* and *Corpus* together are knit ;
 With the Menstruall Water first thou must them frett :
 That the Body first be finely Calciate,
 After dissolved and purely evacuate,

13. Then is it the true *Mercury* of the *Philosophers*,
 Unto the Maystery apt needfull and serviceable ;
 More of this thing I neede not much rehearse :
 For this is all the Secret most Commendable ;
Materia Prima it is called Multiplicable,
 The which by *Arte* must be exuberate,
 Then it is the *Matter* of which Mettalls were generate

14. *Sulphur* of Nature and not that which is common,
 Of Mettalls must be made ; if that thou wilt speede,
 Which will turne them to his kinde every each one ;
 His Tincture into them abroad he will spread ,
 It will fix *Mercury* common at thy neede.
 And make him apt true Tincture to receive.
 Worke as I have tould thee, and it shall not thee deceive.

15. Then of *Sun* and *Moone* make thou Oyle incombustible,
 With *Mercury* vegetable or else with *Lunary*,
 Inferate therewith and make thy *Sulphur* fluxible
 To abide thy Fire and also thy *Mercury*
 Be fixt and flowing, then hast thou wrought truly.
 And so hast thou made a Worke for the nonce,
 And gott a *Stone* more precious then all Stones.

16. Fix it up now with perfect Decoccion,
 And that with easy heate, and not vehement ,
 For feare of Induracion, and Vitrificacion,
 Least thou loose all and thy labour mispent :
 With Eight dayes and nights, this *Stone* is sufficient,
 The greate *Elixir* most high of price,
 Which *Raymond* called his *Basiliske* and *Cocatrice*.

17. To this excellent worke greate Cost neede not be,
Many Glasses or Potts about it to breake,
One Glasse, one Furnace and no more of necessity,
Who more doth spill, his witts are but weake,
All this is stilled in a Limbeck with a Beake.

As touching the Order of Distillation,
And with a blinde head on the same for Solucion.

18. In this thy *Mercury* taketh his true kinde,
In this he is brought to Multiplicacion;
In this made he his *Sulphur*, beare it well in minde,
Tincture he hath herein, and inceration,
In this the *Stone* is brought to his perfect Creacion;
In one Glasse, one Thing, one Fire and no mo,
This Worke is Compleate. *Da gloriam Deo.*



Incipit Practica.

WE have sufficiently declared the *Theorique*,
In words mysticall making declaracion.
Let us now proceede plainely with the *Practique*,
Largely of the Matter to make explanacion:
I will therefore that you marke well my Narracion,
As true Disciples my Doctrine to attend
My *Testament*, and last *Will* to you I do comend.

2. Be you Holy therefore, Sober, Honest, and Meeke;
Love God and your Neighbour, to the Poore bee not unkind;
Overcome Sathan, Gods Glory see you seeke,
My *Son* be gentle to all men, as a Friend;
Fatherles and Widdow have alwaies in thy minde,
Innocente love as Brothers, the wicked do eschew,
Let Flasehood and Flattery goe, least thou it rue.

3. Devoutely serve God, call daily for his grace,
 Worship him in Spirit with heart contrite and pure,
 In no wise let Sathan thy prayers deface :
 Looke thou be stedfast in faith and trust most sure,
 Lay up treasure in heaven which ever shall endure :
 In all Adversity be gentle in thy heart
 Against thy Foe ; so shalt thou him convert.

4. Most heartily therefore O Lord to thee I call,
 Beseeching thee to ayde me with thy heavenly grace,
 Lovingly thy Spirit upon me downe let fall ;
 Overshaddowing me that I at no tyme trespas,
 My Lord and my God grant me to purchase
 Full knowledge of thy Secrets, with thy mercy to wine,
 Intending thy truth this Practise I begin.

5. Listen thou my *Son*, and thine Eares incline.
 Delight have thou to learne this Practise sage and true,
 Attend my saying, and nore well this Discipline :
 These Rules following do as it doth ensue,
 This labour once begun thou must it continue
 Without tedious sluggardice, and slothfull wearines :
 So shalt thou thereby acquire to thee greate Riches.

6. In the name of God this *Seacret* to attaine,
 Joyne thow in one Body with a perfect unity:
 First the red Man, and the white Woman these twaine :
 One of the Mans substance, and of the Womans three,
 By Liquefaction joyned together must they be :
 The which Conjunction is called Diptative,
 That thus is made betweene Man and Wife:

7. Then after that they be one Body made,
 With the sharpe teeth of a Dragon finely,
 Bring them to Dust, the next must be had,
 The true proporcion of that Dust truly,
 In a true Ballance weighing them equally ;
 With three tymes as much of the fiery Dragon
 Mixing altogether, then hast thou well done.

8. Thy Substance thus together proportionate,
Put in a Bedd of Glasse with a bottome large and round,
There in due tyme to dye, and be regenerate
Into a new Nature, three Natures into one bound,
Then be thou glad that ever thou it found.

For this is the Jewell shall stand thee most in stead,
The Crowne of Glory, and Diadem of thy head.

9. When thou hast thus mixt thy Matter as is said,
Stop well the Glasse that the Dragon goe not out ;
For he is so subtil that if he be overlayd
With Fire unnaturall, I put thee out of doubt,
For to escape he will search all about ;

Therefore with gentle Fire looke that thou keepe it in ;
So shalt thou of him the whole Maystery winne.

10. The whole Maystery hereof duly to fulfill ,
Set thy Glasse and Matter upon thine Athenor ;
Our Furnace called the *Philosophers Dunghill*,
With a temperate heate working evermore ;
Night and day continually have Fuell in store,
Of Turfe, of Sawdust, or dry chopped segges ;
That the heate be equipolent to the Hen upon her Eggs.

11. Such heate continually loke thou doe not lack,
Forty dayes long for their perfect union
In them is made ; For first it turnes to Black,
This Collour betokens the right Putrefaction,
This is the begining of perfect Conception
Of your Infant into a new generation,
A most pretious Jewell for our Consolation.

12. Forty dayes more the Matter shall turne VWhite ,
And cleere as Pearles ; which is a declaration,
Of voiding away of his Cloudes darke night ;
This sheweth our Infants full organization,
Our White *Elixir* most cleere in his Creation.

From White into all Colours withouten faile,
Like to the Rainebow or the Peacocks Tayle.

13. So forth augment thy Fire continually,
 Under thy Matter easily they must be fedd,
 Till these Collours be gone use it wisely ;
 For soone after appeareth Yellow the inessenger of the Redd,
 When that is come then hast thou well sped,
 And hast brought forth a *Stone* of price,
 Which *Raymund* calls his *Basiliske* and *Cocatrice*.

14. Then 40 dayes to take his whole Fixation,
 Let it stand in heate most temperate,
 That in that tyme thou spare thy Fermentation,
 To increase him withall that he be not violate,
 Beware of Fire and Water, for that will it suffocate.
 Take one to a hundred of this Confection,
 And upon *crude Mercury* make thou Projection.

15. One of thy *Stone* I meane upon an hundred fold,
 After the first and second right Fermentation,
 Of *Mercury crude*, turneth it to fine *Gold*,
 As fine, as good, and as naturall in ponderation,
 The *Stone* is so vehement in his penetrations,
 Fixt and Fusible as the Gold-smiths Souder is,
 Worke as I have said, and thou canst not doe amisse.

16. Now give thanks to the blessed Trinity,
 For the benefit of this precious *Stone*,
 That with his grace hath so much lightned thee,
 Him for to know being three in one,
 Hold up thy hands to his heavenly Throne.
 To his Majesty let us sing *Hosanna*,
Altissimo Deo sit honor & gloria.

The Conclusion.

Our Magistery is Three, Two, and One :
The Animall, Vegetable and Minerall Stone.

First I say in the name of the holy Trinity,

Looke that thou ioyne in One, Persons Three.

The Fixt, the Variable and the Fugitive,

Till they together tast Death and Live.

The first is the Dragon fell,

That shall the other twaine both slay and quell :

The Sun and Moone shall loose their light,

And in mourning Sables they shall them dight,

Threescore dayes long or neer, thereabouts :

Then shall Phœbus appeare first out,

With strange Cellours in all the Firmament,

Then our Joy is coming and at hand present :

Then Orient Phœbus in his hemisphere

To us full gloriously shall appeare :

Thus who can worke wisely

Shall attaine unto our Maistery.

FINIS.



SIR EDWARD KELLE'S VV O R K E.



LL you that faine *Philosophers* would be,
And night and day in *Geber's* kitchin broyle,
Wasting the chipps of ancient *Hermes Tree*,
Weening to turne them to a pretious Oyle,
The more you worke the more you loose and
To you I say, how learned soever you be, (spoile.
Goe burne your Bookes and come and learne of me.

Although to my one Booke you have red tenn,
Thats not inough, for I have heard it said,
The greatest Clarkes ar not the wisest men,
A Lion once a silly Mouse obeyd,
In my good will so hold your selves appaid :
And though I write not halfe so sweete as *Tully*,
Yet shall you finde I trace the stepps of *Lully*.

Yt doth you good to thinke how your desire,
And selfe-conceit doth warrantize vaine hope,
You spare no cost, you want no coals for fier,
You know the vertues of the Elitrope,
You thinke your selves farr richer then the Pope.
What thinge hath being either high or low,
But their *Materia prima* you do know.

Elixir vita, and the precious *Stone*,
You know as well as how to make an Apple ;
If'te come to the workinge then let you alone,
You know the coullers black brown bay and dapple,
Controwle you once then you begin to fraple.
Swearing and saying, what a fellow is this?
Yet still you worke but ever worke amisse.

No no, my friends, it is not vauntinge words,
Nor mighty oaths that gaines that sacred skill;
It is obtained by grace and not by swords;
Nor by greate reading, nor by long sitting still,
Nor fond conceipt nor working all by will.
But as I said by grace it is obtained,
Seeke grace, therefore, let folly be refrained.

It is no costly thing I you assure,
That doth beget *Magnesia* in hir kind.
Yet is hir selfe by leprosie made pure:
Hir eyes be cleerer being first made blind:
And he that can Earths fastnes once unbind,
Shall quickly know that I the truth have tould,
Of sweete *Magnesia*, Wife to purest Gold.

Now what is meant by Man and Wife is this,
Agent and Patient, yet not two but one,
Even as was *Eva*, *Adams* Wife I wisse:
Flesh of his Flesh and Bone of his Bone,
Such is the Unionhood of our precious *Stone*.
As *Adam* slept untill his Wife was made,
Even so our *Stone*, ther can no more be said.

By this you se how thus it came to passe,
That first was Man, and Woman then of him:
Thus *Adam* heere as first and cheefest was,
And still remained a Man of perfect limme,
Then Man and Wife were joynd together trimme.
And each in love to other straight addressed them,
And did increase their kind when God had blessed them.

Even so the Man our *Stone* is said to sleepe,
Untill such time his Wife be fully wrought;
Then he awakes, and joyfully doth keepe
His new made Spouse, which he so dearely bought,
And when to such perfection they be brought,
Rejoyce the beauty of so faire a bride,
Whose worth is more then halfe the world beside.

I doubt as yet you hardly understand,
 What Man or Wife doth truly signifie,
 And yet I know you beare your selves in hand,
 That out of doubt it *Sulpher* is and *Mercury*,
 And so yt is, but not the common certainly:
 But *Mercury* essentiall is trewly the trew Wife,
 That killes her selfe to bring her Child to life.

For first and formost she receaves the Man,
 Her perefct love doth make her soone conceive:
 Then doth she strive with all the force she can,
 In spite of love, of life him to bereave,
 Which being done, then will she never leave,
 But labour kindly like a loving Wife,
 Untill againe she him have brought to life.

Then he againe her kindnesse to requite,
 Upon her head doth set a Crowne of glory,
 And to her praise he Poems doth indite,
 Whose Poems make each Poet write a story,
 And that she fl. whom then she is not sorry.
 For he by vertue of his loving Wife,
 Not only lives, but also giveth life.

But here I wish you rightly understand,
 How heere he makes his Concubine his Wife,
 Which if you know not, do not take in hand,
 This worke which unto fooles is nothing rife,
 And looke you make attonement where is strife.
 Then strip the Man into his shirt of Tishaw,
 And her out of her smock to ingender yssue.

To tell you troath he wanteth for no Wives
 In Land, or Sea, in Water, Air, or Fire,
 Without their deaths he waeth not their lives.
 Except they live he wants his cheif desire,
 He bindes them prentice to the rightest Dier,
 And when they once all Sorrowes have abidden,
 Then finde they Ioyes which from them first were hidden.

Turn back two leaves for

For then they finde the Joy of sweete encrease,
They bring forth Children beautifull to sight,
The which are able Prisoners to release;
And to the darkeſt Bodyes give true light,
Their heavenly Tincture is of ſuch great might.
Oh ! he that can but light on ſuch a treasure,
Who would not thinke his Joyes were out of meaſure ?

Now by this queſtion I ſhall quickly know
If you can tell which is his Wife indeede :
Is ſhe quick footed, faire faced yea or no,
Flying or fixed as you in Bookes do reade ?
Is ſhe to be fed or elſe doth ſhe feede ?
Wherein doth ſhe joy, where's her habitation ?
Heavenly or Earthly, or of a ſtrange nacion ?

What is ſhe poore ? or is ſhe of any wealch ?
Bravely of her attyre, or meane in her apparrell ?
Or is ſhe ſick ? or is ſhe in perfect health ?
Mild of her Nature ? or is ſhe given to quarrell ?
Is ſhe a Glutton ? or loves ſhe the Barrell ?
If any one of theſe you name her for to be,
You know not his Wife, nor never did her ſee.

And that will I prove to you by good reaſon,
That truly noe one of all theſe is ſhe,
This is a queſtion to you that is reaſon :
And yet ſome parte of them all ſhe muſt be,
Why then, ſome parte is not all you may ſee.
Therefore the true Wife which I doe meane,
Of all theſe Contraries is the Meane betweene.

As Meale and Water joyned both together,
Is neither Meale nor Water now but Dow ;
Which being baked, is Dow nor Water neither :
Nor any more will each from other goe,
The meane betweene is Wife, our Wife even ſo :
And in this hidden point our ſeacret lyes,
It is enough, few words content the wiſe.

Now by this simile heere I do reveale,
 A mighty Seacret if you marke it well;
 Call *Mercury* Water, imagine *Sulphur* Meale,
 What Meale I meane I hope the wise can tell:
 Bake them by craft, make them together dwell,
 And in your working make not too much hast,
 For Wife she is not while she is in Paste.

This lesson learn'd now give me leave to play,
 I shall the fitter be to learne another,
 My minde is turn'd cleane cam another way.
 I doe not love sweete secret thoughts to smother,
 It is a Child you know that makes a Mother.
 Sith so it is then must we have a Childe,
 Or else of Motherhood we are beguild.

What will you say if I a wonder tell you,
 And prove the Mother is Child and Mother too?
 Do you not thinke I goe about to sell you
 A bargaine in sport, as some are wont to do?
 Ist possible the Mother, to weare her Infants shoe?
 In faith it is in our *Philosophy*,
 As I will prove by reason by and by.

Ripley doth bid you take it for no scorne,
 With patience to attend the true Conjunction,
 For saith he in the Aire our Child is borne,
 There he receiveth the holy Unction,
 Also with it a heavenly function.
 For after death reviv'd againe to lyfe,
 This all in all both Husband Child and Wife.

Whilst all is Earth *Conception* it is termed,
 And *Putrefaction* tyme of lying in,
 Perfect *Conjunction* (by artes-men is affirm'd)
 The womans Childing where doth all Ioy begⁿ
 Who knowes not this, his witts are very thin.
 When she is strong and shineth faire and bright,
 She's tearm'd the *VVife* most beautifull to sight.

Loe thus you see that you are not beguil'd ;
 For if you marke it I have proved by Reason ,
 How both is one the Mother and the Child ,
 Conception, Breeding, Childing, every season :
 I have declared to you without all Treason,
 Or any false ambiguous word at all;
 And hewn you worke then finde it true you shall.

This is that *Mercury* essentiall truly,
 Which is the principall of the *Stone* materiall,
 And not those crude Amalgames began newly ;
 These are but *Mercuries* superficiall,
 This is that Menstrue of perfect tincturiall :
 This is most truly that One thing,
 Out of the which all profit must springe.

If this content you not, abide displeas'd for me,
 For I have done. If Reason take no place,
 What can be said, but that there doubts will be,
 Doe what one can, where folly wins the race.
 Let it suffice, this is the perfect Base,
 Which is the *Stone* that must dissolved be.
 How that is done I will declare to thee.

This is the *Stone* that *Ripley* bids you take,
 (For untill thus it be it is no *Stone*)
 Be rul'd by me, my counsell not forsake,
 And he commands, Let Crudities alone,
 If thou have grace to keep thee free from moan.
 Then stick to this, let Phansey not o'resway thee,
 Let Reason rule, for Phansey will betray thee.

Take thou this *Stone*, this *Wife*, this *Child*, this *All*,
 Which will be Gummous, crumbling, silken, soft :
 Upon a Glasse or Porphyre beat it small,
 And as you grinde, with *Mercury* feede it oft,
 But not so much that *Mercury* swim aloft,
 But equall parts, nip up their seed to save;
 Then each in other are buried within their grave.

When thus and there you have it as is said,
 Worke in all points as Nature wrought at first;
 For Blacknes had thow needest not be afraid,
 It wilbe White, then art thou past the worst,
 Except thou breake thy Glasse and beaccurst;
 But if through Blacknes thou to Whitenes march,
 Then will it be both White and soft as Starch.

This very place is cal'd by many names,
 As *Imbibition, Feeding, Sublimation,*
Clyming high Mountaines, also *Childrens Games*;
 And rightly it is termed *Exaltation*,
 When all is nothing else but *Circulation*
 Of the foure Elements whatsoere fooles clatter,
 Which is done by heate upon Forme and Matter.

Earth is the lowest Element of All
 Which Black, is exalted into Water,
 Then no more Earth but Water wee it call;
 Although it seeme a black Earthy matter,
 And in black dust all about will scatter,
 Yet when soe high as to Water it hath clym'd,
 Then is it truly said to be *Sublym'd*

When this black Masse againe is become White,
 Both in and out like snow and shining faire,
 Then this Child, this Wife, this Heaven so bright,
 This Water Earth sublimed into Aire,
 When there it is it further will prepare
 It selfe into the Element of Fire,
 Then give God thanks for granting thy desire.

This Black, this White, doe we call *Seperation*,
 Which is not manuell but Elementall;
 It is no crude Mercuriall Sublimation,
 But Natures true worke consubstantiall,
 The White is called *Conjunction* naturall,
 Secret and perfect Conjunction not grosse;
 Which bringeth profit all other losse.

When thrice yee have turned this Wheele about,
Feeding and working it as I have said,
Then will it flow like Wax without doubt :
Giving a Tincture that will not vade.
Abiding all tryalls that can be made.
If wisely Project you can and keepe free,
Both profit and credit to you it wilbe.

Your *Medicine* fixed and perfectly flowing,
White you must thinke will Whitenes increase,
So Red begets Red as Seede in the sowing
Begetteth his like or as kinde doth in Beasse,
And fire must be the true maker of peace :
For white or red *Ferment* your *Medicine* augmenteth,
And perfectly tincketh and soone it relenteth.

That is to say, your *Medicine* ended,
If White melt downe Silver and thereon Project it,
If Red melt downe Sol, for so it is intended ;
Like unto like in no wise reject it,
And out of the purest looke you elect it.
Medicen one parte upon *Ferment* ten,
That One on one Thousand of *Jupiter* then.

Your *Jupiter* standing red hot on the fyre,
So soone as your *Medicine* upon him is cast,
Presently standeth so hard as a Wyre,
For then he is fixed and melteth by blast,
And of all your working this is the last.
Then let it by Test or strong water be tryde,
The best Gold or Silver no better shall bide.

Mercury crude in a Crucible heated,
Presently hardeneth lik Silver anealed ;
And in the high Throwne of Luna is seated,
Silver or Gold as *Medicine* hath sealed :
And thus our greate *Secret* I have reveled.
Which divers have scene, and my selfe have wrought,
And dearely I prize it, yet give it for nought.



SIR ED: KELLEY
 CONCERNING
*the Philosophers Stone written to
 his especiall good Freind, G. S. Gent.*

THe heavenly Cope hath in him Natures fower,
 Two hidden; but the rest to sight appeare:
 Wherein the Spermes of all the Bodies lower;
 Most secrett are, yett spring forth once a yeare,
 And as the Earth with Water, Authors are,
 So of his parte is Drines end of care.

No Flood soe greate as that which floweth still,
 Nothing more fixt than Earth digested thrise:
 No Winde so fresh as when it serveth will;
 No Profit more, then keepe in, and be wise,
 No better happ, then drie up Aire to dust,
 For then thou maist leave of, and sleepe thy lust.

Yett will I warne thee least thou chaunce to faile,
 Sublyme thine Earth with stinkeing Water erst,
 Then in a place where *Phæbus* onely tayle
 Is seene att midday, see thou mingle best:
 For nothing shineth that doth want his light,
 Nor doubleth beames, unlesse it first be bright.

Let

Lett no man leade, unlesse he know the way
That wise men teach, or *Adrop* leadeth in,
Whereof the first is large and easiest pray;
The other hard, and meane but to begin.

For surely these and no one more is found,
Wherein *Appollo* will his harp-strings sound.

Example learne of GOD that plaste the Skyes,
Reflecting vertues from and t'every poynt,
In which the mover wherein all things lyes,
Doth hold the vertues all of every Joynt:

And therefore *Essence first* may well be said,
Conteining all and yett himselfe a Maid.

Remember also how the *Gods* began,
And by Discent who was to each the Syre,
Then learne their Lives and Kingdomes if you can,
Their Manners eke, with all their whole Attire;
Which if thou doe, and know to what effect;
The learned *Sopheis* will thee not reject,

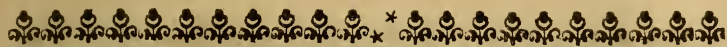
If this my Doctrine bend not with thy brayne,
Then say I nothing though I said too much:
Of truth tis good will moved me, not gaine,
To write these lynes: yett write I not to such
As catch at Crabs, when better fruits appeare,
And want to chuse at fittest time of yeare.

Thou maist (my Freind) say, what is this for lore?
I answere, such as auncient Phyficke taught:
And though thou read a thousand Bookes before,
Yett in respect of this, they teach thee Naught:
Thou mayst likewise be blind, and call me Foole
Yett shall these Rules for ever praise their Schoole.



TESTAMENTUM JOHANNIS DEE PHILOSOPHI SUMMI
ad Johannem Gwynn, transmissum 1568.

THis Letter third and last I minde to make,
 At your request for very vertues sake ;
 Your written panges, and methods set aside,
 From that I byd, looke that you never slide.
 Cut that in Three, which Nature hath made One,
 Then strengthen hyt, even by it self alone,
 Wherewith then Cutte the poudred Sonne in twayne,
 By length of tyme, and heale the woonde againe.
 The self same Sunne twys yet more, ye must wounde,
 Still with new Knives, of the same kinde, and ground ;
 Our *Monas* trewe thus use by natures Law,
 Both binde and lewse, only with rype and rawe,
 And ay thanke God who only is our Guyde,
 All is ynugh, no more then at this Tyde.



THOMAS ROBINSONUS

DE LAPIDE PHILOSOPHORUM.

THe Heavens, the Earth, and all that in them is,
 Were in six Dayes perfected from Abisse:
 From One sprung foure; from foure a second One;
 This last a Gritt; that first the Corner Stone.
 Without the First the Last may not be had;
 Yet to the First the Last is too too bad.
 When from the Earth the Heavens were seperated,
 Were not the Heavens with Earth first cohobated?
 And when the Heavens, and Earth and all were not;
 Were onely Heavens create; and Earth forgott?
 No: Heavens, and Earth sprung all from one at first:
 Then who can say or Heavens, or Earth is worst?
 Is not the Earth the Mother of them all?
 And what the Heavens, but Earths essential?
 Although they have in Heaven no Earthly residence,
 Yet in the Earth doth rest their Heavenly influence:
 Were not the Earth, what were the other Three?
 Were not the Heavens, what on the Earth could be?
 Thus as they came, so shall they passe together;
 But unto Man not knowne from whence, or whither.
 And for the tyme of Earths Heaven purifying,
 Six thousand yeares they live, and have their dying:
 Then all shall rest eternall and divine,
 And by the Beauty of the Godhead shine.

I sweare there is noe other truth but this
 Of that great *Stone*; which many seeke and misse.

FINIS.



EXPERIENCE

AND

PHILOSOPHY.

HAve you not heard yee Princes great, you Lords & Ladies all,
Of the mishap and heavy chaunce that now of late did fall?
A wofull Tale to tell

VVho could expresse it well :

Oh that some learned *Poet* had byne

With me, to se that I have sene :

Or else some other standing by,

That well could write a Tragidy

Of lasting fame and memory.

For yet not since this VVorld began,

Such cry, such clamour as was than

Heard never any earthly Man.

Experience that Princeesse greate, I saw her in her Throne
Of glory, where her Majesty delightes to sitt upon ;

And on her wayting by

A blessed Company

Of Virgins pure, that as I gesse,

VVere Children to that great Goddesse :

Their Princely port, their Comly grace,

Their pierles featur'd hands and face

Did shew them of most Noble race :

But of their prudent skill to tell,

In Artes where in they did excell,

No earthly Tongue can do it well.

And

And as I gazed thus upon that strange and dreadfull sight,
 I saw how that *Experience* did teach these Ladies right,
 The seven *Artes* Divine,
 With desent discipline,
 By divers rules and orders grave,
 As she thought good for them to have.
 But for to see how diligent
 And buisily their time they spent
 To learne those *Artes* most excellent,
 The endlesse travells that they tooke
 From place to place, from booke to booke,
 Amazed me on them to looke.

For some in divers Languages did reason and dispute,
 And other some did sing and play on Organ, Harpe and Flute ;
 And some with Compasse found
 All Measures square and round :
 And some by Cyphering could tell
 Infinite Summes and Numbers well :
 And some with Eloquence began
 As Poets and Orators to scan
 The Causes betweene Man and Man :
 And some upon the Stars did gaze,
 And other some sat in a Maze,
 To judge of Seacrets that there was.

Soe that nothing created was under the Firmament,
 That hath a Being or Life by any Element,
 No Simple nor Compound
 In all the World is found
 Under the Sky, or Clouds that fly,
 But they sought out the privity :
 This Rocky Earth, this heavy Masse,
 This Articke Virgin, this let not passe
 To seeke the thing that therein was :
 But put themselves in presse to creepe
 Into the Center of the Deepe,
 Where sundry Soules and Spirits doe sleepe.

This thing *Experience* gan prudently to debate, (state.
 VVith cheerefull looke and voyce full mylde, as seemed to her,
 And soone decreed she
 Of her benignity :

Not for their sundry paines I take,
 But only for her Glory sake,
 That all these Ladies in a row
 Should further of her Secrets know,
 That from her Majesty did grow ;
 VVherewith to Councell called shee
 A Lady grave of greate degree,
 That named was *Philosophy*.

And after their discourse and talke, that *Lady* fell downe flatt
 On hands & knees before the *Queene* in heaven where she satt.
 And looking upon her face
 Did say unto her grace :

Blessed be thou *Experience*,
 Full mighty is thy Influence ;
 Thy wondrous workes records full well
 In wordell of wordels where thou doest dwell,
 In Earth, in Heaven, and in Hell ;
 That thou art now the very same,
 That of Nothing All things did frame,
 VVherefore now blessed be thy Name.

Wherewith the Heavens opened, and fiery flames did fall
 Downe from the Throne of endles Joy and seate imperiall,
 Where Angels infinite

Like glistering Starrs did sitt :
 So pure and simple was the Light,
 As all the World had burnt bright ;
 The flames and floods began to roare,
 And did present their hidden store,
 Of Spirits that sing for evermore,
 All glory and magnificence,
 All humble thanks and reverence
 Be given to *EXPERIENCE*.

Then silence fell upon the face of Heaven Christalline
 Where all the Powers mustered full ready to encline ;
 To that most Sapient,
 The high Omnipotent :
 That said *be it*, and it was don,
 Our Earth, our Heaven were begun ;
 I am said it the most of might,
 In worde in lyfe and eke in light.
 I am Mercy and Judgment right,
 The Depth is myne so is the Hight :
 The Cold, the Hot, the Moyst, the Dry,
 Where All in All is there am I.

What thing can tell when I began, or when I make an end?
 Wherewith I wrought, and what I mought, or what I did intende
 To doe when I had done
 The worke I had begun.
 For when my Being was alone
One thing I made when there was none,
 A Masse confused darkely clad
 That in it selfe all Nature had
 To form and shape the good and bad ;
 And then as Tyme began to fall,
 It pleased me the same to call
 The *first Matter*, Mother of all.

And from that Lumpe divided I foure sundry Elements ;
 Whom I commanded for to raigne in divers Regiments:
 In Kinde they did agree,
 But not in Quality.
 Whose simple Substance I did take,
 My seate invisible to make :
 And of the Qualites compound,
 I made the Starry Sky so round
 VVith living Bodyes on the ground ;
 And blessed them infinitely,
 VVith lyfe and long prosperity,
 And bad them grow and Multiply.

Respecting these divided things so created by me,
 Their light and lively spreading forth of them in their degree;
 Retourning to the Masse,
 VVhere there begining was,
 And saw the refuse of the same,
 How Voyd and Empty it became,
 All darke, and nothing to remaine,
 I put with wrath and greate disdain,
 My only Curse there for to raygae;
 For I the Author of all Light
 Did banish Darknes from my sight,
 And blessed all things that shined bright,

So that I mard nothing I made, for that I made is still,
 And so shalbe unto the end, only to worke my will:
 One thing was first imployd,
 And shall not be destroid,
 It compasseth the VVorld so round,
 A Matter easy to be found:
 And yet most hardest to come by:
 A Secret of Secrets pardye,
 That is most vile and least set by,
 And it my Love and my Darling,
 Conceived with all living thing,
 And travells to the VVorlds ending.

What neede have I of mans Devise of Peny or of Pound,
 Of Gold or Silver, Lead or Tynn, or Copper in the ground,
 Iron or Silver Quick,
 Whereat the blind do prick;
 Of Cankered Corosives that rust,
 By Salts and sulphurs all to dust;
 Seeke out therefore my darling deare;
 For unto me it is most neere,
 My spouse my Love and my Compeare:
 And unto it looke thou direct
 My seaven Children long elect,
 That all things else they might reject.

A Child begetting his owne Father, and bearing his Mother,
Killing himselfe to give lyfe, and light to all other:

Is yt that I do meane,
Most myld and most extreame.

Did not the Word that dwelt in me

Take forme and walked visibly;

And did not I then dwell in it,

That dwelt in me for to unite

Three powers in one seate to sit?

And then *Experience* did say

Now knowest thou all, heere lyes the Key,

And then shee vanisht cleane away.

There with arose *Phylosophy* as one filled with grace,

Whose looks did shew that shee had byne in some Heavenly place:

For oft shee wipt her Eyes,

And oft shee bowd her knees.

And oft shee kist the Steps with dread,

VVhereon *Experience* did tread;

And oft shee cast her Head on high

And oft full low shee cast her Eye

Experience for to espy:

But when shee saw that shee was gon,

And that her selfe was left alone:

I never hread thing make such mone.

FINIS.



THE MAGISTRY.

Through want of *Skill* and *Reasons* light
Men stumble at *Noone day* ;
 Whilst buisily our *Stone* they seeke,
 That lyeth in the way.

Who thus do seeke they know not what
 Is't likely they should *finde* ?
 Or hitt the *Marke* whereat they *ayme* :
 Better then can the *Blinde* ?

No, *Hermes* *Sonns* for *Wisdome* aske
 Your *footesteps* shee'le direct :
 Shee'le *Natures* way and *secret Cave*
 And *Tree of lyfe* detect.

Son and *Moone* in *Hermes* vessell
 Learne how the *Collours* shew ,
 The *nature* of the *Elements* ,
 And how the *Daisies* grow.

Greate *Python* how *Appello* slew,
Cadmus his hollow-Oake :
 His *new-rais'd-army*, and *Iason* how
 The *Fiery Steeres* did yoke.

The *Eagle* which aloft doth fly
 See that thou bring to *ground* ;
 And give unto the *Snake* some *wings*,
 Which in the *Earth* is found.

Then

Then in *one Roome* sure binde them both,
To fight till they be dead;
And that a *Princee* of *Kingdomes* three
Of both them shalbe bred.

Which from the *Cradle* to his *Crowne*,
Is fed with his owne blood;
And though to some it seemeth strange,
He hath no other Foode.

Into his *Virgin-Mothers* wombe,
Again he enter must;
Soe shall the *King* by his *new-byrth*,
Be ten times stronger just.

And able is his foes to foile,
The dead he will revive:
Oh happy man that understands
This *Medicen* to atchive!

Hec opus exigium nobis fert ire per altum.

DECEMBER, 1633.

W.B.



A N O N Y M I:

OR,

SEVERALL WORKES OF *unknowne Authors.*



Ow I schall her be gynne,
To teche the a Conclusion;
In the name of the Trenete
Send us grace that well hit be;
Now take two Onces as mych of anoder,
And dysolve on ther with the toder,

Y tel the trowthe as my broder,
Put in to a Glas wyth owitten oder:
Than take three Onces of the bytter,
And meng hym with the swetter;
And put them than into a Glas,
Even right as the toder was:
Than take a unc of the best,
And do with hym as thou didst erst,
In a Glas than thou him put,
And loke thy mowth be wel I shut;
Now thow hast here Glasses thre,
Even lyke unto the Trynete,
Than hem stop these everychon,
Even a sute as thow hast on:
About thy Glasses a wal thow make,
Last the wynde ham al to crake,

Than

Than thy Glassys now all I thre;
 With yn that grave they schal be;
 Now thys I fed with moysty hete,
 To make that Glassys swynke and swete,
 Then let hem stonde thus wekys thre;
 And wel the beter they schal be.
 Than put hem all now into on,
 The wich ys lyke than be a stone;
 Than let hem stonde so theryn,
 Whan thou hast made thy Conjunction:
 Tyl sevyn dayes be al I don,
 Much the better woll be thy Ston;
 Than upon thy Glas thow sett
 A fayre heed and wel I mette,
 Draw up thy water with esy fyre,
 Within a Rotunde good and cler,
 Tyl thi Mater wol styl no mer,
 Than set thow hem in dry Fyr,
 Than se thow styl with reasonabyl hete,
 Tyl thy Mater wol no more lete.
 Whan he ys ther both good and dry,
 Ful fayne wolde he than be moysty;
 Than wey that Stone within the Glas,
 And put hym hys Lecur has it was;
 Now whan thys fryst drawte ys don,
 Thow must Embybe with good proporciun:
 Now looke thow wel what ys hys whyght,
 And wyth the fourth part than hym dyght,
 And evermore wyth partys fowr,
 Now tyl he be of Whyte colowr;
 And thus loke thow make good wache,
 Tyl the Body thy Spirit can cache;
 And also thy Sowle so must he,
 Than understand thow hast thre.

Now schyt thy Glas as hyt was er,
 And worke hyt forthe on thys maner;
 Whan tho thre to gedur ben knyte,
 With moch joy than thow mayst sitte.
 For than art thou ricchar than the King,
 But he have the same thyng.
 Thus is alle thy Medcyn wroght,
 Evyn after thin owne thocht;
 How thys Medcyn thow schalt encres,
 And make hyt mor tyll thow lyst sees;
 The trowth I schall now the certesie,
 How thow schalt hyt thus Multiply:
 Loke as thow did thy Werke befor,
 Encres hit forth with mor and mor:
 As thow did at the begynnyng,
 So continu forth to the endyng:
 Thus for soth infynyte
 Thou mayst this craft forth Multiply:
 Lyke as a man hath lytil Fyr,
 And mor to make ys hys desyr;
 He be hovyth this ys no nay,
 More Wode or Cole ther to lay:
 And thus he may hys Fyr encres,
 That he schall never be syrcles.
 One the same wise thou understande,
 Ever thy Medcyn must be growande;
 And whan the lyst Projecciun make,
 Loke to this lesson good tent thou take;
 Whan thy Medcyn is very parfit,
 Thow schalt hym cast on hys lyke;
 Als evyn than as thow can gese,
 On part on Ten looke thow not messe,
 The trowth yf thow wil wete,
 Than ys thy Lexer evyn complete;

And than of that On part thou take,
 The trew Projeccion thus schalt thou make;
 Cast that on Ten of Tyn or Leede,
 Or Coper or Mercury ther in that steede,
 Into fine Lun hit schal be broght,
 Or into Sol evyn after thi thocht:
 After that thy Lexer ys,
 Be hit White or Rede I wys,
 If thou hit cast on Iren also,
 If it schal be Lun or Sol ther to:
 Thys ar the Secrets of *Phylosophie*,
 I counsel the keepe hit secretlye;
 And serve thy God both nyght and day,
 The better thou shalt speede, thys ys no nay.
 Now I have taught the how thou schalt do,
 The blys of hevyn God bryng hus to.





HER ys an Erbe men calls *Lunayrie*,
 I blesset mowte hys maker bee.
Asterion he ys, I callet alle so,
 And other namys many and mo ;
 He ys an Erbe of grete myght,
 Of Sol the Sunn he taketh hys lyght,
 He ys the Fader, to Croppe and Rote ;
 Wyth fragrant Flowris that ben sote,
 Flowrys to bere in that stede,
 Swm ben Whyte, and swm ben Red :
 Hys Lewys grwyth, both day and nyght,
 Lyke to the Ferment that ys so bright :
 I shall declare, thys Erbe so lyght,
 To many a man hyt ys a fayre seyght ;
 Frist at the Rote I wolle be gynne,
 That cawsyth alle thing for to sprynge ;

A growyth a pon a Mowntayne brym,
 Where *Febis* hath grete dominacion :
 The Sune by day, the Mone by nyght,
 That maketh hym both fayre and bryght,
 The Rote growyth on stonns clere,
 Whyte and Rede, that ys so peyre :
 The Rote ys blacke, the Stalke ys red ;
 The wyche schall ther never be dede,
 The Lewis ben rownd, as a Nowbel son,
 And wexsyth and wanyth as the Mon :
 In the meddes a marke the brede of a peni,
 Lo thys is lyke to owre sweght Lunayre :
 Hys Flowrys schynith, fayre and cler,
 In alle the Worlde thaye have non pere,
 He ys not fownde in no maner wyse,
 But of a Schepeherd in Godis servyse :
 The good Schepeherd that I her mene,
 Ys he that keepeth hys Sowle clene :
 Hys Flowrys ben gret and sum ben small,
 Lyke to hem that growyth in Dale ;
 With many a vertu both fayre and cler,
 As ther ben dayes in alle the yere,
 Fro fallying Ewel and alle Sekeneys,
 From Sorowe he brengyth man to Bles ;
 Unto that blese that wee maye come,
 Byth the help of Marys Sonne :
 And of hys Moder that ys so fre,
 Amen good Lord for cherite.



The which was then saw daye of
 lighte howe best state
 The Heaven wate longe downe to beleeue :

By an Angell borne gonde and stalle
 The which wate then Christis alle



Schal yow tel wyth hert mode,
 Of thre Kynggys that ben so goude,
 And how thaye cam to God almyght,
 The wiche was ther a sweet syght.

I figure now howr beffet *Stone*,
 Fro Heven wase sende downe to *Solomon* :

By an Angele bothe goude and styлле,
 The wiche wase than Christis wylle.

The present of hem in Bedlem than,
To Cryft brwght Aurum Tus & Myrham.

Owre Sol and Sulphir wyth his Mercuri,
Both Bodi and Soule wyth oure Luheyre.

Aurum betokeneth heer, owre Bodi than,
The wych was brwght to God and Man.

And Tus allefo owre Soule of lyfe,
Wyth Myrham owre Mercurye that ys hys Wyfe.

Here be the thre namys fayre and good
And alle thaye ben but one in mode.

Lyke as the Trenite ys but on,
Ryght so conclude the *Phyllosophers Stone*.

Thow mayst a se her now in syght,
Off owre *Stone* figuriet a right.

How sende he wase out of Heven,
By an Angele wyth mylde Stefyn!

And by hys fygure thow mayst se
That hyt ys lyke to personis Thre.

To Fader and Sonne and holi Gost,
The wych was and ys of mytis most;

Into hys blyse now come wee,
Amen goud Lord for cheyte.



Shew you here a short Conclusion;
To understand it if ye have grace,
Wrighten without any delusion;
Comprehended in a litle space.

All that in this Booke wrighten is,
In this place comprehended is,

How Nature worketh in her kinde,
Keepe well this Lesson in your minde:

I have declared micle thing,
If you have grace to keepe in minde,

How that our Principle is One thing,
More in Number and One in kinde;

For there ben things Seven
That in a Principle doe dwell,

Most precious under Heaven,
I have so sworne I may not tell.

In this Booke I shew to you in wrighting,
As my Bretheren doe each one,

A similitude of every like thing,
Of the which we make our *Stone*.

Our *Stone* is made of one simple thing,
That in him hath both Soule and Lyfe,

He is Two and One in kinde,
Married together as Man and Wife:

Our Sulphur is our Masculine,
Our Mercury is our Femenine,

Our Earth is our Water cleere;
Our Sulphur also is our Fier,

And as Earth is in our Water cleare,
Soe is Aer in our Fier.

Now have yee Elements foure of might,
And yet there appereth but two in sight;

Water and Earth ye may well see,
Fier and Aer be in them as quality:

Thys *Scyence* maie not be taught to every one,
 He were acurst that so schould done :
 How schould ye have Servants than ?
 Than non for other would ought done,
 To tyl the Lande or drive the Plough,
 For ever ech man would be proud enough ;
 Lerned and leude would put them in Presse,
 And in their workes be full busie,
 But yet they have but little increse,
 The writings to them is so misty.
 It is full hard this *Scyence* to finde,
 For Fooles which labour against kinde ;
 This *Science* I pray you to conceale,
 Or else with it do not you meale,
 For and ye canot in it prevaile,
 Of much sorrow then may you tell :
 By suddain mooving of Elements Nature may be letted,
 And wher lacks Decoction no perfection may be,
 For some Body with leprosy is infected ;
 Raw watery humors cause superfluity :
 Therefore the *Philosopher* in his reason hath contrived
 A perfect Medicine, for bodyes that be sick,
 Of all infirmetyes to be releved,
 This heleth Nature and prolongeth lyfecak ;
 This Medicine of Elements being perfectly wrought,
 Receypts of the Potecary we neede not to buy,
 Their Druggs and Dragms we set at nought,
 With *quid pro quo* they make many a ly.
 Our *Aurum potabile* Nature will increase,
 Of Philosophers Gold if it be perfectly wrought,
 The Phisitians with Minerall puteth him in prese :
 Lirle it availeth or else right nought.
 This *Scyence* shall ye finde in the old boke of *Turb* ;
 How perfectly this Medicine *Philosophers* have wrought,

Rosary with him also doth record,
 More then four Elements we occupie nought ;
 Comune Mercury and Gold we none occupie,
 Till we perfectly have made our *Stone*,
 Then with them two our Medicine we Multiply,
 Other receipts of the Potecary truly we have none.
 A hundred Ounces of *Saturne* ye may well take ;
 Seeth them on the fire and melt him in a mould,
 A Projection with your Medicin upon hem make,
 And anon yee shall alter him into fine Gold ;
 One Ounce upon a hundred Ounces is sufficient,
 And so it is on a thousand Ounces perfectly wrought,
 Without dissolucion and Subtrillant ;
 Encreasing of our Medicine els have we nought.
 Ioy eternall and everlasting blisse,
 Be to Almyghty God that never schal miss.

*In some Copies I found these following
 Verses set before this Worke.*

EArth out of Earth clensted pure,
 By Earth of him selfe through his nature,
 Rectified by his Milke who can it tye,
 And afterward united with Water of lyfe truly :
 A Dragon lying in his deepe denne,
 Rotting in Water to Putrefie then :
 Leprouse huge and terrible in sight,
 By bathing and balning the Dragon cometh to light ;
 Evermor drowned in the bottome of his Well,
 Tyl all his Leprousie will no longer dwell,
 In his owne Nature he altereth cleane
 Into a pure substance, ye wat what I meane.
I shew you here a short Conclusion, &c.



Hy art thou so Poore and I so Rich,
 Aboundance of Trefure in me thow maist
 In all the World I am nothing so liche;
 As Man that is so progenitous to my kynde,
 The Ryche man on the Poore hath no pity,
 In me therefore have thow affiance,
 It is oft tymes seene in Towne and Cittie :
 He is evyll at ease that hath no Craft nor Scyence.
 The Ryche men of the Poore now have greate dispight,
 That they should wyth thyr cunyng any good thing wyn;
 And to give to the Poore almes they have no delight,
 Lytle is the Charity that is them within,
 And Ensamble of *Dives* as the Scripture can tell,
 Poore *Lazerus* at his Gate for default dyed;
 Had he given him Almes he had not gon to hell,
 Now for to repent him truly it is too late:
 Man thou hast no goods but God doth them send,
 Depart with thy Brother as God doth thee Comand.
 Thy lyfe that wyll the better amend,
 Death will with thee make a suddaine hand,
 Thy worldly goods thow schalt forsaken :
 Give every Beast againe his due,
 And than schall thy body be full naked :
 Death on the will nothing rue.

Why so far and I so neare ?
 Hast thou no grace Man me to meete,
 So ofryn as I to the do appeare;
 And yet of me thou takest no keepe,
 In common Mercury thou doest me secke :
 In Alkali and in Alembroke,
 In common Sulphur and Arsenick eke,
 Which makes many a man to dote.
 Common Mercury is not good,
 It bringeth many a man to care;

It makes his Haire grow through his hood,
 And his Purse both thin and bare.
 Mercury and I are of allye,
 But she with me may not compare;
 In nature she is both cold and dry,
 Therefore I counsell thee to beware:
 Many a man she makes full bare,
 Because she lacks humidity,
 On her to spend they would spare,
 She brings many a man to poverty.
 I am she which wise men seeke,
 Mercury, which is most of might;
 Hot and moyst, light and weake,
 Of the Elements I am full right,
 Water, Earth, Aire and Fire,
 Quality, and Quantity, you can never have your desire,
 Without Concoction perfectly,
 Great riches in us be,
 Who hath grace us for to know,
 By vertue of her humidity,
 In the Fire our *Stone* doth grow.

Thou needy man, where is thy minde?

I counsell thee this lesson leare:

Our Mercury is but of one thing,

In our Vessell thin and cleere.

Common Mercury in him is none,

Neither Gold nor Silver in him none is;

Of Mettalls we make not our *Stone*,

By proportion more or lesse,

All manner of Mettalls we deny,

Untill the time our *Stone* be wrought,

All other Receipts we desie

That of the Potecaryes be bought,

With all Spices, save onely Mercury.

Gould with him stands us in steed,
Our Medicine for to Multiplie,
After our Phisicks Stone be Red.

A true Lesson I have thee tought,
Pray for me and forget it nought:
Many Bookes mayst thou see,
That is not writ so openly.
And as I am true Christian man,
A truer Booke findest thou none;
And thou wilt of this *Science* learne
In riches thou shalt have no peare;
He that made this Booke hath it well preved,
The better therefore he may be beleived;
Therefoe I pray you for charity,
To keepe this Booke very secretly.
If any man this *Science* of you will crave,
Know he be Sapient that the Coppy shall have
I made it not for every man,
Neither for them that litle good can,
But for me and for my Brother,
Such as have Reason and no other;
Keepe this Lesson well in minde,
Beware thou worke not against Kinde;
And in thy Worke make no greate hast,
That thou labour not in wast:
Worke in light and not in darke,
And ask Councell of a Clerke:
Else may you both lightly fayle,
Without you have both good Counsayle.



Take our Rose with the red Flower,
 Which thou maist know by his Colour;
 And him knock into Plates small,
 A like thin beate over all.
 And with a Corosive good and fine,
 Forthwith drawe the same tyne;
 Of things that be new and good,
 And diverse in Nature and one in Moode,
 And put together with strong grinding,
 In Horse wombe ever abiding;
 In a Vessell good and strong,
 Thou so it rule and thinke it not longe,
 For within a Moneth or litle moe,
 And with his might the Body flo;
 Thy Corrosive will thy Rose so fret,
 Till he be thin as Milke in Meate:
 But how the Corrosive made shalbe,
 I will it shew plainely to thee;
 As I said to thee before,
 Elss knowest thou litle of this lore.

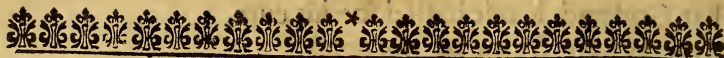
Take Maidens Urine younge of age,
 Ashes; Salt, and Lyme,
 Of him together make a mariage.
 Then the Corrosive is both good and fine:
 For without this Corrosive shortly said,
 Well compound together in One,
 All your Worke is but voyd;
 As *Philosophers* write every ech one:
 For Doctors both to lay and Clearke,
 Written that our first Warke
 Is to bring our Body all and some;
 And him to reduce in Mercurium.
 Then is our Worke well begun,
 If the first love be thus wone.

Now say *Philosophers* much more,
Our second Worke if thou wilt know,
Labour with paine and travell therefore :
And God is ready thee it to shew,
To bring our Water into Air,
Of *Philosophers* the second verse,
Spare not to worke and be not afraid ;
For so it will be without lese,
But yet be wise in the Warke,
For hasty men never lack woe :
And aske the Councell of a Clarke,
For sober thrift is best thereto,
And so Continue night and day
I thee charge, and sleepe thee not,
For in six Weekes truly in fay,
All into Earth it wilbe brought :
So the Fyre continued be,
Every Decoction to even measure,
And after that fyre his quality,
Thou must all the Worke rule,
For when it is in Earth full black,
Then is it our black Stone,
He is so strong he may not lack,
Tyll all thy Worke be y done.

The third degree as I thee say,
Of our Stone now black as pitch,
Thou must him wash with waters gay ;
And make him white for so did Ich ;
And when thou hast washt him cleane,
Then is his blacknes gone ;
Then is he bright and shine,
As Carbuncle or Beril stone :
But ere he come to that degree,
It wilbe labour but thinke not long,

For many a Colours change will he,
Browne, Red, Ruffet, ever amonge :
After that to many other mo,
Greene, Blew, Pale and Whyte,
But all these let them goe,
They are not to thy profit,
And when thou hast thus wrought,
By six weekes and a day,
Then is the Earth truly sought,
A white powder colour'd in fay :
But then spare the fyre,
And bate him even to measure ;
And within a month and litle mo,
The Whyte Stone hath nigh sure done,
Which will shine and melt as wax ,
He must needes Masteries do,
The Spirit and Soule make him so lax ;
That all other kindes he tourne him to.
Then Ferment him with his like,
By joyning of true Decoction,
And feede him forth by litle and litle,
That both together be brought in one,
In Colour sight and Demeane,
That there be no division :
As thou hast wrought so will it prove,
Take heede how thou hast done
In this worke of Conjunction ;
Thou shalt see marvellous greates,
Both going up and coming downe,
Of Colours springing by the heate :
For the soule that is so withheld,
And the spirit that is so bright,
If men it seene say they would,
Certaine it were a wondrous sight,

And all this is past,
 That God and Kinde hath done his cure,
 Of the Whyte Stone be not agast,
 He will not flee but bide the Fyre.
 Now farther if thou wilt Worke,
 To have the ready way,
 Take good heede and be not dull,
 For ile tell thee the truth in fay:
 Hold alwaies as thou did
 Before in the other Stone,
 Thou cannot faile God be thy spede,
 As Clerkes write every one,
 For your Fyre will him dere,
 So it be dry and lastingly;
 Save other while the changing cheare,
 Till he have sottill fasting and slye.
 First I wot well change he woll,
 Into Citrine and pure degree;
 And after that Colour is full,
 He shall never but be White ay,
 After that Tawny and Colour de Pale,
 He changeth often in such lay:
 Till he be Red withouten faile,
 As good Coroll or Rose in May.
 Then dread he nothing I wis,
 Of this Worlds adversity,
 An Emperour of conquest then he is,
 The *Philosophers* sayne worthy to be:
 And when thou hast thus done,
 And thereof scene the privy,
 Thanke God and Christ his only Son.
 Together with our blessed Lady.



 Ake of the eger bloud that is so Red,
 And distill that by Lymbick till it be bright,
 Therewith dissolve the Philosophers lead,
 Filtering it till it be cleere in sight,
 Evaporating it if ye do right.
 And from the Medicine with strong Fier,
 Distill our Mercury most of myght,
 Rede as blood and strong of Eyre,
 And there you have your Stone I wyffe,
 Conteyning in them all that you neede,
 The Erth thereof true Ferment is.
 Of our purpose yf you will speede,
 In other Bokes whatsoever you Reede,
 From this Doctrine you never flitt,
 But further with these Stones proceede;
 Into foure Elements dividing it,
 Ayre, Water and Oyle well rectified,
 The Earth by boyling make white as Whale bone,
 Againe together them neatly joyne,
 And of them make a precious stone;
 The matter goeth to the White alone,
 This *Aristotle* taught *Alexander* his lore,
 The Stone thus fixed make fugitive,
 Againe with Aer reserved in Store;
 And then againe make fix belyve:
 Multiply it in one and more,
 With Nature and Oyle reserved in store,
 Both white and red as you did first,
 This secreet made me study full sore,
 Many a night ere I it wyffe;

For my Master from me it hidd.
 Now is one point yet behind,
 With this Stone that must be done :
 Ingendering him of Water, Ayr and Winde,
 The Red on Sun the White on Moone,
 Molten looke thou cast full soone ;
 And Multiply in them their Tincture,
 And then take of the powder with a spoone,
 And straine it on Mercury hott and pure ;
 And a marvelous Batrell thou shalt se soone
 Betweene that and the said Mercury,
 Either it will turne it Sun or Moone,
 And then thou shalt the Mastery unfold,
 And thus proceeding Multiply,
 In every thing as I have tould;
 And thus endeth our *PHILOSOPHY*.



He World is in a Maze, and wot you why?
 Forsooth of late a great rich Man did dye;
 And as he lay a dying in his Bed,
 These words in secret to his Son he said.
 My Son quoth he, tis good for thee I dye,
 For thou shalt much the better be thereby ;
 And when thou seest that lyfe hath me bereft,
 Take what thou findest, and where I have it left
 Thou dost not know, nor what my riches be,
 All which I will declare, give Eare to me.
 An Earth I had all Venome to expell,
 And that I cast into a mighty Well ;
 A Water eke to clense what was amisse,
 I threw into the Earth and there it is ;
 My Silver all into the Sea I cast,

My Gold into the Air, and at the last
Into the Fyre for feare it should be found,
I threw a Stone worth forty thousand pound :
Which Stone was given me by a mighty King,
Who bad me weare it in a fore-fold Ringe :
Quoth he this Stone is by that Ring found out,
If wisely thou canst turne this Ring about :
For every Hoope contrary is to other,
Yet all agree and of the Stone is Mother.
And now my Son I will declare a wonder,
That when I dye this Ring must breake assunder:
The King said so, but then he said withall,
Although the Ring be broke in peeces small;
An easy Fire shall soone it close againe ;
Who this can doe he neede not worke in vaine.
Tyll this my hidden Treasure be found out
(When I am dead) my Spirit shall walke about ;
Make him to bring your Fier from the Grave,
And stay with him till you my Riches have ;
Theis Words a wordly man did chance to here,
Who daily watcht the Spirit but nere the neere ;
And yet it meetes with him and every one,
Yet tells him not where is this hidden **STONE**.



A

Dialogue betwixt the FATHER and the SONNE,
Concerning the two Principles of the BLESSED STONE.



MY Sonne if that *Sulphur* be absent away, *Father.*
Our worke is reprov'd what ever they say,
And it is Water & Fire as tru as your Creed
Which constraineth a Body till it be dead :
Of him shalt thou never have your desire,

Till he be blew as Lead through his owne Fire,
I do liken our *Sulphur* to the Magnet Stone,
That still draweth to her Naturally,
So with our *Sulphur* the firey Woman Mercury,
When she would from her husband flye.

Father I pray you for Charity, *Son.*
Where shall I this *Sulphur* finde ?
For I never did him se with Eye;
Nor never knew him in his kinde.

In our Water my Sonne keepe it in your minde, *Father.*
Where he will appeare so white as any snow,

Grammercy *Father* ye be full kinde, *Son.*
For through your teaching full well I know.

Now teach me the Red stone when it is in minde,
How it is made by Natures Law.

The White and Red be both of one kinde, *Father.*

Now hast thou my *Son* all thy desire,
Whose tincture by growing thou shalt it so finde,
Through vertue of the Sun and regiment of Fire
His riches there he doth increase,

Farre passing all that I can name,
If they in Fire shall come in presse :
Gune is their glory but he the same,

For the vertues of the *Planets* seaven
 Shall have, and also from the Pole of heven,
 Since the *V*World began noe *Gemme* is found
 Equall him till in vertues all,
 The *Saphir*, nor the *Diamond*,
 The *Ruby* rich behind shall fall,
 So shall the *Turkie* and *Carbuncle* :
 If they in fire together shall fight,
 All One except shall loose their might,
 The fire on him hath power none,
 His Elements be so coequall,
 An Incombustible Oyle is this our *Stone*
 In power farr passing others all.

Son.

In what Element *Father* is our *Sulphur* bright?
 Is it in all, or is it in one ?

Father.

In all *Sonne* he must need be of right,
 For Separacion of Elements we make none :
 And yett in them we can it not see,
 For sensuall matter is he none,
 But equallitie only intellectuall,
 Without which our *Stone* never fixt be shall.
 Qualitie *Sonne* alsoe groweth in the fire ;
 Betwixt the *White* stone and the *Red*,
 For Colours many to you shall appeare,
 Untill the tyme the *Woman* be dead :
 The which things if ye shall not see,
 Red shall your *Stone* at noe time bee ;
 For where the *Woman* is in presence,
 There is much moysture and Accidence :
 Watry humors that in her bee
 Will drowne and devoure our qualitee,
 Remember and thinke of *Noahs* flood,
 For too much *Water* was never good :
 And yet as qualitie is hid in quantitie,

So

So must in Water our Earth be :
 Riches in him thou shalt much finde,
 After alteracions all due to his kinde;
 When Oyle in him is coagulate,
 Then is our *Stone* body made liquefact:
 When Sulphur Water and Oyle be one,
 Indued with riches then is our *Stone*.
 I cannot thee tell a richer thing;
 Then is our *Stone* when he is fire durence,
 Our Fire maketh her so strong.

Father how to make our *Stone*,
 Fayne would I knowe that have we done;

My Sonne with lent and easie heate,
 The Elements togeather will kindly meate :
 Hastenot to fast whilest they be rawe,
 Keepe well the Fire, beware of the lowe.
 Shutt well the Vessele least out passe the Spirit,
 So shall you all things the better keepe;
 For if the Spiritts doe passe you from,
 Remedy to gett them againe have you none :
 And how marveillous it is the Elements to meete
 Keepe this as your principall secrete,
 At your begining give God the prayse;
 And keepe your Matter in heate forty dayes,
 But so that all things be made cleare,
 Or else you are never the neare :
 And within this tyme itt wil be Black;
 And oft chainge colour till it be White,
 There you may cease and further proceede,
 By mendinge the heate to your mesure indeed;
 And there withall now will I end,
 And to God onely thee Commend.

Son.

Father.



JOHN GOWER

CONCERNING

The PHILOSOPHERS STONE.



AND also with great diligence,
Thei sonde thilke Experience:
Which cleped is *Alconomie*,
Whereof the Silver multeplie;
Thei made, and eke the Gold also.

And for to telle howe it is so:
Of bodies seven in Special;
With fowre Spirites joynt withall;
Stant the substance of this matere;
The bodies which I speke of here,
Of the Plannets ben begonne,
The *Gold* is titled to the Sonne:
The *Moone* of Silver hath his part,
And Iron that stonde uppon *Mart*:
The Leed after *Saturne* groweth,
And *Jupiter* the Brasse bestoweth;
The Copper sette is to *Venus*:
And to his part *Mercurius*
Hath the Quicksilver, as it falleth,
The which after the Boke it calleth,
Is first of thilke foure named
Of Spirits, which ben proclaymed,
And the Spirite which is seconde,
In *Sal Armoniake* is founde:

The third Spirite *Sulphur* is,
 The fourth Sewende after this,
Arcennium by name is hotte
 With blowyng, and with fires hote :
 In these things which I say,
 Thei worchen by divers waye.
 For as the *Philosopher* tolde,
 Of Gold and Sylver thei ben holde,
 Two principall extremittees,
 To which all other by degrees,
 Of the mettalls ben accordant,
 And so through kinde resemblant :
 That what man couth awaie take,
 The rust, of which they waxen blake,
 And the savour of the hardnes ;
 Thei shulden take the likenes ;
 Of Gold or Silver perfectly,
 Bnt for to worche it sykerly,
 Betweene the Corps and the Spirite,
 Er that the Metall be parfite,
 In seven formes itt is sette
 Of all, and if one be lette,
 The remnant may not avayle,
 But otherwise it maie nought fayle ;
 For thei by whome this Art was founde,
 To every poynt a certayne bounde,
 Ordeinen that a man may finde,
 This Craft is wrought by wey of kinde ;
 So that there is no fallace in ;
 But what man that this werke begyn ;
 He mote awaite at every tyde,
 So that nothyng be left asyde.

Fyrst of the Distillacion,
 Forth with the Congelacion,

C c c

Solucion

Solucion, Disscencion,
 And kepe in his entencion,
 The poynt of Sublimacion,
 And forthwith Calcinacion,
 Of very Approbacion,
 So that there be Fixacion,
 With temperate hetes of the fyer,
 Tyll he the perfite Elixer,
 Of thilke *Philosophers Stone*,
 Maie gette, of which that many one
 Of *Philosophers* whilome write :
 And if thou wolt the names wite,
 Of thilke *Stone* with other two,
 Which as the Clerkes maden tho ;
 So as the Bokes itt recorden,
 The kinde of hem I shall recorden.

These old *Philosophers* wyse,
 By wey of kynde in sond ry wise ;
 Thre *Stones* made through Clergie,
 The fyrst I shall specifice,
 Was cleped *Vegetabilis* ;
 Of which the proper vertue is,
 To mans heale for to serve,
 As for to keepe, and to preserve,
 The body fro sicknes all,
 Till death of kinde upon hym fall.
 The second *Stone* I the behote,
 Is *Lapis Animalis* hote :
 The whose vertue, is proper and couth,
 For Eare and Eye, Nose and Mouth ;
 Whereof a man may here, and see,
 And smell and tast, in his degree,
 And for to feele and for to goe,
 Itt helpeth a man of both two :

The witts five he underfongeth
To keepe, as it to hym belongeth.

The third Stone in speciall
by name is cleped *Minerall*,
Which the Mettalls of every myne,
Attempreth, till that thei ben fyne;
And pureth hem by such a wey,
That all the vice goth away,
Of Rust, of Stynte, and of Hardnes:
And when they ben of such clenness,
This minerall so as I fynde,
Transformeth all the fyrst kynde,
And maketh hem able to conceive,
Through his vertue and receive
Both in substance and in figure,
Of Gold and Silver the nature.
For thei two ben the extremittees,
To which after the propertees,
Hath every mettall his desire,
With helpe and comforte of the fyre.
Forth with this Stone as it is said,
Which to the Sonne and Moone is laide:
For to the Red, and to the White,
This Stone hath power to profite;
It maketh Multiplicacion
Of Gold and the fixacion,
It causeth and of this babite,
He doth the werke to be parfite:
Of thilke *Elixer* which men call
Alconomy, as is befall
To hem, that whilome were wise;
But now it stant all otherwise:
Thei speken fast of thilke *Stone*,
But how to make it now wote none.

After the sooth Experience,
 And nathles greate diligence,
 Thei setten up thilke dede,
 And spillen more then thei spede;
 For alwey thei fynde a lette,
 Which bringeth in povetee and Dette;
 To hem that rich were to fore,
 The Losse is had the Lucre is lore:
 To gette a pound thei spenden five,
 I not how such a Craft shall thrive:
 In the manner as it is used,
 It were better be refused,
 Then for to worchen upon wene,
 In thinge which stant not as thei wene:
 But not for thy who that it knew,
The Science of himselfe is trew:
 Uppon the forme as it was founded,
 Whereof the names yett be grounded;
 Of hem, that first it founden out:
 And thus the same goth all about,
 To such as soughten besines,
 Of vetue and of worthines,
 Of whom if I the names call,
Hermes was one the first of all,
 To whom this Art is most applied,
Geber thereof was magnified,
 And *Ortolane* and *Morien*,
 Among the which is *Avicen*.
 Which founde and wrote and greate partie,
 The practicke of Alconomie,
 Whose bokes plainlie as thei stonde,
 Uppon this Crafte few understonde.
 But yet to put hem in assay,
 There ben full manie now a day,

That knowen litle that thei mene,
It is not one to wite and wene,
In forme of words thei it trete;
But yet thei failen of beyet.
For of to much, or of to lite,
There is algate found a wite:
So that thei follow not the line,
Of the perfect Medicine,
Which grounded is upon nature;
But thei that writen the Scripture;
Of Greke, Arabe, and Caldee,
Thei were of such Auctoritee,
That thei firste founden out the wey,
Of all that thou hast herd me sey,
Whereof the Cronicke of her Lore,
Shall stonde in price for evermore.





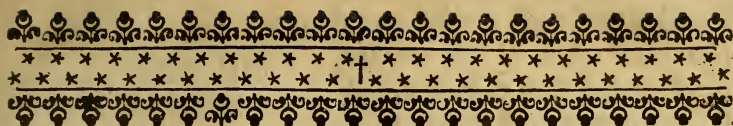
THE
VISION OF
Sr: GEORGE RIPLEY:
CHANON OF BRIDLINGTON.



When busie at my booke I was upon a certeine night,
This Vision here exprest appear'd unto my dim-
(med sight,
A *Toade* full rudde I saw did drinke the juce of
grapes so fast,
Till over charged with the broth, his bowells all to brast;
And after that from poysoned bulke he cast his ven ome fell,
For greif and paine whereof his Members all began to swell,
With drops of poysoned sweate approaching thus his secret Den,
His cave with blasts of fumous ayre he all be-whyted then;
And from the which in space a golden humour did ensue, (hew:
Whose falling drops from high did staine the soile with ruddy
And when this Corps the force of vitall breath began to lacke,
This dying *Toade* became forthwith like Coale for colour blacke:
Thus drowned in his proper veynes of poysoned flood,
For tearme of eightic dayes and fowre he rotting stood:
By tryall then this venome to expell I did desire,
For which I did committ his carkase to a gentle fire:
Which done, a wonder to the sight, but more to be rehear't,
The *Toade* with Colours rare through every side was pear't,
And VWhite appeared when all the sundry hewes were past,
Which after being tinted Rudde, for evermore did last.
Then of the venome handled thus a medicine I did make;
VWhich venome kills and saveth such as venome chance to take.
Glory be to him the graunter of such secret wayes,
Dominion, and Honour, both with Worship, and with Prayse.

A M E N.

VERSES



VERSES
 BELONGING
 TO
 AN EMBLEMATICAL
 SCROVLE:

Supposed to be invented by GEO: RIPLEY.



Shall you tell with plaine declaracion,
 Where, how, and what is my generacion:
Omogeni is my Father,
 And *Magnesia* is my Mother:
 And *Azor* truly is my Sister,

And *Kibrick* forsooth is my Brother:
 The *Serpent* of *Arabia* is my name,
 The which is leader of all this game:
 That sometyne was both wood and wild,
 And now I am both meeke and mild,
 The *Sun* and the *Moone* with their might,
 Have chastised me that was so light:
 My Wings that me brought,
 Hither and thither where I thought
 Now with their might they downe me pull,
 And bring me where they woll,
 The blood of myne heart I wiss,
 Now causeth both Joy and blisse:

And

And dissolveth the very *Stone*,
 And knitteth him ere he have done ;
 Now maketh hard that was lix,
 And causeth him to be fix.
 Of my blood and water I wis,
 Plenty in all the World there is.
 It runneth in every place ;
 Who it findeth he hath grace :
 In the World it runneth over all,
 And goeth round as a ball :
 But thou understand well this,
 Of the worke thou shalt miss.
 Therefore know ere thou begin,
 What he is and all his kin,
 Many a Name he hath full sure,
 And all is but one Nature :
 Thou must part him in three,
 And then knit him as the Trinity :
 And make them all but one,
 Loe here is the *Philosophers Stone*.

THe *Bird of Hermes* is my name,
 Eating my wings to make me tame.

IN the *Sea* withouten lesse,
 Standeth the *Bird of Hermes* :
 Eating his Wings variable,
 And thereby maketh himselfe more stable ;
 When all his Fethers be agon,
 He standeth still there as a stone ;
 Here is now both White and Red,
 And also the *Stone* to quicken the dead,

All and fume withouten fable,
Both hard, and nesh and malliable
Understand now well aright,
And thanke God of this fight.

TAKE thou *Phæbus* that is so bright,
That sitteth so high in Majesty;
With his beames that shineth soe light;

In all places where ever that he be,
For he is Father to all living things,
Maynteyner of Lyfe to Crop and Roote,
And causeth Nature forth to spring;

With his wife being soote,
For he is salve to every sore,
To bring about thys precious worke;

Take good heede unto his lore,

I say to learned and to Clerk,

And *Omogeny* is my Name :

Which God shaped with his owne hand,

And *Magnesia* is my Dame,

Thou shalt verily understand,

Now heere I shall begin,

For to teach thee a ready way :

Or else litle shalt thou wyn,

Take good heed what I say;

Devide thou *Phæbus* in many a parte;

With his beames that byn so bright,

And thus with Nature him Coarte,

The which is mirrour of all light :

This *Phæbus* hath full many a Name,

Which that is full hard for to know;

And but thou take the very same,

The *Philosophers Stone* thou shalt not know,

D d d

There]

Therefore I counsell ere thou begin:
 Know him well what it be,
 And that is thick make it thin;
 For then it shall full well like the.
 Now understand well what I meane,
 And take good heed thereunto,
 The worke shall else litle be seene:
 And tourne thee unto mikle woe,
 As I have said in this our Lore,
 Many a Name I wiss it have,
 Some behinde, and some before;
 As *Philosophers* of yore him gave.

ON the *Ground* there is a *Hill*,
 Also a *Serpent* within a *Well*:
 His Tayle is long with Wings wide,
 All ready to fly on every side,
 Repaire the Well round about,
 That the *Serpent* pas not out;
 For if that he be there agone,
 Thou loosest the vertue of the *Stone*,
 What is the *Ground* thou mayst know heere,
 And also the *Well* that is so cleere:
 And eke the *Serpent* with his Tayle
 Or else the worke shall litle availe,
 The *Well* must brenne in Water cleare,
 Take good heede for this thy Fyre,
 The Fire with Water brent shalbe,
 And Water with Fire wash shall he;
 Then Earth on Fire shalbe put,
 And Water with Air shalbe knit,
 Thus ye shall go to Putrefaccion,
 And bring the *Serpent* to reduction.

First he shalbe Black as any Crow,
And downe in his Den shall lye full lowe:
I swel'd as a Toade that lyeth on ground,
Burst with bladders sitting so round,
They shall to braft and lye full plaine,
And thus with craft the *Serpent* is slaine:
He shall shew Collours there many a one,
And tourne as White as wilbe the bone,
With the Water that he was in,
Wash him cleane from his sin:
And let him drinke a litle and a lite,
And that shall make him faire and white,
The which Whitnes is ever abiding,
Lo here is the very full finishing:
Of the White *Stone* and the Red,
Loe here is the true deed.





THE MYSTERY OF ALCHEMISTS,

Composed by Sir Geo: Ripley
Chanon of *Bridlington*.



When ☉ in ♋ and Phoebus shines bright, (ing
The Elements reviving the new Year spring-
The Son by his vertue gives Nature & Light,
And moysture refresheth all things growing:
In the season of the Yeare when the Sun waxeth warme,
Freshly and fragrante the Flowers doe grow,
Of Natures subtile working we cannot discerne,
Nor yet by our Reason we can it not know,
In foure Elements is comprehended things Three,
Animalls, Vegetabills, Mineralls must be,
Of this is our Principle that we make our *Stone*,
Quality and Quantity is unknowne to many one.

Son.

Quality (*Father*) would I faine know,
Of what nature it is and what it hath in his kinde.

Father.

As Colours divers which on the ground do grow,
Keepe well this secret (*Son*) and marke it in thy minde.

Son.

Without Proportion (*Father*) how should I it know,
This working now is far from my minde.

Father.

Nature and kinde (*Son*) together do grow,
Quality by waight (*Son*) shalt thou never finde.

Son.

To seperate Elements (*Father*) I must needs know,
Either in Proportion which be more or less.

Out

Out of our Principle foure Elements thou shalt draw, *Father.*
Thou shalt neede nothing else that needefull is ;
Our Principle in quality is so perfectly mixed,
By vertue of the Son and his quality,
So equally Joyned, so throughly fixed,
As nothing so well mixed may be.

This Principle (*Father*) is but one thing,
Good (*Father*) tel me where it doth grow.

Son.

Father.

In every place (*Son*) you shall him well finde ;
By Taft and by Colour thou shalt him well know ;
Fowles in the Ayer with it doe fly,
And Fishes doe swim there with in the Sea,
With Reason of Angels you may it diserne,
Both Man and Woman to governe,
With our fixed Body (*Son*) we must thus begin.
Of him make Mercury and Water cleare,
Man and Woman is them within,
Married together by vertue of our Fire,
The Woman in her working is full wild,
Be well aware she goe not out ;
Till she have conceived and borne a Chylde,
Then all his Kin on him shal lout ;
In their workes they be unstable,
The Elements they be so raw ;
And in their Colour so variable,
As sometyme like the head of a Crow,
When he is black ye may well like,
Putrefaction must go beforene,
After Blacke he wilbe White,
Then thanke ye God the Chyld is borne.
This Child is both King and Emperour,
Through his region both far and neere ;
All the World doth him honour ,
By the vertue he hath taken of the Fire :

His first Vesture is White and pure,
 As any Christall shining cleere,
 Of White tincture then be you sure ;
 By verture taken of our Fire,
 His first Vesture that is so White,
 Betokeneth his Virginity,
 A similitude even thereto like,
 And according to the Trinity :
 Our Medicen is made of things Three,
 Against which the *Philosophers* cannot say nay,
 The Father, the Son in one degree,
Corpus, Spiritus & Anima.
 When Nature is with Nature, thou mayst fruite finde,
 By proportion more or lesse,
 In practise hereof many men be blinde,
 Because they understand not what Nature is ;
 His second Vesture as Gold is Red,
 In his Vessell bright shining,
 A Diadem set on his head,
 Richer then any earthly thing.
 His third Vesture is Purple pure,
 Like Sun-beames he shineth bright and clere,
 Of Red tincture then be you sure :
 By the vertue he hath taken of our Fire.
 My beloved *Son* I commande thee,
 As thou wilt have my love and blessing,
 That thou to God kneele on thy knee,
 Unto him give laude and thankeing ;
 For theis guists of grace geuen unto thee,
 To have trew knowledge of this worthy *Scyence*,
 That many men seeke by land and sea,
 And cannot finde it for any expence :
 I shall shew thee my *Son* here a hid Secret,
 Because thou art vertuous in thy living,

Of me else shouldst thou never it weert,
 And for thou art wise in thy Councell keeping,
 And therefore I charge thee on my blessing,
 Not to shew it to any man living,
 For it is the first Principle of our blessed *Stone*,
 Through which our noble worke is releevd,
 Note well that I shew now to thee my *Son*,
 If Sulphur be absent our worke is deprived;
 Our Sulphur my *Son* is Water and Fire,
 Constraining the Body till it be dead,
 Of hem thou hast never thy desire,
 Till he be bloe as any Lead,
 After all this he doth revive,
 That in his Vessell before was dead;
 I can no better in my reason contrive,
 Then to figure him to the greate God head.
 For as there dyed no more then One,
 Howbeit that there be persons Three,
 The Father, the Son by might is one:
 The holy Ghost make our full Trinity:
 A similitude like unto our *Stone*,
 In him ben things three which be concluded all in one,
 Our Sulphur is likened to the holy Ghost,
 For he is quick, called the Spirit of Slyse,
 In his working of might he is most.
 He raiseth our Body from death to lyse,
 Many (my *Son*) with him do rise,
 The holy Gospell therein is expert,
 The number my reason cannot contrive,
Multum & quantum fructum adfert:
 I liken our Sulphur to the Adamant Stone,
 That Steele drawes to him naturally,
 So doth our Sulphur the woman,
 When she from her husband would flye.

Son.

I muse greatly (*Father*) and mervaille in minde,
Whereof this *Stone* is ingendered,
And also of what manner of kinde,
For I have traveled many a Country,
In vallies low and on hills high,
And spurred therefore of foes and freind,
Yet could I never that Sulphur see,
Nor in any place wat I where him to finde.

Father.

Son he is made of the Elements,
That God hath given both soule and lyfe,
From Mettall he may never be absent,
For he rules both man and wife.

Son.

Father I pray you for charity,
Where shall I this Sulphur finde,
For perfectly I know him not by quality,
Nor yet to fore know him by kinde.

Father.

In our Water *Son* keepe this in minde,
For there he will appeare as white as snow.

Son.

Gramarcy *Father* to me ye be full kinde,
For through your teaching full well I it know,
Now *Father* I pray you for charity,
The while it is in your minde,
To ken the red Sulphur that you will teach me,
And then I trust your Doctrin to finde.

Father.

White and Red *Son* be both one in kinde,
Now hast thou all thy desire,
Keepe well this secret and close it in thy minde,
His tincture and growing is by vertue of our Fire,
For in our Fire our *Stone* will grow,
And there his riches he doth encrease,
And so doth no *Stone* that I do know,
That in the fire will put him in prease;
We liken him therefore unto the Sun,
That to all Elements giveth light.

Never sith the World was begun,
Was any but he of so much might,
Were he never of so high degree,
Saphir, Diamond or Emerald Stone,
The Turcas, or the rich Ruby,
Of all vertuous Stones set ower alone,
The greatest Carbuncle that is full of light,
May not with our *Stone* Compaire,
For if they in the Fire should fight,
The Carbuncle of vertue should be full bare,
To destroy our *Stone*, *Son* that will not be,
The Elements in him be so equall;
He is an Oyle incumbustible,
And of all things most imperiall.

In which Elements (*Father*) is our Sulphur in?
Is he in all, or in any one?

Son.

In all (*Son*) he needes must be,
For Separation of Elements make we none,
Sulphur in Elements *son* we may not see,
By Nature in them he is so privily mixed,
In Elements he is a quality,
Our *Stone* will never else be perfectly fixed.
Quality (*Son*) growes also in fire,
Betwixt the White Stone and the Redd,
For many Colours there will appere,
While the tyme the Woman be dead.

Father.

Father must the Woman needes be dead?

Son.
Father.

Our *Stone* else my *Son* will never be Redd;
For whereas a Woman is in presence,
There is much moysture and accidence,
Wetnes and humours in her be,
The which would drown'd our Quality;
Perceive well (*Son*) by *Noahs* flood,
To much moysture was never good.
Like as quality is hid in quantity,

So must our Erth in Waters be,
 The riches in him thou shalt finde,
 After alteration of kinde,
 His Oyle in him is congelate,
 This makes our Body liquefact,
 Sulphur and Oyle all of one kinde,
 Which makes our *Stone* rich and couloring;
 I cannot tell thee *Son* a richer thing,
 Then he is in the Fire during,
 The Fire to him may do no wrong,
 Sulphur of Nature makes him so strong.

Son. How to make our *Stone* (*Father*) I would faine know.

Father. In soft heates my (*Son*) Elements will meete,
 Hast not to fast whilst they be rawe,
 In the Vessell (*Son*) the better thou shalt him keepe,
 Rule well the Fire and and beware of the Lawe,
 Shut well the Vessell for going forth of the Spirit;
 Soe shall you all things the better keepe;
 For how to get him againe it is strange to know,
 It is hard for some men to make Elements meete,
 Keepe well this Secret *Son* and God daily praise,
 Put into thy Vessell Water cleare,
 And set it in Fire full forty dayes,
 And then in the Vessell blacknes will appeare,
 When that he is black he will change tyte,
 Many Colers in him then will appeare,
 From coulour to colour till it be white,
 Then it is tyme *Son* to change the Fire,
 And melt the heat to your desire;
 And if you will have him White still,
 Then must you your Medicine apply,
 A dry Fire put him till,
 And a moyst Fire naturally,
 Till he be made fixed,
 For to take Mercury before his flight,

As he is by nature privily mixed,
Of fusion then he shalbe light,
And if you to his proportion take,
Fine Luna then will he make,
So micle of piercing will he be,
Both fluxible with penetrabilitie;
And (*Son*) if thou wilt have thy Medicaine Red,
In a dry Fire thou shalt him keepe,
Ever still in one steed,
That never your Vessell come to wet.

So hard, so heavy and so peircing,
(*Father*) this a wonderous thing,
So hot, so moyst, so light, so wet,
This greate Secret *Father* will I keepe,
So white, so red, so profitable,
Of all Stones most incomparable.

Son.

He may do more then any King,
He is so rich *Son* in his working,
Gould and Silver men would faine have,
Poore and rich for it do crave,
They that of it have most aboundance,
Of the people have most obaisance,
To serve them both day and night,
And in the feeld will for it fight,
Therefore *Son* upon my blessing,
Keepe secretly this precious cunning,
Of thy Councell make neither King nor Knight,
If they knew they would set it light;
For when they have what they will,
God's curse wil come they say the untill,
For had I wist and had I wend,
That commeth evermore behinde,
Our Mercury my (*Son*) is white and thin,
In our Vessell shining bright and cleere,
Our Sulphur is in him within,

Father.

Burning him more then our dry Fire,
 He fixes him more in one yeare,
 By his naturall working I understand;
 Then doth the Sonne by his dry Fire,
 In yeares a long thousand,
 In short space we may have done,
 When our Medicine thou wilt assay,
 Thou maist make both Sol and Lune.
 In lesse space then in one day.

Son. *Father* is it Water in the well springing,
 Or is it Water in the river running?

Other Water (*Father*) can I not finde.

Father. Noe (*Son*) it is of another kinde,
 Howbeit it is Water cleere;

Our Sulphur in him is soe cleaving;

He may not be departed by any fire;

I tell thee the throath in this thing.

Son. By no fire (*Father*) how may that be?

Father. Fire he is ever brenning,

Our Sulphur is made of the Sun and such humi-

That in the Fire he is ever during. (dity

Son. The tyme of our working would I know,

In what space might be made our Stone,

By Corne and by Frut (*Son*) thou maist it wel

Once in a yeare it is afore thee done; (know.

The Sun in the Zodiack about doth gonne,

Through the twelve Signes once in a yeare,

Soe long it is ere we can make our Stone.

Father. Haste not to fast but rule well thy Fire,

The vertue of our Stone few men can tell,

The Elements in him be so mighty,

Abundance of treasure in him do dwell;

For in riches all Stones exceeds he.

The Preface prefixt to Sir Geo: Ripley's
M E D U L L A;
 Which he wrote Ann. Dom. 1476. and
 Dedicated to Geo: Nevell then Arch-Bishop of Yorke.



RIGHT noble Lord, and Prelate Deere,
 Vouchsafe of me these Verses take,
 Which I present unto you heere,
 That mencion of the Stone doth make,
 Of wise men meetered for your sake.
 For which of you thus much I crave,
 Your gentle favour for to have.

2. This Stone divine of which I write,
 Is knowne as One, and it is Three;
 Which though it have his force and might,
 Of Triple nature for to be,
 Yet doe they Mettalls judge and try.
 And called is of wise men all,
 The mighty Stone that Conquer shall.

3. Disdaine you not nor yet refuse,
 To learne the vertues of them now,
 By which you may if you them use,
 Your selfe preserve and eke know howe,
 Old age to hide, and Youth outshewe.
 And Brasse by them transmuted is,
 And eger Bodyes clensed I wis.

4. Fined also and made full pure,
 And Aurified be at the last.
 The first of these I you assure,
 Right hurtfull is for Man to tast,
 For Life it will resolve and wast.
 Of Corrosives made corrupting all,
 And named is the Minerall.

5. But Animall the second is,
 The third forsooth the Vegetable,
 To cure all things their vertue is,
 In every cause what soe befall,
 Mankinde in health preserve they shall:
 Reneweth Youth and keepeth it sound,
 As trew by prooffe the same is found.

6. And here I will teach you plaine,
 How for to make their Mixtures pure:
 In order faire without disdain.
 I will tell you no Dreame be sure,
 Believe me while my life may dure,
 Look what with mouth to you I say,
 My deedes shall prove it true alway.

7. Yett shall some Figure my Meeter hide,
 Least the Arte with Wings should fly away,
 And soe as vile abroad to slide,
 Whose sence, or Truth cannot decay,
 And without fraude I will display
 The matter plaine on every side,
 And true likewise what soe betide:

8. Although ere this you have heard say,
 That such as practice doth this Arte,
 Their thrift in Ashes seeke alway:
 And learne at length with heavy heart,
 Not more but lesse to make their part,
 Yet be not you dismayed therefore;
 Ne feare nor shrink for it the more.

9. But trust the words Which I you tell,
 For truly I doe flatly say,
 I have both seene and known it well,
 And wittnesse will the same alway,
 This the Marrow called is I say,
 A truer Text full well I wote,
 In all this World finde shall you not.

10. Then as this Writing of our Wine,
Whereof I bring you here a taste ;
Whose heavenly Water pure and fine,
Doth all things worke withouten waste,
To your desire the bodyes fast
It doth dissolve, make light and open
With other things, not yett of spoken.

11. Against Nature yet is it not,
But naturall as may men trow,
Which being cleansed from his spott,
There Phcebus Splendor shall forth shewe,
And cause it fragrantly to grow ;
For how more fragrant it shalbe,
Soe much of Valor more is hee.

12. For Phcebus nature doth surpasse,
And bodyes pure, and eke the sky,
It doth beshine both Corne and Grasse,
The Sonn reneweth from on hyc,
And causeth things to fructifie.
Doth mix, and fix, and natureth,
Drives plagues away and nourisheth.

13. Abandoneth, draweth, and clenseth the Aire,
Maketh dewes sweete, floods and humors dry ,
Maketh softe, hard, sweete and fayre ;
And purifieth Natures perfectly,
By his working incessantly ;
It maketh all things to grow I say,
And chaseth Ugly things away,

14. In Laurell Tree, it is full greene,
In Gold it lodgeth gliftringly ;
It decketh Stones with brightnes sheene,
The shining bodyes are made thereby ;
But if you will more certeinly,
Of Phcebus vertue have knowledging,
Then Saturns Chylid must Issue bring.

15. O Pastor meeke draw Water cleere,
 From buds of Vynes out of a Glasse,
 As red as blood as Gold it were;
 Which Will you give a Gummy Masse,
 As pretious as ever was.
 Thus without fraude made open is by wyse,
 The Arte Which you shall not dispise.

16. It multiplyeth and maketh also,
 Gold Potable know this for trewe,
 By it are things increased soe,
 That health thereby you may renewe,
 To learne those Secreates daily sue,
 Which formakly prolong well may
 Your Life in joy from day to day.

17. For although many hate this Arte,
 Yet it is precious over all;
 Try and discerns within your hearte,
 By all the Lessons mysticall;
 A Gift it is Cœlestiall
 Which here is taught to you him by
 That prov'd it hath Assuredly.

18. This have I written for your sake,
 Not in vaine stile, but order plaine,
 This little Booke of him you take,
 Which frankly doth bestowe his paine.
 To God committinge you againe,
 And all that doth wish well to thee,
 In any place wheresoever they bee.

19. If you unbroken long Would keepe,
 In perfect health, your Vessel still;
 Then for your Cannon looke you seeke,
 Remembring him that hath good will,
 By your assistance to fulfill:
 And in such sort your Worke display,
 As sound may to your lawd alway.



A SHORT WORKE

That beareth the Name of the aforesaid

Author,

Sir G. R I P L E Y.



Ake *Heavy, Soft, Cold, and Drye;* (ly :
Clenſe him, and to Calx grind him ſubti-
Difſolve him in Water of the Wood ;
If thou can do any good
Thereof, take a Tincture

And Earthy Calx good and pure.
Of this maiſt thou have with thy travaile,
Both Mercury, Water, and Oyle ;
Out of the Ayre with Flaines great,
Fire into the Earth doth Creepe ;
In this Worke if thou wilt winn,
Take heed wherewith thou doſt begin,
And in what manner thou doſt work,
For looſing thy way in the darke ;
And where, with what, and how, thy matter ſhal
I tell and Councell thee as my Friend : (end ;
Make Water of Earth, and Earth of Water ;
Then art thou well onward in the matter.

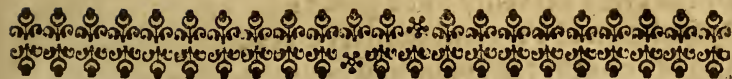
For thou shalt find hid in the myre,
 Both Earth, Water, Ayre, and Fire :
 I tell thee my Brother, I will not flatter,
 Of our Earth is made our Water :
 The which is cleere white as Snow ;
 And makes our Earth Calcine and growe.
 Blacknesse first to thee doth shew,
 As by thy practise thou shalt know :
 Dissolve and Calcine oft, and oft ; (brought:
 With Congelation till the Body to whitnes be
 Make the Body fluxible, and flowing ;
 With the Earth, perfect, and teyning.
 Then after Ferment is once done,
 Whither thou wilt with Sunne or Moone,
 Dissolve him with the Water of life,
 Ycalled Mercury withouten strife :
 Put the Soule with the Body, and Spirite
 Together in one that they may meete,
 In his Dammes belly till he wax great,
 With giving Drinke of his owne sweate :
 For the Milke of a Cow to a Child my brother
 Is not so sweete as the Milke of his Mother :
 This Child that is so marveilously wrought,
 Unto his Heritage must be brought :
 His livelyhood is so worthy a thing,
 Of abilitie to spend with a King :
 He that beareth all this in minde,
 And understandeth these Parables all ;
 With Seperation he may finde,
 Poore and Rich, great and small ;
 With our Sulphur we make our Antimony, White and
 And thereof we make our Mercury quick, & dead. (Red;
 This is a Mettall that I speake of one of the seaven,
 If thou be a Clerk read what I meane.

There is no Planet of six neither great nor small,
But if he be put to them, he will Calcine them all.
Unto red blood he must be brought;
Else of him thou gettest right nought:
Reach him then with the Wood Water,
Man, and Woman Clothed under one hatter,
In and of them is conceived a Child
Lovely of beauty, meeke and mild;
Out of the Earth with dropps strong,
Nourish the Child in his Mothers wombe;
Till he be come to full age;
And then make thou a Mariage,
Betweene the Daughter, and the Sonne;
And then thou hast the Mastery wonn.
The beginning of this Worke, if thou wilt crave,
In holly Writ thou shalt it have:
Both in Masse Booke and in Psalter
Yea wrighten before the Preeft at the Alter:
And what is Antimony that thou shalt worke,
I have written to thee if thou be a Clerke;
Looke about before if thou canst finde
Plainely written, which maketh men blind:
Our Werke is bringing againe our Mercury,
And that *Philosophers* call Solucion;
And if thou loose not the uncleane body,
Thou werkest without discretion;
The Inbibition of Water, is not the loosing;
But bringing the Body into water againe turning:
That is to say into such water,
That is turning the Body into his first Matter:
The second Werke is to bring,
Earth and Water to Congealing;
The cleansing of the Third is another
Unto Whitenes; my owne Brother;

With this Water of his owne,
 That is full marvalous to be knowne :
 The fourth werke is distilling
 Of Water, and Earth upswearing.
 And thus hast thou by one assent,
 Earth, Ayre, Water, and Fire ; the four Elements :
 The Ashes that are in the bottome of the Vessell,
 Looke thou dispise them not though left,
 For I tell thee right well,
 There is the Diadem of our Craft.



FINIS.



JOHN LYDGATE

MONKE OF
St. EDMUNDS BURY,

*In his Translation of the second Epistle
that King Alexander sent to his
Master ARISTOTLE.*



Han *Alysaundre* as is Reherfyd heer
This *Phylosophre* for vertues manyfoold;
Sent unto hym a secret Messenger,
Without exskus to come to hys houfoold,
But he ageyn for he was feeble and old,
And impotent on the tother syde;
And unweldy for to goon or ryde.

But chiefe cause why *Alysaundre* sente,
A purpoos take and a fantasye,
To declare pleyntyly what it mente;
He wyft in sooth that in *Philosophye*,
Wyth other secrets of *Astronomye*:

He was experte and mooste cowde understonde,
Thys was in cheefe Cause of the Kynges sonde.

Powder of Planetys and mevyng of all Sterrys,
 And of every heavenly Intelligence;
 Dysposicion of Pees and ek of Werrys,
 And of ech othyr straunge hyd Scyence,
 As the sevene Goddys by theyr Influence
 Dyspose the Orders of Incantacions,
 Or of sevene Metallys the Transmutacions.

With othir Craftys which that be secre,
 Calculacion and Geomancye,
 Dyfformacions of *Circes* and *Meed*:
 Lokinge of Facys and Pyromancye,
 On Lond, and Watir, Craft of Geometrye.
 Heyghte and Depnesse with all Experyence,
 Therefore the *Kinge* desires his presence.

But for all this within himselfe a thing
 There was a Secre he kept not to disclose;
 Nor to publishe opynly to the *Kynge*,
 Takeyng Example by two things in a Roose,
 First how the Flower greet sweetnesse doth dispoose:
 Yet in the Thorne men finde great sharpnesse,
 And thus in Konnyng there may been a lykenesse.

In Herbe and Flour, in Writeing, Word and Stoon,
 Ech hath his vertue of God and of Nature,
 But the knowyng is hyd froo many oon:
 And not declaryd to every Creature,
 Wherefor he cast twen Reason and Measure:
 To shape aweye both the *Kyng* to plesse,
 Somewhat to unclothe and set his herte at ese.

There

There is of ryght a greete difference,
Tween a Princes royall Dignite,
And a twen Commons rude In telligence,
To whom nat longeth to meddle in no degre,
Of Konnynges that should be kept secre,
For to a Kynges famous magnificence,
And to Clerkys whiche have Experience.

Itt cordeth well to search out Scripture,
Mysteries hid of Fowllys, Beeste, and Tree,
And of Angellys moost sotyl of Nature ;
Of Myneralls, and Fysshes in the See,
And of Stonys specially of Three.

Oon *Myneral* another *Vegetatyff*,
Partyd on Foure to lengthe a Mannys lyffe.

Off whych I radde oonys among othir Stonys,
There was oon calyd *Anymal*;
Foure Elements wrought out for the noonys :
Erthe, Watir, and Ayre, and in especyall,
Joyned with Fyre proporcyon maad egal.

I dar seyn breefly and not tarye,
Is noon swych *Stoone* found in the Lapidarye.

Iradd Oonys of a *Phylosophre*,
Ageyn ech syckenesse of valew doth moost cure,
All the Trefure and Gould in *Crasus* Coffre ;
Nor all the Stoonys that grow by Nature,
Wrought by Craft or forgyd by Picture.

Lapis & non Lapis, Stoon of greetest fame,
Aristotiles gaff it the same name.

And

And for I have but little rad or seyne,
 To write or medle of so high mateerys,
 For presumcion some would have disdeyn;
 To be so bold or clymbe in my desires:
 To scale the Laddere above the nyne Speerys,
 Or medle of Rubyes that yeve so cleere a light,
 On hooly shrines in the dirk night.

I was nevir noon expert Joweleeere,
 In suych mateerys to put my sylfe in prees,
 With *Philosophres* myn Eyen wer nat cleer,
 Nowthir with *Plato* nor with *Socratees*:
 Except the Prynce *Aristotilees*.

Of *Philosophres* to *Alisaundre* Kyng,
 Wrott of this *Stone* the mervaylle in all werking.

In prevy wyse lych to hys Ententys,
 Secretys hyd cloos in *Phylosophye*,
 Fyrst departyng of the foure Elementys;
 And aftyrward as he doth speceffye,
 Every ech of hem for to recteffye.

And after thys lyk hys Oppynyon,
 Of thys foure to make a Conjunccyon.

In suych wyse performe up thys *Stoon*,
 Seene in the joynynge there be noone outrage
 But the fals erryng hath founyd many one;
 And brought hem aftyr in full grette rerage,
 By Expensys and outragious Costage.

For lak of brayn they wern maad soe wood,
 Thyng to begynne whych they not understood.

For he that lyst putte in Experience,
Forboode secrees I hold hym but a foole,
Lyke hym that temptyth of wylfull neglygence,
To stonde up ryght on a three foote stoole,
Or sparyth a stewe, or fyssheth a bareyn poole.
Whan all is doon, he get noon othir grace,
Men wyl skorne hym and mokke hys foltish face.

Itt is no Crafft poore men t'assayle,
It causeth Coffers and Chestys to be bare,
Marryth wytt, and braynes doth affray;
Yit by wryting this booke doth declare,
And be Resons lyst not for to spare,
Wyth Golden Resouns in taast moost lykerous,
Thyng *per Ignotum* prevyd *per Ignocius*.

Title of this Booke *Labor Philosophorum*,
Namyd alsoe *De Regimine principum*,
Of Philosophres *Secreta Secretorum*,
Tresour compyled *omnium Virtutum*;
Rewle directory set up in a som,
As Complexions in helthe and sekeneffe,
Dyspose them sylf to mornyng or to gladnesse.

The whych booke direct to the Kyng
Alysandre both in the werre and pees,
Lyke hys request and royall commanding,
Full accomplished by *Aristotiles*,
Feble for Age and impotent doubtles,
Hoole of corage and trew in his entent;
T'obeye his byddyng this booke he to hym sent.

G g g

HOW



*How Aristotle declareth to King
Alysaundre of the Stonys.*

Towching the *Stone of Philosophres Oold*,
Of which they make moost Sovereyn meneyon ;
But there is oon as *Aristotle* toold ,
Which alle excelleth in Comparison,
Stoon of Stoonys moost Sovereyn of renoune ;
Towching the vertue of this rych thyng,
Thus he wrote to the most sovereyn King.

O *Alysaundre* grettest of dignite,
Of al this World Monark and Regent,
And of al Nacyons hast the Sovereynthe ;
Echoon to obeye and been obedyent,
And to conclude the fyn of our entent,
All worldly Trefure breefly shet in oon,
Is declaryd in vertue of this *Stoon*.

Thou must first conceiven in substance,
By a maneer uncouth dyvyfion ;
Watir from Eyr by a disfeverance :
And fyr from Eyr by a departicion,
Echoon preserveyd from all Corruptyon.
As *Philosophres* a forme have speccffyed,
Which by Reason may not be denyed.

Watir from Eyr departyd prudently,
Eyr from Fyr and Fyr from Erthe don,
The Craft conceyved devyded truly ,
Withouten Errour or Decepcyon,
Pure every Element in his Complexion.
As it perteyneth pleynty to his parte,
As is remembryd perfyghtly in this Arte.

This *Stone* of Colour is sometyme *Citrynade*,
 Lyke the Sonne stremyd in his kynd,
 Gold tressyd maketh hertes full glade ;
 With more Trefour then hath the Kyng of *Inde*;
 Of pretyous Stoonys wrought in their kynde.
 The Cetryn Colour for the Sonne bryght,
 Whyte for the Morne that shyneth all the nyght.

This *Philosopkre* brought forth in *Paris*,
 Which of this Stoonys wroot fully the nature,
 All the Dyvyfion set by grett advys ;
 And thereuppon did his besy cure,
 That the perfeccion long should endure,
 Lyke the entent of *Aristotles* sonde,
 Which none but he coud well bryng on honde.

For though the mateer opynly nat toold,
 Of this Stoonys what *Phylsophres* mente,
Aristotiles that was experte and Oold ;
 And he of *Paris* that forth this present sent,
 And in all hys behefte feythfull true of Entent :
 With Circumstances of *Araby Inde & Perce*,
 Towching the Stoonys that Clerkys can reherse.

Hermogenes hadde hymselfe alloone,
 With the seyd *Phelip* that with him was secre,
 Knewh the vertue of every prevy Stone ;
 As they were dispoosyd of Degree,
 From him was hyd noon uncouth prevyte.

This *Hermogenes* and he knewh every thing,
 Of alle such vertues as long to a Kyng.



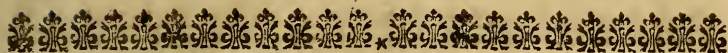
THE FIRST CHAPTER.



IN the name of the holy Trinitie,
 I will write of this Worke breiflie;
 Leaving matters of circumstance,
 And promise the truth to advance:
 I will not write Figuratively,
 But declare the Matter plainly,
 And how things must be made to accord,
 By Natures true worke and the helpe of our Lord:
 The World is but one inclosed with heavens round,
 Though divers matters and formes be therein found:
 The Earth this worlds Center borne up by the Aire,
 In kinde hath noe more but being baire,
 And neereft to not being, *Philosophers* have told,
 In kinde of Complexion is full dry and cold;
 And now for my Figure of rotundity,
 I will shew how Elements accord and disagree:
 And though the Elements be so contrary,
 Yett by heavens Influence they are brought to unite,
 And when once together a body they binde,
 Nought may them loosen without wrecke to the kinde.
 First Fire in Nature is hott and dry,
 Aire differs from Fire in moisture only:
 Earth only for coldnesse from Fire disagrees,
 This Concord and discord every man sees:
 Aire hot and moist of complexion and kinde,
 Water differs from Aire but in heate we finde:

Soe that in moysture we finde them both one;
Naturall heate in Water we finde none;
Water cold and moiste of Complexion is,
Earth differs from Water in drynes I wis:
Earth agrees with Fire in drynes noe doubt,
Thus one in another the Wheele turnes about.
From this round Circle proceeds a quadrant,
Each line unto another an equall distant:
And as the round Figure concludes all in One,
Soe the Quadrant of foure things makes distinction.
From this Quadrant a Fire must proceed,
Which is *Animall*, *Vegitable* and *Minerall* we reede:
And with the Fire I will begin;
Pray God I be not too bold therein.
The whole Composition of this world is fram'd,
Of the Three things which before I have nam'd:
Now to make things of Excellencie,
We must take things neereft Nobilitie;
And as this greate Masse containes things Three,
Soe Blood, Flesh and Bone in the least World we see;
Yett lesse World and greate World is all but One;
Thus still we keepe an Unyon:
Whatsoever itt is that is alive,
Without Blood they may not thrive.
Sperme is Generation of each thing,
Of what kinde soever itt bene;
Blood is Sperme be itt White or Redd,
For without Blood each thing is dead:
Blood containeth the three things I have told,
And in his Tincture hath Nature of Gold:
Without Gold noe Mettle may shine bright,
Without Blood noe Body hath bene fitt of light:
Thus doth the greate and lesse World still,
Hold the Union according to Gods will:

Now of all things Blood Noblest is,
 For nothing in the World may itt misse,
 Blood hath true proporcion of the Elements foure,
 And of the three species I spoke of before:
 The Blood must be the principall matter of each thing,
 Which hath any manner of increasing:
 Mercury in Mettalls is the Blood certeine,
 Sperme in Animalls getts the like againe;
 Vegetable moysture from heaven so good,
 Yett all these three are but Blood:
 Then Blood in procreation is neereft of kinde,
 This Secrett good *Brother* keepe close in thy mynde:
 And uppon that Condition,
 Which Blood thou shalt take I will make repeticion;
 The true Blood of Mettalls is hard to have,
 And long tyme of gettingt itt doth crave:
 Blood of Vegetables hath moysture greate store,
 And therefore to have itt requireth much labour:
 The true Blood to finde without labour and cost,
 Thou knowst where to have it ere thy witts be lost.
 Seeke out the noblest as I said before,
 For now of the Matter I dare say noe more.
 This Secrett was never reveal'd till this tyme,
 By any Mans writings that ere I could finde,
 But I which by practice have found itt true,
 Knew how things caused things to renew:
 God grant noe *Alchymists* meete with my Booke,
 For they would have *Elixir* by hooke or by crooke;
 And he would spend what his Freinds wan,
 And be as neere at the last as when he began,
 And would promise to give men Gold greate store,
 But beware thou of Expence, as I said before.



CHAP. II.

Of the manner of the Worke.

NOW after the Matter the Manner compute,
 How to bring this our Worke aboute:
 First take the Matter crude as itt is,
 Which will cost you little or nought I wis:
 Scarce it soe cleane as it may be,
 Untill from filth itt is all free,
 Which wilbee done in houres three or foure,
 Then will it be cleare from his ill humour:
 Then take the Faces which you shall finde,
 In the same which the Matter left behind:
 Purge him also with the noblest Element,
 Untill that he to Earth be brent:
 Then have you a *Stone* of wonderfull might,
 With small Cost a secret right.
 Take ye this *Stone* and use Millers Craft,
 Till it be fine powder and made very soft:
 Then give him the moisture which from him ye tooke,
 Then use him as ye shall finde in this booke.
 But give him noe other Drinke but of his owne kinde,
 For elce you doe not after my mynde.
 Let him drinke noe more then will suffice,
 Beware of Floods I you advise:
 Then search him twice againe as you did before,
 And still put uppon his owne liquor:
 Thus their first Order to passe is brought,
 And your foulest Worke fully wrought.



CHAP. III.

Of the second Order.

NOW the second Manner I will shew plaine,
 How you shall worke it with little paine :
 When your three searings be done after my lore,
 Then breake the *Stone* as you did before:
 Then must you have one Veschell,
 Which must be made like an Eggshell,
 Into the which Vessell the Matter you must putt,
 Then see that itt be well closed upp:
 The Vessells divided in parts three,
 Whereof two still voyde must bee:
 This Vessell must be set in a kinde heate,
 That the Matter may kindly sweate;
 The Spiritts must not be opprest with Fire,
 For then thou shalt never have thy desire;
 Neither must thy Vessell have cold,
 For then itt will spoile as *Philosophers* have told;
 But keepe itt in a temperate heate alwayes,
 For the space of fortie dayes:
 Then Blackesse will appeare to sight,
 That Blacknesse thou must bring to be White.
 Take out the Glasse at the forty dayes end,
 And se that from cold thou doe itt defend;
 And set itt in a Furnace with dry fire,
 Till itt be White after thy desire,
 Which wilbe done in Weekes three,
 And dried from his moysture utterly :

Then

Then with the first Water thou first didst imbibe
 Again thou maist feede it att this tyde,
 But give itt noe more, nor you doe thinke
 May suffice at once for itt to drinke,
 This done putrefy as you did before,
 Even in the very selfe same maner,
 And in the said tyme which it stooode before,
 Itt will becom of blacke Colour,
 And in the same Order if it congeale White,
 Then is your Worke both perfect and right;
 Now you must goe lerne the Bakers occupacion,
 How he Leavens Bread by Fermentacion;
 And truly to Ferment take noe plate of Gold,
 But parte of that the plates doe hold.
 You know that if *Sol* shew not a faire Tincture,
 Itt will be had but in little honour,
 Then Tincture of Gold is a most noble thing,
 With a grace to noble men of our workeing;
 For that true proverbe doth well accord,
Base things besitt not a noble Lord.
 Now have I told you what Ferment is,
 To teach you to Ferment I will not misse;
 This Chapter is now brought to an end,
 And now the third Order to shew I intend.

CHAP. IV.

Of the third Order of this Worke.

RECIPE *Sol* that is pure and good,
 And see that from him you take his pure blood,
 Your *Stone* you must divide in parts three,
 And the fourth of the Ferment must be.

If you will have for Red, and White too,
 To Red after this Order you must doe,
 And the White after the same,
 Must be ferment with *Lane* by name,
 And the matter equally divyde
 One for the Red, the other for the White.
 Another like Vessell for the White you must looke,
 As before is taught you in this Booke.
 When your Ferments to your matters be put,
 Then your Vessell close you must shut;
 And sett it to Putrifye as you did before,
 The full tyme as I said of yore:
 And use itt in every degree,
 As in the next Chapter before you may see.
 But looke that you knowe your two Ferments assunder,
 Or elce of your folly itt were great wonder:
 And when from his Blacknesse you have brought itt
 Then have you *Elixir* of wonderfull might: White,
 Your Red to his perfection is not fully brought,
 But your White is perfectly wrought.
 Your Red with most strong heate must be fedd
 In a close Furnace untill itt be Redd:
 When itt is Redd and will melt like waxe,
 Then of all that should be nothing laxe.
 Now have you a *Stone* of wonderfull might,
 Which will take Mercury before his flight,
 And command him to stay, and cause him to bring
 All Mettalls unto him, and call him their Kinge,
 And make such obedyence without Digression,
 That of him they shall all take Impression;
 Now have you a *Stone* of wonderfull power,
 Which containeth the three Species and the Elements
 Fire in Colour, Water by Effusion, (foure:
 Earth to sight without delusion,

Aire is in Water all men doe knowe,
 And thus the foure Elements accordeth nowe:
 As for the three Species I will shewe,
 How in your *Stone* you may them knowe:
 Tincture for Blood pertaineth to the Animall,
 Moysture the Vegetable part possesse shall;
 All Earth is Minerall without any doubt,
 Thus keepe we in one Circle and never goe out.
 Now have I my *Figure* perfectly wrought,
 Yett of the Center I have said right nought.
 A Center is a pricke of whatsoever itt be,
 Without any manner of divisibilitie;
 And made as Nature doth well provide,
 So as no Accident may itt divide:
 Only by hand but in the Quantitie,
 But by noe Element seperate the Qualitie;
 If in greate Fire you sett it downe,
 A true Salamander itt wilbe found;
 If in the Water thou throwe I wis,
 It will live there as doth a Fish;
 If in the Aire you cast it up hye,
 There will it live, and never dye:
 If in the Earth thou bury itt fast,
 Then will it remaine there, and ever last.
 Thus can no Element divide without doubt,
 The Center which our Wheele turnes about:
 Now how to Multiply your Medicine I trow,
 Would doe you much good for to knowe;
 For unlesse you know howe to Multiply,
 Your Medicine will be spent quickly:
 Then would itt put thy minde to much paine,
 To thinke that thou must make itt againe:
 Therefore the next Chapter shall teach thee right,
 To Multiply this *Stone* of wonderfull might.



C H A P. V.

How to Multiply.

NOW in this Chapter I meane to shewe,
 How to Multiply that thou may knowe :
 If Iron to the Load-stone be not put certainly,
 Itt will decreace wonderfully ;
 The Species of all things both more and lesse each one,
 Are mainteyned by reason of Multiplication ;
 Then if they be not Multiplied they decay,
 But Multiplication makes them be all away.
 All things after Conception receive naturall Food,
 To mainteine their kind as Nature seeth good :
 Soe likewise our *Stone* must needs Multiply,
 Or elce the Species of that *Stone* will dye :
 And Multiplication must needs be of such thing,
 As the thing multiplied takes best likeing.
 Fire which burneth perpetually,
 If Matter want Fire will dye ;
 But for to feed our *Stone* rightly,
 The way I will shewe presently.
 Take your Glasse and Medicine withall,
 And in a warme Fire sett itt you shall ;
 And when itt begins to liquefy,
 Put common Mercury to itt by and by ;
 And itt wilbe devoured anon
 By vertue of heate that is in our *Stone*,
 And as much as you putt in quantitie,
 Soe much doth your Medicine augment truly :
 Yett you must have reason not for to cloye,
 With overmuch cooling, kind heate thereby :

And

And as of a Dragme you will make a Pounce,
 You may well do itt, if you keep round ;
 And when it is Multiplied sufficiently,
 Then from the Fire set it by.

A man in this Land once I knewe,
 That marred that he made, and so may yowe ;
 Except ye doe as I have taught,
 And then neede you to feare nought.
 Another I knewe which wanted good direccion,
 And at once spent all at one projection.
 These knew not howe itt should be multiplyed,
 Which things I have taught you at this tyde ;
 But see that the Mercury wherewith ye Multiply,
 Be made soe cleane as itt may be.

Now to make him extend his perfection,
 It is needfull to know how to make projection :
 Whereof in the next Chapter I will treat,
 For of Multiplicacion I will noe more speake.

CHAP. VI. *Of Projection.*

NOW lacke we but onely this Lesson to take,
 Perfectly projection for to make :
 Take one parte of the Medicine, and of γ h or Tinn,
 But see that you make them exceeding cleane ;
 And when your Mettall doth Liquefy,
 Then cast in your parte of Medicine quickly.
 Then will it be brought to such a passe,
 That all will be as brittle a glasse ;
 Take the brittle substance as it is,
 And upon an (100.) to take doe not misse.
 That 100. uppon 1000. soe still increase you may,

And project noe more when your Tincture doth decay.
 This projection is sure without any doubt,
 Thus is our Wheele turned round about.
 In what Vessell to project I need not to tell,
 For a Maister of his Arte knoweth it very well;
 To project on Mettalls nowe you knowe,
 And to project on mans body nowe will I shewe.
 First the Body must be purged well,
 And by swetting and bathing be made suttell.
 And when you are cleane according to your minde,
 Take a dragme of your Medicine with the Quintessence of
 Such a suddeine alteration itt will showe, (Wine;
 As you need not to feare Corruption noe moe :
 Nowe of his Vertues I need not to declare,
 They are fully shewne by others elce-where.
 Now to the holy Trinitie I thee commend,
 Thanking him my Worke is at an end :
 Chargeing thee this Secret from bad men to keepe,
 Though with greate Importance of thee they itt seeke ;
 And beware itt goe not from thy hand,
 Except to a perfect honest man.
 By Bookes the true Worke I could never finde,
 Therefore left I this Booke behinde,
 That to whose share soever itt might fall,
 By itt they might know our Secretts all.
 God grant noe *Multipler* meete with my Booke,
 Nor noe sinister Clerkes thereon to looke;
 Then will they pay their debts surely,
 And build Churches, and Steeples very hye ;
 Keepe itt from these folkes I thee pray,
 As thou wilt answere before God att last day :
 For whatsoever hath bin said to our worke doth accord,
 Therefore give honour, prayse, and thanks to our Lord;
 Holy and Reverend be his Name,
 Which to me vile Synner hath revealed the same.



THE HERMET'S TALE.

IN Pilgrimage one onely thing I found
Of worth in *Lemnes* nere to *Vulcan*'s shopp,
A Chrifstall founteine running under ground ;
Between a Vally and a Mountaines topp.
Pleas'd with this sight, I bid a *Hermite* tell
The story of the place, who there did dwell.

Within this Vale a hallowe dusky Cave
There is (quoth he) of greate Antiquity,
Where plumes of *Mars* blew greene and red you have :
Torne from his crest for his Iniquity.
The Troope of Smiths, as he for *Venus* lay,
Surpris'd and tooke him, yett he gett away.

For as the *Cyclops* him in tryumph brought,
To halting *Vulcan* to receive his doome,
They lifted up his beaver, and found nought
But vacant place and Armour in the roome.
Of th'armour then they thought they had good prize,
But working it they found itt scyendarize.

The Smiths amaz'd finding themselves deluded,
Satt all in Counsaile in their Masters Denne ,
Deliberating well, at length concluded,
There is no equall War twixt Godds and men,
Lett's finde the Angry God and pardon crave,
Lett's give him *Venus* our poore selves to save.

They

They fought in Heaven *Mars* knew his fact so bad,
 He came out there, then one began to tell,
Saturne turn'd from his Throne, a Place had
 Not far from thence, hard by this Christall Well.
 Thither they wen, and found two Gods alone,
 Sitting within a darke, but glittering throne.

Downe fell old *Vulcan* on his crooked knee,
 And said forgive, O mighty God of Warr,
 My servants and my selfe (once God as yee)
 Then use thy will with *Venus* my faire starr.
Saturne (quoth *Mars*) and I must not yet part,
 Though shee for whom th'art pard'ned hath my heart.

With this the Cuckold with his sweaty Troope
 Went to his Forge and seem'd to make a legg,
 Att every steppe, where halting made him stoope,
 In thanks to *Mars*, granting what he did begg;
 In whose remembrance you shall ever have
 Syndars, and fetters in that hollow Cave.

But lett me tell you all that then befell,
Iove seeing this, meaning the Smith to right,
 Sent downe a winged God, he trusted well,
 Disguis'd in habitt of a shineing light,
 Which to the Vally from the Hill's high topp,
 Affrighted all the smiths in *Vulcan*s shopp.

A voyce was heard from *Ioves* Embassadour,
 To summon *Mars* t'appeare before the Gods:
 With *Saturne* forth came *Venus* Paramour:
 Thinkeing with might to gett of right the odds:
 Downward came he 9. myles, they upward fower,
 All mett in mist, he fledd, they nere went lower.

Vulcan

Vulcan came hobling up to se what's done,
He findes nor light, nor Gods, but other shape;
To witnesse of this fact he calls the *Sonne*,
Who streight cryes Murther, and made hast to scape:
Some dyeing Soule groan'd forth, *Apollo* stay,
Helpe wise *Apollo* ere thou goest away.

With this *Apollo* lookeing round about,
Espies this fountaine knowes the voice was here,
And boweing downe to finde the party out,
Himselfe unto himselfe doth streight appeare.

There gaz'd he till a sturdy showre of rayne
Tooke wise *Apollo* from himselfe againe.

Farewell *Apollo* then *Apollo* sayd,
To morrow when this storme is fully past,
Ile turne and bring some comfortable ayd,
By which Ile free thee ere the latter cast.

Then did itt cry as if the voyce were spent,
Come sweete *Apollo*, soe itt downwards went.

Vulcan went to his Forge, the *Sonne* to bed,
But both were up betimes to meete againe;
Next morne after the storme a pale soule dead
Was found att bottome of this faire Fountaine.

Smith (said *Apollo*) helpe to lade this spring,
That I may raise to life yonder dead thing.

Then *Vulcan* held *Apollo* by the heele,
While he lades out the Waters of the Well;
Boweing and straining made *Apollo* feele
Blood from his nose, that in the fountaine fell.

Vulcan (quoth he) this Accident of blood
Is that or nought must doe this Creature good.

He spake the word, and *Vulcan* sawe itt done,
 Looke *Sol* (said he) I see itt changeth hue,
 Fewe Gods have vertue like to thee *ô Sonne*,
 From pale itt is become a ruddy blue;
Vulcan (quoth *Phæbus*) take itt to thy forge,
 Warme it, rubb it, lett itt caste the Gorge.

Thus *Vulcan* did, itt spued the Waters out,
 And then itt spake and cry'de itt was a cold;
 Then *Vulcan* stufte and cloath'd it round about,
 And made the *Stone* as hott as ere itt would.
 Thus fourteene dayes itt sickly did indure,
 The *Sonne* came every day to se the cure.

As itt grewe well the Colours went and came,
 Blew, Blacke, White, Redd, as by the warmth & heate,
 The humours moved were within the same,
 Then *Phæbus* bid him put it in a sweate;
 Which *Vulcan* plyde soe well, it grue all Red,
 Then was itt sound, and cald for drinke and bread.

Stay (quoth *Apollo*) though itt call for meate,
 Digestion yett is werke, 'twill breede relapse,
 By surfett, therefore ere you lett itt eate,
 Some little exercise were good perhapps,
 Yett had itt broath alowde the strength to keepe,
 But when 'twas on his leggs it would scarce creepe.

Sol sawe some reliques left of th'ould disease,
 A solutine (quoth he) were good to clense,
 With which the sicknesse he did so appease,
 Health made the Patyent seeke to make amense;
 Who went away three weekes, then brought a *Stone*,
 That in projection yeelded ten for one.

This did he lay downe att *Apollo's* feete,
And said by curcing one th'hast saved three :
Which three in this one present joyntly meete,
Offering themselves which are thine owne to thee.
Be our Physitian, and as we growe old,
Wee'le bring enough to make new worlds of Gold.

With that this *Hermite* tooke me by the hand .
And ledd me to his *Cell* ; Loc here (quoth he)
Could'st thou but stay, and truly understand
What thou now seest, thou knowst this *Mystery*.

*I stayd, I saw, I tryde, and understood,
A Heav'n on Earth, an everlasting good.*



A
D I S C R I P T I O N
of the S T O N E.

THough *Daphne* fly from *Phæbus* bright,
 Yet shall they both be one,
 And if you understand this right,
 You have our hidden *Stone*.
 For *Daphne* she is faire and white:
 But Volatile is she,
Phæbus a fixed God of might,
 And red as blood is he.
Daphne is a Water Nymph,
 And hath of Moysture store,
 Which *Phæbus* doth consume with heate,
 And dryes her very sore.
 They being dryed into one,
 Of christall flood must drinke,
 Till they be brought to a white *Stone*:
 Which wash with Virgins milke,
 So longe untill they flow as wax,
 And no fume you can see,
 Then have you all you neede to aske,
 Praise God and thankfull be.



*The standing of the Glasse for the tyme of
the Putrifaction, & Congelation of
the MEDICINE.*

THe Glasse with the Medicine must stand in the fyre
Forty dayes till it be Blacke in sight; (desire,
Forty dayes in the Blacknesse to stand he will
And then forty dayes more, till itt be White,
And thirty in the drying if thou list to doe right;
And then is the Sulphur perfectly Calcinate,
To drinke up his moysture for him, being preparete.

In this tyme the Glasse neither open nor shutt,
But still let him stand all the aforesaid dayes,
Not once from the Furnace that ye take him upp :
For by Cooling the Matter the Medicine decayes,
Therefore you must Fire continue alwayes,
In one measure and temperatenes of heate,
Untill all be White, and the Sulphur compleate.

This heate sufficeth for this principle one,
Which is the cheife ground of our Secretts all,
Without which Knowledg thou must not make the Stone,
If thou labour thy lyfe tyme, not prosper thou shall,
Therefore merry beware thou doe not fall.

But first truly learne, before thou beginne,
And so to true workeing thou shalt the better wyne.

Follow this Booke, and wander not aside
 Out of the way, to the left hand, nor the right,
 But streight betweene both directly you guide
 Thy Worke, soe as I to thee doe write,
 For in this Booke I will thee plainly excite,
 How thou shalt make the Philosophers Lead,
 That is *Elixir* to the White and the Redd.

And then the Golden Oyle called *Aurum potable*,
 A Medicine most meruelous to preserve Mans health,
 And of Transmutation the greatest that can bee,
 For in the same Oyle is nothing but wealth;
 Then glorious he is in the power of himselfe:
 For noe sicknesse can stand where he is in place,
 Nor povertie dwell in the pleasures of his Face.

Enigma



Ænigma Philosophicum.

T Here is no light, but what lives in the *Sunne*;
 There is no *Sunne*, but which is twice begott;
Nature and *Arte* the Parents first begonne:
 By *Nature* 'twas, but *Nature* perfects not.
Arte then what *Nature* left in hand doth take,
 And out of *One* a *Twofold* worke doth make.

A *Twofold* worke doth make, but such a worke
 As doth admitt *Divisiō* none at all
 (See here wherein the *Secret* most doth lurke)
 Unlessse it be a *Mathematicall*.

It must be *Two*, yet make it *One* and *One*,
 And you do take the way to make it *None*.

Lo here the *Primar Secret* of this *Arte*,
 Contemne it not but understand it right,
 Who faileth to attaine this formost part,
 Shall never know *Artes force* nor *Natures might*.

Nor yet have power of *One* and *One* so mixt,
 To make by *One fixt*, *One unfixt* fixt.

D. D. W. Bedman.



FRAGMENTS

COPPIED

*From THOMAS CHARNOCK'S
owne hand writing.*



Hen an hundreth & fourscore had run their
Then sone after in short time & space, (race
Blacknes began to shew his Face, (in fyght
But when a C. and L. had overcumde hym
He made him wash his Face white & bright
Which unto me was a joyfull fyght.

Yet xx. at last came in with greate boist,
And made both Black and White to fly the Cost.

*Written by T. Charnock at the end of Scotus
de Bufone.*

Here in Gods name take thy rest,
Quietly in thy warme nest,
For so *Charnocke* thinks it best,
Tyll the *Sune* hath runne West,
Seaven tymes 600. and 16. just,
Then this *Chyld* awake thou must.

Written

Written at the end of R I P L Y E'S Cantalena.

A Bowte 653. I dare be bold,
This *Chyld* shall put on a Crowne of Gold;
Or at 656. at the moste,
This *Chyld* shall rule the roste.

O *Ther Fragments scattered in the wast places of an Old Manuscript, written with T. Charnock's own Hand.*

WE worke this Worke of wonder,
By Wayght, Measure and Number.
Quoth THOMAS CHARNOCK.

WHen he is full Black then take some payne,
To wash him 7.tymes in the water of Jourdayne.

CHARNOCK.

FRo the tyme that he be Black and Ded,
Wash him 7 tymes, or he be perfect Red.

ANd when he is full Black then take some payne,
To wash hym 7. tymes in the water of Jourdayne?

ANd when you see hym perfect Redd,
Then take a stone and knock him on the hedd.
Idest.

ANd when this Woman is brought a bed,
Take the *Chyld* and knock hym on the hedd.

CHARNOCKE, 1573.

Perfect Whyte will not be accomplished,
Untill it hath byne twelve tymes circulated,

Id est.

Six tymes Black, and vi. tymes Whyte.

Betwixt true Black, and true Whyte;
Wyll appeare many Collers to syght.

} T. C.

Betwixt Purgatory and Paradyse,
The Raigne-bows Collers will arise.

} T. C.

Betwixt Black and Whyte sartayne,
The Pekokes fethers wyll appeare plaine.

} T. C.

Looke you conceive my words aright,
And marke well this which I have sedef;
For Black is Ferment unto the Whyte,
And Whyte shalbe Ferment unto the Rede:

Which I never saw till I had whyte heres upon my head.

T. C. 1574.

The 50 yeare of my age.



*In some Coppies I have found these Verses
placed before Pearce the Black Monk,
upon the E L I X I R.*



AN and Woman God hath wrought,
And full mykle fruite forth they brought,
So multiplyeth the workes of our heaven
And yet come they but of one thing. (King
Now quod *Marlin* what may that be ?
The flithe of the Yearth so say we:

Yearth it was, some Men would say nay,
And yet was it nether cleane yearth sand ne clay,
But the feces of yearth it was of Colour grey,
Which then turned to yearth as it on yearth lay.
The Water turned to blude to make man stronge,
The Ayre and Fire was medled theare amonge.
How be Ayre and Fire quod *Marlin* ?
Through the workes of our Lord quod *Martin*.
For the brightnes of the holy Ghost is the Aire,
And the lightnes that gafe lyfe is Fyre.
Wheare hast thowe goe too Scolle to learne all this ?
For that thou sayest is right true I wisse ;
And I suppose it in thic thought,
That with iiii. Spirits it must be wrought.
Nay your Spirits are too wilde quoth *Marlin* againe,
Therefore I will not medle with them certaine:
I will have a Spirit made by kinde naturally,
That will abide with every body kindly ;
Such a Spirit could I macke quod *Marlin*,
And yet men would hold yt but in veyne.

And yet of all workes it is the best,
 Lest of Cost and most surest:
 For if it should faile then were we done all,
 And therefore for the most parfitest worke we it call;
 It is so rich when it is wrought,
 Though all the world were turned to nought:
 As mennye rich bodyes agayn make would he,
 As ever were or ever should be.

Take Earth of Earth, Earths Brother, &c.

*I have seene an old Coppy of the said work
 of Pearce the Black Monk, to the end
 of which these following Verses were joyned.*

NOW of this *Matter derke* and nothing clere,
 An Exposition I doe make here;
 Wherein I charge you secre to be,
 That friend ne foe doe yt se;
 Erth hyd within the bodies center is most fine,
 Water of Wood Effell of Wine,
 For by the moyster of the Grape,
 This centrall Earth who can it take;
 It and *Sercion* do our Maistry make,
 For it shall become Mercuriall,
 And after that Essentiall.
 But now beware that you not faile,
 For then you loose your greate travaile,
 Whan you have drawne owte of the Gum,
 All the *Mercury* that wyll come,
 Understand that Lycowres three
 In that *Mercury* conteyned be;

The firſt is the Watur of lyfe Ardent,
 By Bath departed that is moſt lent;
 It burneth as Aquavite by live,
 And is called our *Mercury* attractive,
 Wherewith is made Earth Chriſtalline,
 Out of all Collours Metallyne:
 I ſpeke no more thereof as yet,
 For in this worke we neede not it.
 Then runneth a Water after thilke,
 Litle in quantity white as mylke;
 Whych ys ſperme or nature of our *Stone*,
 That is earneſtly fought of many one:
 For of Man, Beſte, and every thyng,
 Sperme is there begynyng,
 Therefore we our *Mercury* do it call.
 Whych ys found here and there and over all,
 For wythout yt ys nothyng lyvyng,
 Wherefore yt ys in every thyng:
 As well in thyngs moſt preciouſe,
 As in thyngs moſt vyle and odious;
 Of yt they have there firſt nature,
 Thys moyſter to you as now is clere,
 Thys ys the *Mercury* that we call
 Vegetable, Minerall and Animall:
 Our Quickſilver and our *lac Virginis*,
 Our Water permanent forſooth yt ys;
 Wyth thys Water Mercuriall,
 We waſch the fylth Originall
 Of our Erth tyll yt be whyte,
 Lyke a Gumm that floweth lyte,
 By dry fyre after that ſchale cume
 Oyle wherewyth we make red Gumm:
 Wych ys our Tincture and our Sulfur vive,
 The ſoule of *Saturne* the Golde of life.

Our Tincture and our airy Gould,
 Wych before was never so plainly tould ;
 God graunt that I do no displeasure
 To hym in fulfilling your desire.

Now Elements be divided every one,
 Wyth thys Oyle make red your *Stone*;
 Owre Gumms two then have schall ye,
 Wythout the wych no *Elixir* may be.
 They go the Body and the Spirits betwixt,
 Wythowte the wych our *Ston* cannot be fixt,
 And makyth of hym in a lytle space,
 Two *Elixirs* by Gods Grace :
 Whereby are trewly alterate,
 All Metalline Bodies into a better state,
 Wyth *Sol* and *Luna* equall to be,
 To helpe us in our necessitie.
 Now thanked be God most gracious,
 Wych hath this Secret lent to us,
 Hys grace therewyth to us he leave,
 To our Soules helth us for to meve.

THIS



*This following Fragment in some copies I
have found placed at the end of the
aforegoing Exposition of Pearce the Black
Monke. In others, immediately before
— With His and with Hac, &c.
and bearing this Tytle,*

A CONCLUSION.

TAKE Wynde and Water, white and greene,
And thereof draw a *lac Virgine*;
Where some it call a water cleere,
The which water hath no Peere;
And then make your Fier stronger,
When the white fume doth appeare;
Chaunge your Receiver and continue longer:
And then shall you see come a Fire,
Red as blood and full of Yre.

*Quod dicitur menstruum fatens, & sol philosophorum,
In quo fit nostra dissolutio, & congelatio.
Sublimatio, attractio, & etiam fixatio,
Et Sulphuris nostri, sive foliati creatio.*

With

With *hic* and with *hac* thus may ye do,
 As Husband and Wife together them wed;
 Put them in a chamber both two,
 And shet fast the dore when they be a bed.
 The woman is both wanton and wilde,
 With her husband she cannot rest,
 Till she have conceived a Child;
 Of all his kin he shall be best.
 He is a Childe of the Elements
 Both by Father and by Mother,
 None so worthy in presence,
 Not perfect *Sol* his owne Brother.
Sol and *Luna* owe unto him obedience,
 And all that him needes they to him bring,
Saturne doth to him obefance,
 Howbeit he is next of his kinne:
 There is neither Emperour or Kinge,
 But of his presence they would be glad,
 If he from them were one yeare wanting;
 In their hearts they would be full sad.
 In riches he exceedeth all other,
 The Elements in him are so even,
Luna is his Sister, and *Sol* is his Brother,
 His Father dwelleth among the planets seaven.
Nulla virtus mineralibus where shall we him seeke,
Sit tibi principium principale Councell we must it keepe;
Reperitur ubiq; *localis* by way in every streete.

An other Conclusion.

First Calcine and after Putrefie,
 Dissolve, distill, sublime, discend and fix
 With *Aquavite* oftymes wash and dry;
 And make a marriage of Body & Soul the Spirit betwixt.
 Which thus together naturally if ye cannot mix,
 Then shall the Body utterly dye in the flix.
 Bleeding and changing Collours as ye shall see,
 In *bus* and *nubi* he shall uprise and descend;
 First up to the Moone and after up to the Sun,
 Onely shipped within a litle glazen Tunne.
 When he commeth thether, then is all the Maistry wonne,
 About which Journey great goods ye shall not spend,
 And ye shall be Glad that ever it was begun;
 Patiently if ye list, to your worke to attend.
 Who so shall our Pearle and our Ruby make,
 Our Principle let him not forsake:
 For at the beginning if his Principle be trew,
 And that he can by craft so him bake;
 Trewly at the end his Worke shall him not rew.



The whole Scyence.

T Here is a bodi of a Bodi,
And a Soule and a Spryte,
Wyth two Bodyes must be knete.

There ben two Erthys as I the telle,
And two Waters wyth hem do dwelle;
The ton ys Whyte the tother is Red,
To quick the Bodies that ben ded.

And oon Fyre in Nature y hydd,
And oon Ayre with hem that doth the dede.
And all hyt commeth out of onn kynde,
Marke thys well Man and beare yt yn mynde.

T Ake *Mercury* from *Mercury* which is his wyfe,
For *Mercury* wife to *Mercury* maketh greate stryfe:
But *Mercurys* wyfes Wyfe,
To *Mercury* maketh no stryfe.

A ND thou wed *Mercury* to *Mercury* with her wyfe,
Then shall *Mercury* and *Mercury* be merry with-
(outen stryfe:
For *Mercuries* Wyfe to *Mercury* maketh greate stryfe,
But *Mercuries* wyfe's wyfe to *Mercury* maketh no stryf.

A Riddle to you I will propose,
Of a Comon thing which most men knowes,
Which now in the Earth very reefe doth grow,
But is of small Price as all men know;
And that without roote, stalke or seede,
Wherewith of his kinde another to breede:
Yet of that nature, that it cannot cease,
If you plant it by peeces it selfe to increase,
Right heavy by kinde, yet forced to fly,
Starke nought in the purse, yet good in the Eye,
This something is nothing which seemeth full strange,
Having tasted the fire which maketh the change:
And hath many Collours yet sheweth but one,
This is the materiall of our *STONE*.

I Asked Philosophy how I should
Have of her the thing I would,
She answered me when I was able,
To make the Water malliable,
Or else the way if I could finde,
To mesure out a yard of Winde:
Then shalt thou have thyne owne desire,
When thou canst weigh an ounce of Fire:
Unlesse that thou canst doe these three,
Content thy selfe, thou get'st not me.

L Et the old man drinke wine till he pisse:
 The meanes to the *blest Stone* is:
 And in that menstrous water drowne,
 The radiant brightnes of the Moone,
 Then cast the Sun into her lapp,
 That both may perish at a clapp.
 Soe shall you have your full desire,
 When you revive them both by Fire.

I Fye wolle to hys Medycyn aplye,
 Make furst hevy, hard, hotte and drye:
 Nesshe, lyght, cold and wete,
 Put ham togeder and make ham mete,
 Thus may ye spend mor thann the King,
 Yf ye have connyng of suche a thyng.

I F thou the Fixid can dissolye,
 And that Dissolv'd doest cause to fly,
 That Flying then to Fixing bring,
 Then maist thou live most happily.

R. B.

ANNO.



ANNOTATIONS

AND

DISCOURSES,

UPON

Some part of the preceding VVorke.

Pag. 6. lin. 1. TO the honor of God——



From the first word of this *Proeme*, and the Initial letters of the six following Chapters (discovered by *Acromonossyllabiques* and *Syllabique Acrostiques*) we may collect the *Authors* Name and place of Residence: For those letters, (together with the first line of the seventh Chapter) speak thus,...

Thomas Norton of Brisseto;

A parfet Master ye maie him trowe.

Such like Fancies were the results of the wisdom and humility of the Ancient Philosophers, (who when they intended not an absolute concealment of Persons, Names, Misteries, &c.) were wont to hide them by *Transpositions*, *Acrostiques*, *Isoagrammatiques*, *Symphoniques*, and the lyke, (which the searching Sons of *Arte* might possibly unriddle, but) with designe to continue them to others, as concealed things; And that upon the Question no other Answer should be returned, then the like of the (a) *Angell's* to *Manoah*. [*His name was Peli*, to wit, admirable and secret.] (a) *Iudg.* 13¹⁸.

In imitation of whome, tis probable our Author (not so much affecting the vanity of a Name as to assist the lovers of Wisdom) thus modestly and ingenuously unvailes himselfe; Although to the generality of the world he meant to passe unknowne, as appears by his owne words:

(b) If oz that I desire not worldly fame,
 What your good prayers unknowne shall be my name.

(b) *Nort. Ordinal.* pag. 6.

(c) *Iohn Pitts* from *Iohn Bale*, and (d) he from *Robert Record*, relates, that this *Thomas Norton*, was *Alchymista suo tempore peritissimus*, and much more curious in the Studies of *Philosophy* then others, yet they passe some undecent and abusive *Gensures* upon him, with reference to this vaine and frivolous (d) *De Script.* pag. 666.

(c) *De illustr. Angl. Script.* pag. 666.
 (d) *De Script.* Science, Br. Gent. u. f. 67

Science, as they are pleas'd to tearme it, (and a better opinion I find not they had even of the *Hermetick learning* it selfe.) Indeed, every one that is educated a *Scholler*, is not borne to aff. Et or be happy in every *Art*, some love one, some another, but few *All*. And this ariseth from the various *Influences* of the *Stars*, which beget sundry *Inclinations* and *Affections* in Men, according to the different *Constitutions* and *Temperatures* of their *Bodies*; so that commonly what either a man does not affect, or know, he despises or cendemnes, yet seldome with any shew of *Reason*. But it is no good *Conclusion* for *Blinde men* to affirme the *Sun* has no *light*, because they were never so happy as to see it. For though thy selfe (saith *Conwrath*) art ignorant of a *Matter*, 'tis not denied to others to know the same. However, our *Author* was so happy as to become a *Master* of this *Science* very early: which he learned in (e) *forty dayes*, and when he was

e) Ord. p. 33.

f) Ordin. p. 88.

(f) Scantly of the age of twenty eight yeares,

He earnestly moved his *Master* (who is generally thought to be *Ripley*) to communicate the *Red Medicine* to him, which after some tyme (finding him capable of it) he accordingly did.

Much more might be said in *Honour* of this *Author*, but I refer the *Reader* to the *Ordinall* it selfe, which will abundantly satisfie.

Besides this worke (which is called both by *Pitts* and *Bale*, *Epitomen Alchymie*, but by himselfe

g) Ordinall.
pag. 9.

(g) Named of *Alkmy* the *Ordinall*,
(The Crede mihi, the Standard perpetuall)

He wrote another Booke *De transmutatione Metallorum*; and to these (h) *Pitts* adds a third *De Lapide Philosophico*.

h) Pag. 666.

In the time of *Hen 8.* there flourished *Nyne Brothers* of the family of the *Nortons* and all *Knights*, one of them (viz.) *Sir Sampson Norton*, *Master* of the *Ordinance* to the said *King* (an Office of greate *Honour*, and not usually conferred but upon Men very eminent) lyes buried in (i) *Fulham Church* nere *London*, whose *Tombe* was adorned with severall *Hermeticke*, *Hieroglyphicall* paintings, which have lately perisht by the *Ignorant* & ale of those that understood them not.

i) Wever's fan.
Mon. fo. 526.

The *Epitaph* this.
Of powr cherite pray for the Soule of *Sir Sampson Norton*
Knight, late *Master* of the *Ordinance* of warre, with *King*
Henry the 8th. and for the Soule of *Dame Elizabyth* hys wyff.
Whych *Sir Sampson* decessyd the eyghth day of *February*
one thouland five hundred and seventeen.

Pag. 111. 7. That no Man, for better ne for worse,
Change my writing for drede of Gods curse.

Doubtlesse *Norton* was truly sensible of the high injuries done to learned men through the *Erronious Transcriptions* of their *Bookes*, and had shared in the unimaginable *misfortune* which thereby befell the then *Students* in *Philosophy*, for he lived in those tymes that could not afford him the use of any other

Bookes save onely *Manuscripts* (*Printing* having not lerved an Apprentiship to k) The first *Print-England* (k) when he wrote this *Ordinall*) & in that regard he layes this weighty *ting-Presse* was charge upon unfaithfull *Scribes* who negligently or wilfully alter their *Copy*, set up in *West-* whereby the wariest *Students* are encombred with doubts, and misled, or plunged min. *Abbey* by into unhappy *Errors*. *Symon I slip.*

How ordinary a fault this was amongst the *Transcribers* of former times *An. 1471* and may appeare by *Chaucer*, who (I am confident) tooke asgreate care as any man *William Caxton* to be served with the best and heedefullest *Scribes*, and yet we finde him com- the first that playning against *Adam* his *Scrivener* for the very same: praised in there.

(l) So ofte a daye I mote thy worke renew,
It to Correct and eke to rubbe and scrape,
And all is thozow thy negligence and rape.

See *Stowes*

Surv. 525.

l) *Chaucer* to

his *Scrivener*.

But as in other *Artes* and *Sciences* the fault is scarce pardonable, so chiefly in *Hermetique learning*, where the Injury may prove irreparable.

(m) And chaunging of some one *Syllable*,
May make this *Woke* unprofitable.

m) *Ord. p. 11.*

Pag. 33. l. 13. If I shulde write I shulde my fealty break
Therefore Mouth to Mouth I must needes speake.

THis is part of the *Letter* which *Norton's* Master wrote when he invited him to come and receive the *Secret* by word of *Mouth*, for without breach of his *Oath* he durst not commit it to *writing*, lest he might cast the *Childrens* Bread to *Dogs*.

In like manner *Aristotle* refused to communicate to *Alexander* by *Letter*, things apperteyning to this *Mystery*, untill a personall meeting might allow him to do it *viva voce*: for thus writes *Lydgate* out of *Aristotles Secreta secretorum*.

There be Secrees of Materis hyh and lowe,

Hyd in Nature conceyld and secree,

Which *Alyandre* desired for to knowe;

By *Aristotles* a certyn prebitce,

That specified cloos in hym self kept he,

Which was delayed of grete providence,

Till he hymself came to his presence.

And this was for fear his *Writings* should come to the view of such whose *Eyes* were not worthy the perusall of so sublime *Secrets*, and thereby suffer under the contempt of the prophane *Vulgar*, or by wicked men be abused to wicked uses. (For a *Secret* discovered will not faile of doing *Injury* to one party or an other) which (if by his meanes it should happen) might render him *Criminall* before *God*, and a presumptuous violator of the *Celestiall Scales*.

Cap. 2.

However the ancient *Philosophers* have used *writings*, and they as well obscure as obvious, whereby the *Ignorant* might be more *Ignorant*, but the *Wise* understand and profit, the one be deceived, the other alured: And like *Aristotle* who (publishing his *Aromaticall Discipline* and) being therefore taxed by *Alexander* (because he alone had learned them of him) answered *Se scripsisse, &*

G. br.

non scripſiſſe; edidiſſe quidem ſed legentibus non intelligentibus. They have taken much paines by *Ænigmaticall* and *Parabolicall* diſcoveries (according to their affected *Ideoms*) to point out the *Philophers Mercury*, and (with an *univocall* conſent) aſſerted the wonderous operations of an *Agent* and *Patient* united but we muſt not looke for the Name of that in plaine words which hitherto never, any man durſt name: For that they have lockt up in *ſcrinio peſtoris*, and purpoſely deprived of light.

Anonymi.

Their chiefeſt ſtudy was to wrap up their *Secrets* in *Fables*, and ſpin out their *Fancies* in *Vailes* and *ſhadows*, whoſe *Radii* ſeems to extend every way, yet ſo, that they all meete in a *Common Center*, and point onely at *One thing*.

o) *Chauc. Prol.*
to his owne
Tale.

o) And thus ye wote that every *Evangelist*,
That telleth us the paines of *Jeſu Chriſt*.
He ſayeth not al thing as his fellow dothe,
But nay the leſſe her Sentence is all ſoth.
And all accorden in her Sentence,
Albe therein her telling differ ence.
For ſome of hem ſaie moze and ſome leſſe,
When thei his piteous paſſion expreſſe.
I meane of *Mark Mathew Luke* and *John*,
But doubtleſſe her Sentence is all one.

p) *De chim.*
Mir. ſecunda
pars Pag. 28.

And to this effect is that of *Count Treviſan*. (p) He that well underſtands the *Philophers* ſhall finde they agree in all things, but ſuch as are not the *Sonns* of *Art* will think they claſh moſt foully.

Pag. 33. l. 15. — Myue Heire unto this Art
I will you make —

There has ever beene a continued *ſucceſſion* of *Philophers* in all *Ages*, although the heedleſſe world hath ſeldome taken notice of them; For the *Auncients* uſually (before they dyed) *Adopted* one or other for their *Sonns*, whom they knew well fitted with ſuch like *qualities*, as are ſett downe in the letter that *Norton's Maſter* wrote to him when he ſent to make him his *Heire* unto this *Science*. And otherwiſe then for pure *vertues* ſake, let no man expect to attaine it, or as in the caſe of *Tonſle*.

q) *Ordin.*
Pag. 41.

q) — For Times I will make no ſtoze,
Plainly to diſcloſe it, that was never done before.

r) *ibid pag. 35.*

Rewards nor *Terrors* (be they never ſo *Muniſcent* or *Dreadfull*) can wreſt this ſecret out of the boſome of a *Philopher*: amongſt others, witneſſe (r) *Thomas Dalton*.

Now under what *Tyes* and *Ingagements* this *Secret* is uſually delivered, (when beſtowed by word of mouth) may appeare in the weighty *Obligations* of that *Oath* which *Charnock* tooke before he obtained it, for thus ſpake his *Maſter* to him:

q) Will you with mee to *Horro* be content
Faithfully to receive the blessed Sacrament
Upon this Oath that I shall here you give,
For ne Gold ne Silver as long as you live,
Neither for love you beare towards your Kinne,
Nor yet to no great Man preferment to winne,
That you disclose the Secret that I shall you teach,
Neither by Writing, nor by no swift Speech;
But onely to him which you be sure,
Hath ever searched after the Secrets of Nature,
To him you may reveale the Secrets of this Arte,
Under the Covering of Philosophie before this World yee

q) *Brev. of Phi.*
10f. cap. 5.

And this Oath he charged him to keepe Faithfully and without Violation.

r) As he thought to be saved from the pitt of Hell.

r) *Chap. ibid.*

And if it so fell out, that they met not with any, whome they conceived in all respects worthy of their Adoption, (s) they then resigned it into the hands of God, who best knew where to bestow it. However, they seldome left the World before they left some written Legacy behind them, which (being the issue of their Braine) stood in roome and place of Children, and becomes to us both Parent and Schoolmaster, throughout which they were so universally kinde, as to call all Students by the deare and affectionate Tytle of Sons (t) (Hermes giving t) in *Pimand.* the first President) wishing all were such, that take the paines to tread their Fathers stepps, and industriously follow the Rules and Dictates they made over to posterity, and wherein they faithfully discovered the whole Mystery;

u) As lawfully as by their fealty they may,
By licence of the dreadfull Judge at domes day.

u) *Ordin. pa. 10.*

In these Legitimate Children they lived longer then in their Adopted Sons, for though these certainly perished in an Age, yet their Writings (as if when they dyed their Souls had been Transmigrated into them) seemed as Immortal, enough at least to perpetuate their Memories, till Time should be no more. And to be the Father of such Sons, is (in my Opinion) a most noble happinesse.

w) Let Clownes get Heires, and Wealth; when I am gone,

w) *Rand. Poems*
pag. 63.

And the greare Bugbeare grisly deare

Shall snatch this Idle breath,

If I a Poem leave, that Poem is my Son.

Pag 34. li. 33. I made also the Elixir of lyfe,
Which me bereft a Marchaunt's wyfe.

THE Conjecture has much of probability in it which speakes this the Wife of Will. Cannings, who was 5. tymes Major, of Bristol, contemporary with Norton, and whose wealth was farr beyond the best of those tymes, as appears

by that notable Worke of his in building *Saint Mary of Radcliff* without the Walls of *Bristol*, into which Church there is a Stately ascent upon many Staires, so large withall, so finely and curiously wrought, with an arched Roofe over head of stone, artificially Imbowed; a Steeple also of an exceeding height, that all the parish Churches in *England* which hitherto I have seene (saith judicious (a) *Camden*) in my judgement it surpasseth many degrees.

The said *William Cannings* also (b) *Instituted*, (*Isaacson* saith very much (c) augmented) the Colledge of *Westbury* neere *Bristol* (not long before (d) founded by *John Carpenter*, Bishop of *Worcester*) and in his old age tooke upon him the Sacerdottall function and became Deane thereof.

Pag. 38. li. 4. And Delvis at Teuxbury lost his head

e) 4. May 1471. **V** Within two dayes after the (e) Victory which *Edw.* the fourth obteyned over *Queene Margaret* and *Prince Edw.* (the Wife and Son of *Henry* the first) at *Teuxbury*; This (f) *Delvis* (the Sonne of *Sir John Delvis* then *Baine*) was beheaded: Notwithstanding a Pardon granted unto him and others by the King at the earnest solicitation of a Priest who withstood his entrance into a Church, whither Hee and many more were fled for Sanctuary, till the said Pardon was obteyned. A just punishment for betraying so honest a Philosopher as *Dalton* into the hands of so imminent danger, as the Story at the latter end of the second Chapter mentions.

Pag. 39. li. 1. Tonfile was a Labourer in the fire.

THe great Letter T. set in pz. 6. wherein the Gryphon is cut, should have been placed the first Letter of the Line: But this mistake was committed in my absence from the Presse, for which the Printer begs pardon, as also the Engraver, for giving the Gryphon shinder Feet, those eleven ones of a Hogg, instead of the ungued pawes of a Lyon.

What was contained within the lower compasse of the said T. which in the Original Manuscript was like a Capitall Secretary T. seemes (in my judgement) a Coate of Armes, for although it was not drawne in the forme of a shield or Scutcheon, yet within the compasse of the Letter (which I take to be the field) was Azure, a Gryphon Rampant, with Wings displayed, Argent. But to what Family it belongs I cannot yet learne.

Pa. 52. l. 1. Brise whose Surname when the change of Coyne was had.

g) An. 1465. **T**His alteration of our English Coyne was in the (g) 5th. of *Edward* the 4th. the value of Money at one rise was never so great before or since; for he made of an (h) old Noble of Gold a Ryall, and from the value of 6 s. 8 d. with adding 8 d. in alloy raised it to 10 s. (and so other Coynes in like proportion) and yet that Noble was by H. 4. made 4 d. in value lesse then the Rose Noble

of Edw. 3. coyned Anno 1351, the (i) Gold whereof as is affirmed (by an i) *Camb. Rem.*
 unwritten-verity) was made by Projection or Multiplication Alchimicall of Rai- pag. 172
 "mund Lully, in the Tower of London, and besides the Tradition, the Inscription
 "is some prooffe, for as upon the one side there is the Kings Image upon a ship,
 "to notifie that he was Lord of the Seas, with this title set upon the reverse, a
 "Crosse flourey with *Lionaux*, inscribed, *Iesus autem transiens per medium eorum*
 "ibat, that is, as Jesus passed invifible and in most secret manner by the midst
 "of Pharises, so that Gold was made by invifible and secret Art amidst the Ig-
 norant. *Mayerus* confirms this, and saith (k) *Raymond* made most pure Gold (k) *Simb. aur.*
 in the Tower which is yet called *Raymonds noble, obrix summaq; indicatura*, pag. 418.
 some of which himself had seen. Tis also worth observing that (l) there was no l) *Camb. Rem.*
 Gold coyned in England before the said *Edward the third's* Reigne An. 1443. pag. 172.
 & *Raymond Lully* was long in England before that, for (m) An. 1332. he wrote m) See the fat-
 his Testamentum Novissimum in *St. Katherins Church* neere the Tower of London, ter end of his
 and Dedicated it (with other of his *Workes*) to *Edward the third*, and it may be Test. Nov.
 presumed he was some while there before he wrote the same: For, that he was
 brought over by *Cremer Abbot of Westminster*, afterwards made knowne to the
 King, and did furnish him with much Gold, as shall appeare hereafter in the
 Annotations upon *Hermes Word*.

Pa. 61. li. 7. But the cheife Mistis among Sciences all
 For the helpe of this Tree, is Magick naturall,

Judiciall Astrologie is the Key of Naturall Magick, and Naturall Magick the
 Doore that leads to this Blessed Stone.

Howbeit, the Ignorance and Malice of some times, and the common Custome
 of ours has most falsly and abusively called Necromancy (and what other Arts
 are raised from the Doctrine of Devils,) Magick; without affording that just
 and due distinction which ought to be made betweene them: and what grea-
 ter Injury to learning then without Distinction to confound Laudable know-
 ledge, with what is Impious and Devilish? For, if there be any thing in
 (what we call) Magick, other then a searching into those hidden vertues which
 God has been pleas'd to bestow upon created things (though closely lockt up by the
 generall Curse) whereby we may aptly and naturally apply Agents to Patients, I say,
 if in it there be any thing else, they are only subtill falsehoods that shelter and
 shroud themselves under that Tytle, and which would gladly be esteemed Leaves
 of that Plant, from whose Root they never sprung. And therefore is it not
 lesse absurd, then strange, to see how some Men (who would have the World
 account them learned, and whome I beleive to be so learned, as to have read
 and found what Latitude is due to the word *Magus*, how it is accepted by the
 Judicious, and what a vast difference there is, betweene the Doctrine of a Ma-
 gician, and the abuse of the Word) will not forbear to ranke True Magicians
 with Conjurers, Necromancers and Witches (those grand Impostors) who (n) vi. n) *Paracel. de.*
 olently intrude themselves into Magick, as if Swine should enter into a faire and de- occult Phil. cap.
 licate Garden, and (being in league with the Devil) make use of his Affi- 11.
 stance in their workes, to counterfeit and corrupt the admirall wisdom of the
 Magi, between whom there is as large a difference as betweene Angels and
 Devils M m m 2 The

The *Magick* here intended, and which I strive to Vindicate, is, *Divine, True,* of the *Wisdom of Nature*, & indeed comprehendeth the whole *Philosophy of Nature*, being (o) a *Perfect Knowledge of the works of God, and their Effects*. It is that, which (p) *reduces all naturall Philosophy from variety of Speculations to the magnitude of workes, and (q) whose Mysterries are far greater then the naturall Philosophy now in use and reputation will reach unto.* For by the bare application of *Actives to Passives* it is able to exercise a kind of *Empire over Nature*, and worke wonders: and 'tis from the ignorance of such marvelous Operations that the *Ignorant*, (*viz.* the most learned in other things (as well as the *Illiterate*) if they be not learned in this,) either by an unwarrantable adoration esteeme them as *Miracles*, which onely are the *workes of Naturall or Mathematicall Philosophy*: or else (which is an *Errour* as wide on the left hand) forthwith censure and slander those truly *Naturall* as *Diabolically*, because wonderful strange and beyond the *randome* of their *Apprehensions*. The latter of which might as well say (r) *Jacobs* practising to make his *Lambs* of a *Py'd Colour* was performed by the assistance or ministry of the *Devill*, and as well condemn the use of *Phisick*, because the *Devill* has taught *Witches* divers harmful and uncharitable uses of *Herbs, Minerals, Excrements, &c.*

And as in some dull ages, and among some *Grosse Spirits* it has proved dangerous to be Learned, Witnesse our Renowned *Roger Bacon*, whom (Together with *Artepheus, Arnold, de villa nova*, who were *Philosophers* of known reputation & credit) (s) *Wierus* reckons among the *Deplorati ingenii homines* (t) all whose *Workes* fairely written and well bound, were by *Religious* pretending *Sciolists* dam'd as *Devillish*, with long Nails through them fastned to desks in the *Franciscan Library* at *Oxford*, and there with *Dust and Moths* consumed: Even so our other famous Country-man [*Profound Ripley*] was also abused, (u) who after his death is said to have been branded with the name of a *Necromancer*. *Pope Silvester* the second pass'd for a *Magician* (in the worst sence) because he understood *Geometry*; and about 150. yeares agoe (so blind an age was it,) that to know *Greece* and *Necromancy* were one and the same thing; in opinion of the *Illiterate*. However, let the *Ignorant* scoffe and attribute that to *Decoyt and Illusion* which is the proper worke of *Nature* produced by exquisite knowledge, I am confident the ingeniously learned will approve and admire it.

But to reare off that ugly *viçard* which *Envy* has placed before the *Face* of so *Divine a Beauty*, and to make way for the meaning of our *Author*, I thinke it necessary (in the first place) that I touch upon the *Word*, that gives a name to the *Professors*;

And that is *Magus* (primitively a *Persian* word) which onely signifies or imports a *Contemplator of Heavenly and Divine Sciences, a studious Observer*, an expounder of *Divine things*, a name (saith (w) *Marcellus Ficinus*) *gratious in the Gospell, not signifying a Witch or a Conjurer, but a wise man and a Priest*. And in truth a true *Magician*, acknowledges *God*, to be the true *Cause* and *Giver* of life and vertue to *Nature*, and all *Naturall things*, of the *Causes* of which things (as also of (x) *Divine*) is the whole scope and effect of all their *Writings and Discourses*:

In the Next place, that I give the Definition of *Magick* (because as (y) *Myrandula* sayes) it is an *Art* which few understand and many reprehend, and therefore of necessity to be clearly evinc'd:) Receive it from a learned hand: youle finde it worth your observance.

o) Gass. Curios. pag. 66.

p) Bac. adv. fo. 33.

q) Dr. Gell's Sermon. 1650.

r) Gen. 31. 37.

s) De Prestigiis Dam. li. 2. ca. 4. pag. 140.

t) Selden pref. to Hopt. Concord.

u) Bale Cent. 8. fol. 633.

w) Par. prim. fo. 573.

x) Magia præcipua est pars Theologiae.

y) Pic. Mir. fo. 84.

Magick, is, the Connexion of naturall Agents and Patients, answerable each to other, wrought by a wise Man to the bringing forth of such effects as are wonderful to those that know not their causes. Thus Hee. Paracelsus called it (z) a most secret z) De Occult. and hidden Science of supernaturall things in the Earth, that whatsoever is impossible to be found out by mans Reason may by this Art. And shortly after to cleere it from imputations adds, that tis in it selfe most pure and not defiled with Cerimonies nor Conjurations as Necromancy is. Phil. cap. 11.

Agreeable to both (but more copiously delivered) is that of Corn: Agrippa, who affirms, (a) *Magick* to containe the profoundest Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature: That instructs us concerning the difference and agreement, of things amongst themselves, whence it produceth its wonderful effects, by uniting the vertues of things through the application of them one to the other, and to their inferiour suitable Subjects, joyning and knitting them together throughly by the powers and vertues of superiour Bodies. This briefly is an account of that Learning, whose Operations and Effects (being full of Mysteries) was by the Ancients esteemed as the highest and sacred Philosophie, the fountaine of all good doctrine: *Animadverto* (saith Pliny) *summum Literarum claritatem, gloria nquz, ex hac scientia antiquitus, & penes semper petita.* a) De Occult. Phil. lib. 1. ca. 2.

What hath been hitherto said, will not (I presume) offend the Eeres of the most Pious, for here is no Incantations, no Words, no Circles, no Charms, no other fragments of invented Fopperies; nor needs there any: Nature (with whom true Magicians only deale) can worke without them, she findes Matter, and they Art, to helpe and assist Her, and here's All.

To instance the Generation of Frogs, Lyce, Wormes, Insects, &c. The worke of a Philosopher is there in onely to (b) strengthen the Seeds of Nature, (for the alone Workes) and so to quicken them that they hasten the worke of Generation (and by such meanes Tho. Aquinas supposes Pharo's Magicians, produced Frogs) insomuch as it seems to the Ignorant not to be the Worke of Nature, (that usually operates more leasurely,) rather the Power of the Devill. But they who are learned in those Arts, marvell not at such working, but Glorifie the Creator. To whose Honour alone these Operations must chiefly tend, for (c) he is best praised in his workes, and we knowing him in and by these visible things, may through such knowledge understand his more Secret and Invisible things, and thereby be better inabled to Glorifie him, then men otherwise can. b) Guli. Par. de leg. cap. 24.

Now I deny that any measure of understanding, in naturall Magick, how large soever, or the utmost and farthest search we can possibly make into that pure and primitive knowledge of Nature, to be a prying into those Hidden Secrets, which God would have concealed and ranked among the number and nature of those things he has prohibited us to search into, (as I know there are that will tell you it is, and they such as weare the Coat, and would be loath to want the reputation of Schollars) And this is fully manifested from Adam, who (d) before his Fall was so absolute a Philosopher, that he fully understood the true and pure knowledge of Nature (which is no other then what we call Naturall Magick) in the highest degree of Perfection, insomuch, that by the light thereof, upon the present view of the Creatures he perfectly knew their Natures, and was as able to bestow names suitable to their Qualities and Properties, d) Gen. 2. v. 19.

e) Bac. advance-
ment ; fol. 5.
and 43.

For, This was a larger and cleerer *Ray* of the *Light* of *Nature*, then all the industry of man (since the *Fall*) was able to hope for or attaine unto, and (to attest the allowance) bestowed upon him by *God* himselfe: Nor was it this *Naturall* knowledg that introduced his *Fall*, or can be any *Offence* or *Sin* in us (were it possible) to arrive at his *Perfection*. No certainly, *Adams* transgression (for which he fell) was of a higher *Nature*, [even that proud inquiry into the (e) knowledg of good and evill, with no lesse intent then to make a totall defection from *God*, and depend wholly upon himselfe and his free will.]

Besides, tis worthy *Observation*, that *God* in constituting *Moses* to be a *Governor* over his owne people, seemed as willing to make choyce of such a one for that high *Office*, as was (f) learned in all the *Sciences*, then in request with the *Egyptians*, among whom *Magick* was the chiefe. And we find that upon *Salomon's* Prayer to *God* for *Wisdom*e he granted him a *Heart as large as the Sea*, and therein lodged so greate knowledge of *Humane* things, that he penetrated whatsoever the understanding of *Man* might comprehend: and (to manifest the inoffensiveness of *Naturall Magick*,) never reckons it up in all his *Refractations*. Though he thoroughly understood it, and in his *practise* attempted the highest *Experiments*, which had it been *unlawfull*, certainly he would not have omitted.

Thus much for a *Preparative*. And now that I may come closer to what *Norton* intends, and bring *Magick* neerer to our purpose ; We must understand that the *Order* and *Symmetry* of the *Universe* is so settled by the *Laws* of *Creation*, that the lowest things [the *Subcelestiall* or *Elementary Region*] should be immediately subservient to the *Midle* ; the *Midle* [or *Celestiall*] to those above ; and these [the *Supercelestiall* or *Intelligible*] to the *Supream* *Rulers* becke. With this it is further to be knowne that these (g) *Superiours* and *Inferiours* have an *Analogicall* likenesse, and by a secret *Bond* have likewise a fast coherence between themselves through insensible *Mediums*, freely combining "in *Obedience* to the same *Supreme Ruler*, and (also to the) benefit of *Nature* : Infomuch, that if we take the said *Harmony* in the *Reverse*, we shall finde that things b *Supercelestiall* may be drawne down by *Celestiall*, and *Supernaturall*, by *Naturall*. For this is the *Maxim* of old *Hermes*, (i) *Quod est superius, est sicut id quod est inferius*.

b) Cor. Agr. de
oc. Phil. l. i. cap.
38.

i) Tab. Sma-
ragd.

k) Cor. Agr. de
Occult. Philos.
lib. 1. cap. 1.

And upon this ground (k) *Wisemen* conceive it no way *Irrationall* that it should be possible for us to ascend by the same degrees through each *world*, to the very *Originall world* it selfe, the *Maker* of all things and first *Cause*.

But how to conjoyne the *Inferiours* with the *vertue* of the *Superiours* (which is marrying *Elmes* to *Vines*) or how to call out of the hidden places into open light, the dispersed and seminated *Vertues*, (i e. *Vertues in centro centri latent*,) is, the work of the *Magi*, or *Hermetick Philosophers* onely ; and depends upon the afore said *Harmony*. For,

They know that the *Production* of things is *Naturall*, but the bringing forth of the *vertue* is not *Naturall* : because the things are *Create*, but the *Vertues* *Increate*.

Hence it is that the *Power* and *Vertue* is not in *Plants*, *Stones*, *Minerals*, &c. (though we sensibly perceive the *Effects* from them) but tis that *Universall* and *All-piereing Spirit*, that *One operative Vertue* and *immortall Seede* of *worldly things*, that *God* in the beginning infused into the *Chaos*, which is every where

where *Active* and still flowes through the *world* in all kindes of things by *Univerſall* extenſion, and manifeſts it ſelfe by the aforeſaid *Productions*. Which *Spirit* a true *Artiſt* knowes how-ſo to handle (though its *activity* be as it were dul'd and ſtreighly bound up, in the cloſe *Prison* of *Groſſe* and *Earthie* bodies) as to take it from *Corporiety*, free it from *Captivity*, and let it looſe that it may freely worke as it doth in the *Ætheriall* Bodies.

But the *meanes* whereby it is to be done (which is the *fiſt Preparation*) all *Philophers* have hitherto concealed. For,

l) To (m) Create *Magneſia* they made no care,
In their *Bookes* largely to declare.
But how to Order it after its Creation,
They left poore *Men* without *Conſolation*.

l) Hunt. Green
Lyon.
m) i.e. To tell
what it is,
though *Ænig-*
matically.

And unleſſe *God* pleaſe to reveale it, (like the *Jewiſh Fire*) it muſt be kept hidden, and till he doth there is no *humane induſtry* can forcibly wreſt the knowledge thereof out of the *Almighties* hands.

n) *Si te fata vocant, aliter non.*

n) Augurel.

Looke not then for it at the hand of *Man*, for tis the *Gift* of *God* onely.

o) A ſingular gift and grace of th' *Almighty*.

o) Ordin. p. 13.

Nil dat quod non habet, *Man* has it not, (*that is,*) he has it not to beſtow where he will.

p) The *Philophers* were y ſworne eche one,
That they ſhulde diſcover it unto none,
Be in no *Booke* it write in no manere,
For unto *Chriſt* it is ſo ſe and deare:
That he wol not that it diſcovered be,
But where it liketh in his deſte:
Man to inſpire and eke for to defend,
When that him liketh: In this is his end,

p) Chan. Yeom
Tale.

In fine, if any man be ſo bleſt as to diſcover and unvail our *Diana*, he ſhall finde and confeſſe that he was beholding to *Naturall Magick* for directions at the *Beginning*, *Middle*, and *End*; and when it is wrought up to his higheſt degree of *Perfection*, he ſhall ſee things not fit to be written; for (may I aver it with ayfull Reverence) *Angelicall wiſdome* is to be obeyned by it.

Pag. 72. li. 25. Taſted our *White Stone* a parte.

U Nleſſe the *Medicine* be qualified as it ought, tis death to taſt the leaſt *Atom* of it, becauſe its *Nature* is ſo highly *Vigorous* and ſtrong above that of *Man*; For if its leaſt parts are able to ſtrike ſo fiercely and thoroughly into the *Body* of a baſe and corrupt *Mettall*, as to *Tinge* and *Convert* it into ſo high a degree as perfect *Gold*, how leſſe able is the *Body* of *Man* to reſiſt ſuch a force:

force, when *its* greatest strength is far inferiour to the weakest Mettall? I doe believe (and am confirm'd by severall *Authors*) that many *Philosophers* (having a desire to enjoy perfect *Health*;) have destroyed themselves by adventuring to take the *Medicine* inwardly, ere they knew the true use thereof, or how to qualifie it to be received by the *Nature* of Man without destruction.

Pa. 88. li. 15. — The Red Stone is preservative,
Most precious thing to length my life.

THis is the Stone which some builders up of life have refused, when in truth it was the cheife Stone in the Corner; It being produced from that undefiled vertue which is yet left with the Creature (as a small remainder of the First Blessing) and able to make a (q) perfect union betweene the Body, Soule and Spirit, whilst our lively Fire, (that Medium between the Body and Spirit) by receiving this *Ætheriall Medicine* consisting of heavenly vertues (that consume the Impurities and Superfluities of the Body) is delivered from all Impediments, and the Body forced to agree with that incomparable Nature into which it is changing by so sweete and powerfull Compulsions, and consequently life Pro-rogued.

Astouching the Prolongation of life, wee meete with some Presidents in Histories, and they not Fables, where by the Application of things inward or outward, the Spirit hath bene renewed, the Body strengthened the Vitall and Animall faculty quickned, decrepid and withered Age renewed, & Life enlarged. Besides these Relations, we perceive Nature is so courteous to some kind of Creatures, as the Hart, Eagle, and Serpent, that she affords them meanes to obteine the benefit of Renovation (here Nature teaches them Naturall Magick, for tis no other) and why then may it not be granted to Man if sought after? Nay the (r) consideration of this Favourable Blessing afforded to Animals has been the principall ground whence many Philosophers have addicted themselves to the search of this Mistry, hoping that might not be denied to Man, upon his search, which is bestowed gratis upon the Creature.

It is apparent that our (s) Diseases proceed chiefly from Transplantation (though I deny not but some Hereditary Corruption is intail'd upon Posterity, from the decaying, mouldering, and rotten Natures of our Ancestors) for, by what we Eat or Drinke as Nourishment; the corrupt and harmfull, nay deathfull qualities, which the (t) Divine malediction lodged in created things, is removed from them into our Bodies, and there grow up and multiply till (having heightened the Sal, Sulphur and Mercury, into an irreconcilable Contestation, through the impurities wherewith they are loaded and burthened) they introduce a miserable decay, which consequently become a Death: and this is the sooner hastned if thereunto we adde the heavy load of Luxuriousnesse and Glutony. Yet is not this Death Naturall but Accidentall, and (as may appeare by what has been said) a (u) Death arising out of the fruits of the greate World which grows up by Transplantation, the Rebellious Disobedience of man provoking God to plant a Death in every thing that he had made, by the Curse wherewith he had cursed the Earth. And to this the Doctrine which the (w) Angell taught Esdras is agreeable.

And though it is appointed all must dye, against which Decree no Elixir has power.

power to resist, yet this *Medicine* is a remedy for the particular corruption of *Man*, to keep back those *greifes* and *diseases* which usually accompany & molest *Old Age*; insomuch, that that *Death* which man eates in his *Bread* may be brought to a *Seperation*, and consequently (in the comfort of an *Uninterrupted Health*) spin out his *thread* of life to the longest end of that *Nature* fallen from *Originall Justice*. For tis a certaine truth that what we receive into our *Bodies*, of that, *Nature* findes two *Substances*, the (one with a Gladsome appetite,) she retaines to feede *Vitality*, the other (with an abhor'd dislike) she expells, as not onely uselesse but *Putrefactive* and *Dangerous*: and if thereupon we throughly advise with our selves we must needes confesse *Her* way is best to be imitated, in seperating the *Pure* from the *Impure*, (which are joyned together in every thing) before we make use of them, and where she does manifestly *Substrait* and *Divide*, let us not there *add* and *multiplie*; for doubtlesse the *Facts* (y) profit nothing, nay in sick persons they plainly *opprese* the penetrating vertue of the *Spirit* it selfe, and commit that *seperating Art* to the diseased *Body*, which through *weaknesse* is not able to performe the *Taske*.

The *Brevity* of *Life* came in with the *Fall* of *Adam*, and though some of the *Antients* before the *Flood* lived almost a thousand yeares, yet certainly their lives were *prorogued* by the use of this *Medicine*, with which they well knew how to *seperate* and *correct* the obnoxious *Qualities* of all things, and I much question whether the *generality* of Persons then lived *so long*, or onely those who were the (z) true *Ancestors*; of *Abraham*, they not being alwaies the *eldest* and *first* begotten of the *Patriarks*, but such as *God* chose out of the *Family* to continue the *line*, and had (by the permission of *God*, as a singular and peculiar *blessing*) this *Secret* *Traditionally* committed to them.

y) Roibm. Co-
ment.

x) Sir W. Raw.
Hist. fo. 64.

Pa. 89. li. 27. ————— I never made assay
Of the Red worke before this day.

Hence some affirme that *Norton* neither had nor knew how to make the *Red Medicine*, but that's not so, for to the time of publishing his *Ordinall*, 'tis true, he had not a *second time* gon about to make it, and why?

(a) The cause appeareth in this Booke before,
When hee was robbed then hee would no more.

a) Ord. pag. 89.

Yet that he was formerly at worke, made it, and was robb'd thereof appeares also (b) before, where he saith the (c) *Merchants Wife* stole it from him, and that the misfortune thereof deterr'd him from making further progresse therein. Besides, he avers his *Master* taught it him, and that he fully saw how to make it, for so himself witnesseth.

b) Ord. pag. 34.

c) See Anota.
upon pag. 34.

(d) I had with Grace the true Doctrine
Of Confection of the Red Medicine.

d) Ord. pag. 89.

And lastly, in the latter end of the 5. Chap. of the aforesaid *Ordinall*, *Norton* truly and cleerely declares how it is made; unto which I refer the Reader.

N n n

Wherefore

Pag. 99. li. 37. Wherefore they being in warke of Generation,
Have most obedience to Constellation.

Here our *Author* refers to the *Rules of Astrologie* for *Electing* a time wherein to begin the *Philosophicall* worke, and that plainly appears by the following lines, in which he chalkes out an *Election* fitly relating to the *Businesse*.

In the operative part of this *Science* the *Rules of Astronomie* and *Astrologie* (as elsewhere I have said) are to be consulted with.

c) Par. Sapient.

(c) If or in *Astronomie* thou must have right good feeling,
Or else in this *Booke* thou shalt have simple believing.

So that *Elections*, (whose *Calculatory* part belongs to *Astronomie*, but the *Judiciary* to *Astrologie*) are very necessary to begin this worke with; and the paines that *Norton* hath taken manifests no lesse, most *Authors* hinting the same, although we take but little notice thereof. For

d) Ord pag. 60.

(d) Such simple kindes unformed and unwrought,
Must craftily be guided till the end be sought.
All which season they have more obedience,
Above formed *Natures* to sterr's Influence.

Generally in all *Elections* the *Efficacy* of the *Starrs* are used as it were, by a certaine application made thereof to those unformed *Natures* that are to be wrought upon; whereby to further the working thereof, and make them more available to our purpose. (g) For since both *inferiour* and *superiour* Causes concur to every effect, it followeth that if the one be not considered as well as the other, this *Negligence* will beget *Error*. And by such *Elections* as good use may be made of the *Celestiall* influences, as a *Physitian* doth of the variety of *Herbes*. Agreeable to which is that of *Ptolomy* *Aphor.* 8. A *Judicious* man helps forward the *Celestiall* operation, even as a *discreet Husbandman* assists *Nature* in his plowing and preparing the *Ground*. But *Nativities* are the *Radices* of *Elections*, and therefore we ought chiefly to looke backe upon them as the principall *Root* and *Foundation* of all *Operations*, and next to them the quality of the *Thing* we intend to fit, must be respected: so that by an apt position of *Heaven*, and fortifying the *Planets* and *Houses* in the *Nativity* of the *Operator*, and making them agree with the thing signified; the *Impression* made by that *Influence*, will abundantly augment the *Operation*.

h) Sir Chr:

Heyd. Def. of

Altrol. pag. 363

And this is upheld by very evident reason of *Nature*, (h) for (saith a learned *Gent.* whose *Defense of Iudiciall Astrologie* (so long since published) stands hitherto firme & unconfuted, notwithstanding all the whistling Assaults of any *Adversary*) the *Celestiall* Influences never cease to flow into us, and therefore not unlikely that the like position or *Configuration* to that under which we are borne, may by like impression and influence increase and strengthen the operation of the former, more then it would if the *Nativity* were considered alone. And upon these grounds *Norton* advises to make *Elections* like those he layes downe.

i) Unless

i) Unlesse then your Nativity pretend Infection,
In contrariety to this Election.

i) Ordin p. 100

Which is the same in effect with that of (k) *Protony*, where he saith to this purpose, viz. " Though an Election of a Day or houre be well made, yet " will it prove of little advantage unlesse suitably constituted to the scheme " of the Nativity, because else it cannot divert that evil which in the Nativity " the Planets threaten: and hence it comes that Actions Thrive or Miscarry (though begun at one and the same time,) according as the position of Heaven then agrees with the Nativity of the Persons that manage them.

k) Aphor. 6.

As touching the Necessity of Elections, to be used in Dyet, Building, Dwelling, Apparell, and the severall Actions of our Life, let any that would be satisfied, read *Marcellus*, *Ficinus*, *Hesiod*, *Cato*, *Virgil*, *Varro*, *Columella*, *Pliny*, who (and generally all Philosophers) ordered their affaires of planting, sowing, lopping, &c. by them.

For in those things (here below) which have no sence (as well as those that have) the Heavenly Influences alwaies make Impression according to the measure and Capacity of the Subject, and doe evidently manifest their Dominion in them, (l) for nothing is more powerful then their Influences, when Impression is once made. Witnesse their power in Plants, Herbes, Corne, and what is Vegetable, whose Seeds diversly prosper, or decay, according to the state of the ☽ with the ☉ at the time of their sowing. This the Husband-mans Experience can tell the world, and the Saw's Annuall Accesse and Recesse makes manifest to the sence.

l) Gaff. Curios.
pag. 219.

And great Reason there is in Nature why the Moons condition ought chiefly to be observed, for she is the Planet neerest the Earth, and appointed as it were the Vehiculum of all other heavenly Influences unto what is Sublunary, and in that regard she is properly called (m) An Instrument of the Armies from above: according to whose present Condition things are steered; for if she be Fortunate by good Aspects, happy by Position, swift of Course, and increasing in Light, things thrive apace and flourish; But the contrary if she suffer Impediments. We may ordinarily observe how poorly and slowly the Seeds of Plants grow up, nay many times languish and degenerate into an unkindly Quality and Taste, if sowne in the Waine of the Moone, and the Reason is because the Moisture and Sapp that should feed them is exceedingly diminished; yet it is the fittest tyme for cutting downe Timber, or what else we would preserve from decaying.

m) Eccl. 43. 8.

(n) *Thurneisserus* (among many other admirable and usefull Observations) gives us the Position of Heaven under which severall Plants are Impregnated with the greatest vertue, the gathering of which at such times, for Physicall uses, deserves to be taken notice of; for the notable difference that evidently appeares betwixt their virtues and the vertues of such as are gathered without that Consideration. In a word, by Elections we may Govern, Order and Produce things as we please: *Faber quisq; Fortuna propria.*

n) Hist. Plant.

Pag. 100. li. 1. Is a direct and Arrie Ascendant.

IN this and the first Ten following lines, are laid downe the *Authors Rules* for framing an *Election* by, agreeable to which he erects you *Scheames* (about the *Latitude* of 51. degrees) that are placed before the sixth Chap. which I have caused to be exactly Copied from the *Originall*, though some *Planets*, I must acknowledg, are not placed in that exact order (for *houses* and *signes*) as *Astronomicall Rules* direct, and the *Doctrine* of *Astrologie* requireth. For Example, In the first *House* of the first *Figure* you have ♀ in 7. degr. of ♄, the *Ascendent* in 2. degr. of ♄, and then the ☉ in the 18. Degr. of the same *signe*; whereas the 2. degr. of ♄ being fewer degrees of that *Signe* then 7. (wherein ♀ is placed) should Antecede it. Againe in the second *Figure* you have both ♀ and the ☽ in the 11th *House* thereof, who should of Right be posited in the 10th. because the 20th degree of ♊ is the *Cuspe* of the 11th, and therefore all *Planets* in lesser degrees of that *Signe* are falling into the 10th. Besides you have ♀ placed in every *Figure* so remote from the ☉, that *Astronomers* must count it absurd, since she is never above 48. degr. *Elongated* from him; and yet in the third *Figure* she comes not within the compasse of a * *Aspect*, nay in the second she is almost in 8 to him.

For their *Position*; I could have placed them in *Houses* according to *Art*, but I rather let them stand as I found them in the *Originall*, being well assured they were thus Posited by *Designe*, and not through *Ignorance* or *Mistake*; for our *Author* manifests himselfe a learned *Astrologian*, and too wary a *Pen-man* to be guilty of either. And though it may seem contrary to *Art* for the *Position* of ♀ to be so far distant from the ☉, yet tis agreeable to his *Rule* of *Election* that she is so often placed in the 4th *House* (especially seeing the *Signe* falls out to be there in which she is exalted) because he appoints the *Lord* thereof to be fortunate,

©) Ord. pag. 100.

(o) For this is *Thesaurum absconditum* of old Clerks.

Withall, the *Planets* as they stand here placed in *Signes* and *Houses* are not so as that these *Figures* were the *Elected* times for the *Authors* owne *Operations* (or any others in that *Faculty*) but are rather *fained* and invented, onely to bring them within the compasse of his *Rules*. And to satisfie my selfe herein, I have taken some paines to *Calculate* the places of the *Planets* for severall years about the *Authors* time, but cannot finde the three *Superiors* and place of the ☉ to be in those *Signes* wherein he has posited them.

It is also worthy of our *Observation* to see how the *Author* continues his *Vailes* and *Shadows*, as in other parts of the *Mystery*, so likewise in the very *Figures* of some of the *Planets*, for he does not exhibite them under the *Characters* commonly now (or then) used, but Hieroglyphically in *Figures* agreeable to their *Natures*, yet (p) diversitie of *Names* (or *Figures*) makes no diversitie in the things they signifie: For ♄ is pointed out by a *Spade*, ♃ by a *Miter*, ♅ by an *Arrow*, ♆ by a beautifull *Face*, ♇ by the figure (in those daies) usually stamped upon the Reverse of our *English Coyne*: Onely the ☉ and ☽ are left us in that fashion the *Auspicious* bestowed upon them.

p) *Aristotle*.

Page. 100. li. 3. 2. **Trust not to all Astrologers, I saie whie:**
For that Art is as secret as Alchimie.

Astrologie is a profound Science: The depth this Art lyes obscur'd in, is not to be reach't by every vulgar Plumer that attempts to sound it. Never was any Age so pester'd with a multitude of Pretenders, who would be accounted (and stick not to style themselves) Masters, yet are not worthy to weare the Badge of illustrious Urania. And (oh to be lamented!) the swarme is likely to increase, untill through their Ignorance they become the ridiculous object of the Enemies to Astrologie; (would that were all,) and Eclipse the glory of that light, which if Judiciously dispens'd to the World would cause admiration; but unskilfully expos'd, become the scorne and contempt of the Vulgar.

He that understands no more of Astrologie (nor will make a further use of it) then to quack with a few Terms in an Horary Question; is no more worthy to be esteemed an Astrologian then Hee who hath onely learnt Hebrew may be accounted a Caballisticall Rabbi. Tis true, he may be so fraught with words, as to amuse the unlearned, with the Canting noyse thereof, but what is that if compared to the full and intire knowledge of the Language? Yet of this sort at present are start up divers Illiterate Professors (and Women are of the Number) who even make Astrologie the Bawd & Pander to all manner of Iniquity, prostituting Chast Urania to be abus'd by every adulterate Interest. And what will be the issue (I wish it may prove no Prophecie) ere long Astrologie shall be cried down as an Impostor, because it is made use of as a Stale to all bad Practices, and a laudable Faculty to bolster up the legerdimane of a Cheate. And besides having now growne famous by the true Predictions of some of her able and honest Sons, shall grow into as much disgrace and infamy, by the unskilfull Prognosticks of ignorant Illegitimate Bastards: who rather then they will accuse themselves when they faile of truth in their Judgments, will not stick to condemne Astrologie it selfe as defective and lame, in what their slothfull negligence or ignorant blindness was not able to finde out. And therefore Norton here speaks truly, that Astrologie (take it with all its Comprehensions) is as Secret or Mysterious as Alchimie, and as difficult to be thoroughly and perfectly understood.

There are in Astrologie (I confesse) shallow Brookes, through which young Tyroes may wade; but withall, there are deepe Foards, over which even the Gyants themselves must swim. Such is the Doctrine of Nativities, Directions, Annuall Revolutions and what else depends thereupon, belonging to Man, the little World: and beyond these, those of Comets, Eclipses, Great Conjunctions and Revolutions, that refer to the greater World. These are subjects of Eminency, and being judiciously handled Magnifie the Art. But,

q) Many men weene which doth them reade,

That they doe understande them when they do not indeede.

q) Ordin. cap.

5. pag. 60.

I know some few Artists have satisfactorily manifested what excellency of Skill there is in Judging an Horary Question, and how much of truth may be

drawne from that branch of *Art*; But they are those that are thoroughly read in all other parts of *Astrologie*; for such only are able to give a true *Resolution* to the *Querent*, and from the events of their confiderate *Predictions*, bring *Honour* to the *Art*, and gaine *Reputation* to *Themselves*.

Pag. 104. li. 20. *Obtaine therefore to fetch breath from your Nostrils.*

IN regard of the *violent Nature* of the *Medicine* which is *deadly* indeed, because its *Nature* is so infinitely strong above *Mans*, that it overcomes his *Spirits* and *poysons* him; *Norton* therefore lets fall a hint, what *Parts* an *Operator* ought to *Arme*, and whence to fetch *Breath*: Meaning thereby, that those *Orifices* of the *Body* be closely stopt (through which there is so open a passage, that a *Strong vapour* would fly as speedily as *lightning* into the *inmost parts*) while the *Vessell* is opening. But how to *breathe* the while is the *Difficulty*. We have *Practises* something neerer it, as of those who attempt to lye long under *Water*, &c.

And therefore let this be a *Caution* sufficient to young *Practisers* in this *Science*, that when they worke upon a *Matter*, and bring it (as they suppose) to some *perfection*, if they can indure the *opening* of their *Vessell* without being *Armed*, they may rest satisfied that nothing is more certaine then that their *Matter* is not the *Philosophers Mercury*, and their *Practise* erroneous.

Pag. 105. li. 17. *Now have I taught you every thing by Name.*

r) *Hor.*

————— r) *Hoc tibi dictum*
Tolle memor:

THIS Verse ought to be heedfully observed by the *Student* in this *Science*, for he speaks a reall truth, *Nihil prætermissum quod à quovis dici possit*. Nothing being *wanting*, nor nothing *left out* that is *needfull* to be knowne to compleate this greate *Worke*: which many have not the *happinesse* to *apprehend*, though it should be more *plainly* discovered unto them. Much alike unfortunate as those that *Sandivogius* speaks of, (s) to whom he had intimated the *Art* from *word to word*, but they could by no meanes understand him, yet would be accounted *Philosophers*.

Seeing then a *Man* may be in the true *Path* and not know it to besoe, it be-
hoveth the serious *Student* earnestly to desire of *God* to (t) "remove from his
"Mind all thoughts without understanding, to make him a (u) Child of the light
"as of the Day, that his (w) Eyes may behold the right, and his Eye-lids di-
"rect his wayes. That his Dayes be not spent in vanity, nor his Yeares wast
"doing nothing: but that (y) one Day may teach another, and one Night
"add knowledge to another, And then he shall find that though this *Author*
has opened his *Mouth* in a *Parable*, yet he hath declared [or made plain] hard
Sentences of Old.

z) *Ord. pa. 106.*

z) For in this Ordinal (he sets you out of doubt,)
Is nothing set wrong, nor no point left out.

Pag. 106. li. 21. In the yeare of Christ MCCCCCLXXXIII.
This Worke was begun ———

IN the search I have made after *Authentique Manuscripts* to compleate this Worke, a private Gentleman lent me a very faire one of Norton's Ordinall, which I chiefly followed; yet not admitting to compare it with fourteen other Copies. It was written in *Velame* and in an auncient *fat Hand*, very exact and exceeding neate. The *Figures* (whence I caused these herewith printed to be *Grav'd*) being also most neatly & exquisitely *lym'd*, and better work then that which was Henry the seventh's own Booke, (as I am informed by those that have seene both.) It had placed in the middle and bottome of the *Compartiments* of *Flowers*, *Birds* and *Beasts*, the Nevell's Coate of *Armes*, with others which that Family quartered. This induced me to believe it to be the *Originall* (or one exactly Copied from it) presented by the Author to George Nevell then *Arch-Bishop* of *Torke*, who was a most wealthy and *Magnificent Bishop*; as appears not onely by the rich (a) Jewell he offered at *Becketts Tombe*, but for the greate and stately Entertainment he provided at *More* in *Hartfordshire* for *Edward the 4th.* to make which more Magnificent he brought forth a (b) vast *Treasure* of *Plate*, that he had hid during the distractions of former yeares, all which the King seised upon with his Money and Goods then valued at 20000*l.* (a farre more considerable sum of Money in those dayes, then now;) and made of the *Arch-Bishops Mitre* (set with precious Stones) a *Crowne* for himself.

I have beene informed that there was greate Correspondency betweene this *Arch-Bishop* and the *Hermetique Philosophers* of his time, and this is partly confirmed to me from Ripley's (c) *Dedication* of his *Medulla* to him, *Ann.* 1476. as (c) See the Preface also the presentation of this of Norton's Ordinall; for though I finde the said face. *Arch-Bishop* dyed the same yeare this Ordinall was begun to be written, yet the certaine time of that yeare I cannot yet learne. But it was towards the latter end thereof, when his Successor (*Lawrence Booth*) was *Consecrate*, viz. (d) 25. d) Godw. Sept. Besides, in all probability he lay not long sick, because he dyed (at *Blithlow*) upon a (e) Journey from *Torke*: So that the Booke might be finished and presented, (or if not presented, yet intended) before he dyed, though begun but the same yeere.

Pag. 107. The Compounde of Alchymie, &c.

THIS Worke (which is also called the *Twelve Gates*) was pen'd by Sir George Ripley, and formerly (f) set forth in print by Ralph Rabbards; I have compared it with severall other Manuscript Copies, amongst which I happily met with one written neere about the time that Ripley lived, (and in these Streames of Learning the more clearest and without the least of Mixture is to be found neere the Spring-head,) the which I most relyed upon. Yet where they differ, the Reader (if this Copy please not) may make use of the former.

It appears at the end of this (g) Worke, that it was written in the yeare 1471. (g) Pag. 193. which I the rather take notice of, because I have met with a kind of Retraction of Ripley's beginning,

Felix quem faciunt aliena pericula cautum.

Wherein he beseeches all men, wheresoever they shall meete with any of his *Experiments* written by *Him*, or that go under his *Name*, (from the year 1450. to the year 1470.) either to burne them or afford them no *Credit*, being written according to his esteeme, not *prooffe*; and which (afterwards upon *tryall*) he found *false* and *vaine*: for so long was he seeking the *Stone*, but in the truth of *practise* had not found it, till towards the end of that year, and then (saith He) *Inveni quem diligit anima mea.*

So that this *Treatise* of the 12. *Gates* being wrote the year after, is unquestionably to be *relyed upon*, because pen'd from a grounded *experimental Practise*, as him selfe Testifies in his *Admonition*,

h) *Ripl. Admo-
nition.*

h) *I never saw worke truly but one,
Of which in this Treatise the truth I have told.*

In which (for the Students safeguard) he gives an account of his own *Erronious Experiments*, therein following *Chaucer*, *Richardus Anglicus*, *Dionisius*, *Zacharius* the noble *Trevisan*, and divers other honest and *Consciencious Philosophers*.

i) Anno 1649:
k) *Pref. ad O-
per. G. Rip.*

Ludovicus Combachius (who hath (i) lately set forth divers of *Ripley's Works* in *Latin*) tells us (k) that he then had in his hands these *Twelve Gates* rendred in most pure *Elegiacque verse*, by one *Nicholas May* upon the Command of the *Emperour Rudolph* the second, and that he could willingly have added it to that he published, (which was translated out of *English* into *Latine verse* by Sir *Edw: Kelley*) for the better understanding thereof, but that the *Copy* was none of his owne.

l) *Printed at To-
loufe.*

The learned *Faber*, (1646.) bestowed much Paines and Cost in publishing to the world (l) *Basilii Currus Triumphalis*, and others, in one *Volume*. In the *Argument* of which Booke *Georgius Riplæus Anglicus doctissimus & mirandus in quo nihil falsi & supervacui ad metallorum omnium proprietates & naturas manifestandus*, is thus Ingeniously acknowledged. He further assures that his *Workes* are worthy to keep pace with the best *Philosophers*; and knowes that *Policie* in *Printing* is surest, and takes well with the *Judicious*, to begin with a good *Work*, and end with the best; to which place he refers ou *Ripley*. But I must needs tell the *Reader* that in pag. 338. and so to the end, he is by mistake called *Triplanus* instead of *Riplæus*. There are other the like notorious faults which the *Printer* (most likely) is guilty of, as giving *Isaac Holland* the name of *Irsacus*. *Cornelius Drebbel* he prints *Tornelius*, (and sometimes *Fornelius*) *Prebellianus*; and besides these, further causes of *Exception* to other parts of the *Work* (too many to be mentioned here) amongst the rest where *Faber* sayes they were all rendred into *Latin* out of *Dutch*, and that this peece of *Ripley's*, which he there calls *Triplanus de lapide Philosophorum* (but is indeed an *Epitomy* of these 12. *Gates*) was by one *Nicholas Barnard* a *Philosopher* Translated out of *Dutch* into *Latin*, intimating withall that it was Originally written in the *German Tongue*; which is very false, injurious to our *Author*, and dishonourable to our *Nation*.

Thus much for the *Work*, and now to say something touching our *Author*. *Philemon Holland* in his *Translation* of *Gambden's Britania* Printed 1636.

is pleased to take the liberty to tell us that the place of his *Nativity* was (m) m) fol. 295. *Ripley*, a *Village* in the *County* of *Surrey*, and calls him a *Ring-leader* of our *Alchemists*, and a *mysticall Impostor*. This *Imputation* of *Mysticall Impostor* smells more of *Ervious dislike* then *faithfull Account*, and therefore I'll passe it by. But as to the place of his *Birth*, I am induced to believe it to be about *Yorkshire*, (not that he was a *Foundling* at *Ripley* in that *County*, or of so obscure *Parents*, that the name of the place of his *Nativity* must be impos'd upon him in defect of a better) No certainly, his *Name*, *Relation*, and *Kindred* discover him to be the *Sonne* of a *Gentleman*; and though I cannot exhibite his *Pedigree*, yet it appears in some ancient *Manuscript Copies* of his (n) *Medulla* (which I have seene) that his *Relation* of *Kindred* lay in the *Northerne parts*, where (he saith) "he had divers *Kindred*, *Gentlemen* of *Yorkshire* and *Lincolshire*, as *Teversall*, *Ripley*, *Medlay*, *Willoughbie*, *Burham*, *Waterton*, *Flemming* and *Talboyes*, who (as he there complains to the *Arch-Bishop Nevell*, to whom he dedicated that *Worke*) were by the *Conquering Sword* of *Edward the fourth*, (God so permitting) lamentably destroyed. 'Tis also considerable that his *Ecclesiasticall Promotion* hapned to be at *Bridlington*, a (o) *Towne* in the *East Riding* of *Yorkshire*.

n) towards the end thereof.

—p) According to my Profession,
In Order Chanoen Regular of Bridlington.

o) Camb. Brit. fo. 714.

p) Pref. to his 12. Gates.

And probably such his *Advancement*, might be procured rather in that *Country* where his *Kindred* and *Friends* lived, and himself that *Country-man*, then if he had been a *Stranger*.

I determine not whether *Holland* has done the learned *Antiquary* or profound *Philosopher* the greater *Injury*, in what he puts downe concerning the place of his *Birth*; for I must let the world know, 'tis not to be found in the *Originall Latin* which *Cambden* published Anno 1607. nor can I learne that there was any other *Impression*, to the time of *Translation*, nor in probability could there be when *Holland* (q) fell to worke immediately upon the coming out of the said *Impression* in 1607. and set forth his *Translation* within foure Yeares.

q) Postscript to Camb. Brit.

So that I cannot but wonder at the *Boldnesse* of this *Translator*, not onely in adding many things of his owne score, but for abusing so learned a *Philosopher* with the *Term* of *Mysticall Impostor*, and putting it upon the *Account* of an *Author*, who should he thus vilifie one of so cleere a *Reputation*, ingenious *Schollars* might have just cause to question the *Candidnesse* of his *Pen* in other things. But this kind of liberty I finde *Holland* hath taken in other parts of that worthy *worke*, The effects whereof, hath rendred *Banbury* (amongst others) much beholding to him for an eminent *Flour*: For, where *Cambden* fames it for (r) *Cheese* onely, he addes *Cakes* and *Zeale*: Neither of which are to be found in the *Originall*, though doubtlesse both in the *Towne*, and for endo Causo no-
better purpose then to be boasted of. r) Nunc confici-
tissimum to. 266

But to leave this *Digression* & returne to *Ripley*. *Pitts* tells us, "He was a Man s) Pitts de illu-
" of a *Quick*, & (more then can be expressed) curious *Wit*, and that *Totam serē str. Aug. Scrip.*
" suā aetate in pēscrutandis rerū Naturaliū occultis & abstrusis Causis & effectibus
" consumpsit; He wasted almost his whole *Life* in searching out the occult and
" abstruse *Causes* and *Effects* of *Natural* things. And that he might more
pag. 677.

"copiously and plentifully study *Philosophy*, and accomplish what he conceived
 "his *mind*, he boldly travailed through *France*, *Germany*, and *Italy*, where he
 "grew into familiarity with severall of the most *Learned men*.

Leland saith truly, that he (t) laid the foundation of his *Studies* in *Italy*,
 for there indeed he had the *bleffing* first to see *Projection*.

(u) *In Romanis parvibus nuptiis Mercurii,*
Accidit post studium semel quod interfui.

'Tis further testified, that He alwayes either (w) *Writ*, or *Learnt*, or *Taught*
 something; He was perfectly learned in all the liberall *Arts*, and well red in all
 manner of *Philosophy*; a most famous *Mathematician*, a *Rhetorician*
 and *Poet*, (x) *per eam atatem, non vulgaris effectus*. *Combachius* styles
 him (y) *Author precul dubio dignus, qui ab Amatoribus Chemiae sedulo evolatur,*
cum in sermone apertus sit, rotundus & planus, nec ullis spinis aliorum more obsitus:
 A worthy *Author* without exception, who is diligently studied by the lovers
 of *Chimistry*, forasmuch as he is open, well compact, and plaine of delivery, and not
 wrapt in any *Thornes*, after the custome of others. *Habet insuper* (saith the
 same *Author*) *cum Lulii scriptis magnam affinitatem, ut unus alterum explicet, &c.*
 Besides, he hath great *Affinity* with the *Writings* of *Lully*, insomuch that the
 one explaineth the other.

Amongst other parts, abroad, he visited the *Isle* of *Rhodes*, and resided there
 for some time with the *Knights* of the *Order* of *Saint Iohn* of *Ierusalem*. An *Ac-*
quaintance of mine hath in his custody certaine private *Observations* of an *En-*
glish Gentleman of good quality and credit, who in his *Travells* abroad, *Ob-*
*serve*s (amongst other things) that in the *Isle* of *Malta* he saw a *Record*, which
 declares that this *Sir George Ripley* gave yearly to those *Knights* of *Rhodes*
 100000*l.* towards maintaining the *war* (then on foot) against the *Turks*.

But at length, that he might bid his farewell to the *World*, and wholly
 consecrate himselfe to *God*, and betake him to his private *Studies*, upon his
 (z) *returne* into *England* he obtained an *Indulgence* of *Pope Innocent* the eighth,
 that for the future he might be

a) *Tit.oper.*

a) *Exempt from Claustrell Obserbance,*

and alwaies discharged and freed from the burthen of the *Ceremonies* and
Observancy of his *Order*; but in regard the *Chanons* admit such things, he
 became a (b) *Carmelite* in the *Monastery* of *Saint Butolph*, which (saith Leland) is a
 famous (c) *Mart Towne* nigh the *Banks* of the *River Lindsey*: This *River* I
 take to be the *River Witham* in *Lincolnshire* (anciently called (d) *Lindis*) which
 passing from *Lincoln*, runs towards the maine *Sea* by *Boston*, more truly called
 (e) *Butolphs Towne*, (for it carried that name from *Butolph*, a most holy and
 devote *Saxon*;) And if you observe *Cambdens* Map of *Lincolnshire*, you shall see
St. Butolph stands neere to *Boston*. So that in all likelyhood this was the place of
Ripley's Retirement, where he continued an *Anchorite* untill his *Death*, and was
 there *Buried* Anno 1490.

The probability whereof, may be further confirm'd from his *Mcduella*, where it
 appears he had then (f) a great desire to return into *England*, and to that end
 therein became a *Suter* to the *Archbishop* of *Yorke*, that by his meanes he might
 obtaine an *abiding place* in some *Religious house*, within his *Dioces*. Which

Arch-

t) *Bale Cent.* 8.
 fo. 622.

u) *Cassalena G.*
Ripley.

w) *Pitts p.* 677

x) *Bale.* fo. 622
 y) *Præf. ad oper*
C. Rip.

z) *Bale Cent.* 8.

b) *An.* 1488.

c) *Bale* fo. 622.

d) *Camb. Brit.*
 fo. 538.

e) *Ibid.* fo. 532.

f) See the latter
 end of that
 worke.

Archbishop presently after dying, he could not performe, but not unlike *Ripley* having still an earnest longing thereto, (because it was his native Countrey,) might without doubt otherwise effect.

And whereas *Bale* saith he obtained *Pope Innocents* Indulgence upon his returne into *England*, and thereupon became a *Carmelite*, An. 1488. It is manifest from the aforesaid *Medulla*, that at the writing thereof, which was in 1476. (at least 12. yeares before the time *Bale* makes him to enter into that Order) he had this Dispensation, for so he tells the *Archbishop*: And if so, then it must be either (g) *Sixtus* the fourth, or *Paul* the second (his Predecessor) that must grant it unto him. (g) *Isaac. Chron.*
to. 366.

He wrote divers *Bookes* worthy of perusing, but amongst those which *Bale* Registers, I shall onely cull out these, viz.

- | | |
|---|--|
| 1. <i>Compendium Alchimie, seu Castellum Duodecim Portarum.</i> | 5. <i>Artem brevem vel Clangorem.</i> |
| 2. <i>Concordantias Guidonis & Raymundi.</i> | 6. <i>Practicam Ceremonialem.</i> |
| 3. <i>Secreta Philosophorum.</i> | 7. <i>Diciata Egri.</i> |
| 4. <i>Alchimistarum Misteria.</i> | 8. <i>De Magia Naturali.</i> |
| | 9. <i>De lapide Philosophico, latine Tractatum rhythmicum.</i> |

All which *Pitts* recites, and to them adds the following workes.

- | | |
|----------------------------------|--------------------------------------|
| 10. <i>Medullam Philosophie.</i> | 13. <i>Experimenta Philosophica.</i> |
| 11. <i>Pupillam Alchimie.</i> | 14. <i>De rerum temperaturis.</i> |
| 12. <i>Terram Terrarum.</i> | |

What followes *Ludov. Combachius* has lately printed, and added to some of the aforementioned Peeces.

- | | |
|---|--|
| 15. <i>De Mercurio & lapide Philosophoru.</i> | 19. <i>Accurrations & practica Raymundina.</i> |
| 16. <i>Philorcium Alchimistarum.</i> | 20. <i>Cantabena.</i> |
| 17. <i>Clavis Aurea Porta.</i> | |
| 18. <i>Viaticum seu Varia Practica.</i> | |

And lastly take into the Number the small Peeces published in this *Theatrum. viz. His*

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|---|--|
| 21. <i>Epistle to Edw. the fourth, pag. 109.</i> | 24. <i>Preface to his Medulla, 389.</i> |
| 22. <i>Vision. pag. 374.</i> | 25. <i>A short worke supposed to be his, Pag. 393.</i> |
| 23. <i>Verses belonging to his Scrowle</i> { <i>Pag. 375.</i> | |

Pag. 177. lin. ult. A Quintessence this Water we call,
In Man, which helpeth Diseases all.

Physick is a divine Science, even Gods Theologic; for the Almighty wrote his Scripture in that language, before he made *Adam* to read it. The Ten Fathers before the Flood, and those that followed, together with *Moses* and *Salomon*, were the great Physicians in former Ages, who bequeathed their heavenly knowledges

knowledge of *naturall* helps to those they judged as well *worthy* in honesty and industry, as capable thereof: and from their piercing *Beames* all *Nations* enlightened their *Tapers*. *Abraham* brought it out of *Chaldea*, and bestowed much thereof upon *Egypt*, and thence a *refulgent Beame* glanced into *Greece*. The *Coicks* and *Æsculapian Family*, &c. *God* greatly encouraged to serve that *Age*. *Democritus* and *Hypocrates* supported *Ruinous Mankind*, with their *Phisicall* administrations, and *Schollers* successively supplied their places for at least 400. yeares, untill *Galen* undertooke by his strong *Abilities* and incessant Paines to vivifie the then dying *Genius* of *Phisick*: which hath since most nobly beene Augmented, by the stupendious paines of *Arabians* and *Europeans*.

And in the *Progresse* this *Science* has made into severall parts of the *World*, we may finde, that *God* hath evermore been pleas'd to call upon the *stage* thereof in sundry *Ages*, some choyce and eminent *Men*, whom (by the *Illumination* of his blessed *Spirit*) he hath furnished with ability to reade the *Characters* of his blessed will, writ in that ample and sacred *Volume* of the *Creation*, and the severall *Pages* of individuall *Natures*. And further, to testifie his care of his *Creatures*, hath also given them *Balme* in their hands to stoppe the over-spreading contagiousnesse of bainefull *Diseases*. But to contract the *Rayes* of my *Prospective* to our owne *homes*, the *Phisicians Colledge* of *London* doth at this day nourish most noble and able *Sons of Art*, no way wanting in the choycest of *Learning*; And though we doe not, yet the *World* abroad has taken notice of sundry learned *Fellowes* of that *Societie*, as *Linacres*, *Gilbert*, *Ridley*, *Dec*, *Flood*, &c. and at present *Doctor Harvey*, who deserves for his many and eminent *Discoveries*, to have a *Statue* erected rather of *Gold* then of *Marble*.

Neverthelesse, it has beene observed in other parts that we *English* will sooner abuse and detract from the worth of any of our owne *Nation* (though never so well deserving) then render them what they justly merit by a worthy *Applause*: And rather cry up a *Frie* of *Illiterate Quacks* (for every *Galen* hath his *Plague*, [a mounting ignorant *Thessalus*] that cheate the poore and simple of their Money, and (I with they did not) often in *Conclusion* murder their over-credulous *Patients*;) then give the learned *Phisitian* the due (h) *Honour* *God* has appointed us to pay him.

Now as *God* hath formerly shed most eminent *Beames* of the *first light* upon a few particular *Men* (as it were to gratifie the deserving *Labourers* at all times of his day;) So I am confident there are yet most noble *seeds* of that *light* of *Nature* appointed to spring up for the Benefit of *Posterity*. The *Glory* whereof we see hath shin'd in other *Horizons*, shortly it will draw neere to ours; and that which with incessant *Toyle* cannot yet be *Discovered*, shall in those *dayes* be freely *Revealed* to some that little dreame of it. I am more then Confident *Succession* will meete with many *advantages* and *helpes*, which this corrupt and ingratefull *Age* deserves not, nor shall have; because we deride, what *Posterity* will adore with a lasting admiration: The *Circuit* of that great and *Sabbathicall* Conjunction of the two *Superiour Planets* which began An. 1603. in the *Fiery Triplicity*, will *Illustrate*, *Enlarge*, and *Refine* Arts like the tried *Gold*, It shall produce more pregnant and famous *Philosophers* by *Fire*, (I mean such as is *Etheriall*) then yet the world ere saw; and so purifie some inge-

ingenious *Inquisitors*, as to make them fit *Mettall* for *Angells* to Project on. This *Fiery Trigon* shall not passe, before that *God* make manifest what he commanded former *Ages* to keepe *Secret*, Where old *Hermes* his *Ætheriall Phisick* (viz. this *Quintessentiall Water* which *Ripley* here speakes of, and which is

(i) Such as auncient *Phisick* taught,

i) Sir E.K. to
G.S.

shall be Restored; whose perfect and incorruptible Qualities of Heate, Cold, Moisture and Drinse are able not onely to Nourish, Fortise, and Encrease the *Vital Spirit*, but Digest, Correct and Consume all Impediments and Corruptions, those hurtfull and Impure Seeds which crept in with the Curse, (and joyning themselves with the Good,) have ever since (like a growing Tyde) encroached so far upon the *Body of Man*, till he is almost overwhelm'd and ready to Perish.

But it is to be acknowledged that those *Chemists* deserve a considerable share of Honour, who, for want of this *Ætheriall* and *Universall Medicine* (which *God* hath hitherto granted to few) zealously apply themselves to finde out a *Particular* one, (that *sedulous Industry* may afford to more) and to raise up a *Body of Phisick*, from those (k) *Three Principles* which are to be found in every k) *Boff. Phis.*
Body, because compounded of them; (though strongly lockt up) namely *Sal*, *Sulphur*, and *Mercury*: (to which *De Clave* of late adds two more, viz. *Earth* cap. 4.
and *Phlegme*) and so comfortably relieve decaying *Mortality*, and heale *Diseases* by the meanes they are Cured.

In the painefull and curious search of which *Experiments*, where there is more of *Nature* that still lyes hid, (yea she is as Infinite in her *Productions*, as the *Minde of Man* can be *Unsatiable*, in the search) let the satisfaction the Ingenious *Artist* findes in one *Truth*, leade him cheerfully on to make *Inquisition* after a further, perhaps the *Event* of his *Labours* may discover a *Perfection* in the knowledge he hunts after, and *Providence* may be as kinde to so diligent an *Inquisitor*, as *Nature* is to the *Ant*, who bestows *Wings* on her in her declining *Age*, as a reward for her former *Labours*.

And albeit I magnifie *Chemicall Phisique*, yet I do not lessen the due commendations that belong to *Galenicall*: nor dare I, when so great an *Hermetick Philosopher* as *Arnoldus de villa Nova* has taken so much paines to Joyn them together. And besides him, it has been the worke of *Maierus*, *Faber*, and many other conscientious *Philosophers*, to reconcile them. Who laying aside (indeede abhorring) all thought of *Faction*, conceive nothing to come neerer the *Divinity* of *Nature*, or be any way more gratefull to *God* and *Good men*, then to help the *Afflicted*, and relieve the *Sick*; nor greater *Charity* then to bestow *health*, and support *desisted Nature*. Nor is *Galenicall Phisick* hard to come by, it being at all times easy to be met with, the *Superficies* of the *Earth* never denying us some thing or other for *Medicine*, and they, *Milde*, *Gentle*, and *Safe* for weake and tender *Natures*. Moreover, it is observed by *Nollius* and others, that where *God* strikes with any *Disease*, in those parts he also sends forth a *Plant* that he endowes with vertue to cure it. And truly I cannot but admire at those snarling *humours*, who make it their *Taske* to disparage what they affect nor, (nay oftentimes what is beyond their owne worth) and rent those noble

parts of *Art* asunder, which *Nature* has conjoynd in an harmonious *Agreement*, and whose wide breaches, honest hearted *Philosophers* endeavour to make up by a friendly *Reconciliation*, it being not to be denyed, but that each hath their peculiar *Eminencies* for which they deserve both *Praise & Honour*. For my owne part, I am none of the *Detractors* from *Learning*, but beare an Universall affection to *Arts*, and am in freindship with each of their particular *Branches*; Nay even in those I understand not, for I am perswaded by the satisfaction I have received in things which before time I knew not, that there may be something deserving of my faire Opinion, in what I am yet to know.

l) *Bac. adv. pag.*
37.

It has proved a great (l) *Error* in some *Practitioners*, who (tumbling up and downe their owne *Speculations*) seeke out for *Truth* in the *Little world*, and withdrawing themselves too much from the *Contemplation* of *Experimentall Naturall Observations*, neglect to looke for it in the *greate and common World*: When certainly such may far sooner arrive at that *Truth* they seeke for in *Man*, if they would but observe the *Beginnings*, *Change*, *declination*, and *death* of all things, in and upon this inferiour *Globe*, and compare their virtues with our owne internall *Natures*, for they are certainly (m) united by a *Noble*, *excellent*, and *secret Harmony* and *Relation*.

m) See *Davison's Curic. Chemic.*

n) *De occult: Phil. cap. 3.*

And having found the true *Originall* and *Cause* of *Diseases*, then further to search after a proper remedy; for all *Diseases* are not cured by one sort of *Physick* (save that which is *Ætheriall* and *Incorporeall*) And therefore according to the *Doctrin* of (n) *Paracelsus*, such as are bred from so light a cause as the impure *Seeds of Vegetables*, viz. *Meate*, *Drinke*, *Fruits*, *Herbes*, and the like *Elementary* things, may be very easily cured with the *Secrets* of *Hearbes*, *Roots*, and such like mild and tender *Medicines*, of which sort *Galenicall Physick* is more plentifully furnished then any of the rest. Those that are produced from the more rude and knotteer *Qualities* of *Mineralls*, and what is cast within the *Compass* of that *Tribe*, the *Chemicall Physitian* must expell by the power and force of his *Metalline Sulphurs*, &c. *Vegitables* being (in this Case) too weak to *Master* and *Dissolve* their tenacious and coagulated *Spirits*: Those which are derived from the *Influences* of *Heaven*, must be removed by *Plants*, &c. *Magically* gathered and prepared, or by *Sigills*, &c. framed or made under suitable *Positions* and *Aspects* of the *Planets*, and impregnated with the *rayes* of *Celestiall Vertues*, for without opening the *Bodies*, Infusing *superiour Influences*, and (by an additionall *Artifice*) fixing them to the said *Bodies*, their own ordinary *vertue* (be *Elections* never so propitious) hath not strength enough to conquer *Diseases* of that *Nature*: and severall of these choice *Secrets* (of *Nature* and *Art* united) I my selfe have prepared, made and *Experimentally verified*. Finally, where *Diseases* happen by *Supernaturall* meanes, as by *Inchantments*, &c. none of the other three are able to remedy the same, save onely *Magicall* and *Superclestiall* meanes, by and through the *Vertues* of particular *Intelligences*, Or the *Red Medicine* wrought up to the highest degree of *Perfection*. And in such cases the *Hermetique Philosopher* must appeare, who

o) *Anonymi.*

o) — In his Reason hath contribed
A Perfeit Medicine, for Bodies that be sick
Of all infirmities to be releived,
This heileth Nature, and prolongeth lyfe eke.

Therefore

Therefore let all men cease to wonder why so many *Diseases* seeme incurable; when many times being *Supernaturall* we judge them *Naturall*, and the true *Causes* unknowne, no sutable *Medicamen* is administred.

And whereas I have toucht upon *Sigills*, I thinke it will not be remote from this *discourse*, if I give a little satisfaction to my *Reader* therein; Though perhaps it may be esteemed as a thing of too daring a *Nature* for my *Pen* Nor am I ignorant how some, most learned Men, have extremly suffered under the heavy and sharp *Load* of unworthy and rash *Calumny*, for manifesting or defending this *Doctrine*; but it hath only beene (such is their *Glory*) by those that could never sufficiently *Answer* their *Arguments*.

The framing of *Sigills*, *Lamels*, *Talesmes* (for all depend upon one *Radix*) is a piece of *Learning* as (p) Ancient as the *Babylonian* and *Caldean* *Magi*, (who first found out the Secret power of *Figures*) a chiefe part of their *Magick*, And practised by the greatest *Philosophers* in the *Easterne World*; Where remaine to this day, (as evident Testimonies of their first *Invention*) very many and ancient *Talesmes*, the miraculous effects whereof were admired and approved throughout all *Aegypt* and *Persia*: although (I confesse) their *Name* and *Use* be yet scarce knowne in these parts of the *World*; Or if, onely to such whose *Wisdome* thinkes fit to conceale and preserve the *knowledge* thereof, from the hands of the senselesse and profane.

Among all other *Philosophers* (famous for this kinde of knowledge) *Apollonius Tyaneus* was the (q) mightiest, and his *Workes* (in my Opinion) most *Stupendious*: Who though the Envious and Ungratefull *World*, has throwne some dirt upon him, to blemish the Innocency of his *Operations*, yet he never deserved other then well; all He did being for the (r) good thereof, and not for hurt; He was no lesse a *Pious* then *Illustrious Philosopher*, His whole *Life* being strict and vertuous, and his *Death* not blasted with any scandalous *Exit*. And for a justification of his *Praxis*, take this Testimony of *Iustinus*, who, saith (s) that he was a Man skillfull in the " *Dissent* and *Consent* of all *naturall Powers*; and who wrought wonderfull things by the meanes of this *Science*; " (which were only *Naturall* and not *Miraculous*;) For which purpose, he " made choyce of such fit *Subjects*, as might conduce to the perfection of " what he intended to *Effect*: And indeed *God* did not withstand those " *Workes* of his, in regard they were done by the knowledge of *Naturall things*, " for the use and benefit of *Man*.

What I have further to say, shall onely be to shew what *Naturall powers*, *Sigills*, &c. Graved or Imprest with proper *Characters* and *Figures*, and made under certaine peculiar *Constellations* may have. *Albionazar*, *Zahel*, *Haly*, *Albategnus*, and divers other *Arabians*, give us severall examples of such as have been cured of the biting of *Serpents*, *Scorpions*, *Mad dogs*, &c. by *Talismanicall Figures*: And in other *Authors* we meete with a world of (t) *Stories* which tell what Admirable effects they have wrought being rightly prepared, (which should I here mention, would swell beyond the limits of my *Discourse*) But this peece of *Art* is of extreme difficulty, and not to be performed by every one that takes it in hand.

As for the use of such *Characters*, *Letters*, *Words*, *Figures*, &c. Formed or Insculped upon any *Matter* we make use of, we are led to it by the president u) See *Crollius* of *Nature*, who *Stampes* most notable and marvelous *Figures* upon (u) *Plants*, de signat. inter.

Recites rerum.

p) See R Moser,
his Doctor dubi-
orum.

q) Greg. Observ.
pag. 36.

r) Mayerus Sym.
Aur. Mens. pag.
127.

s) In quest. ad
Orthod. quest.

t) See Greg.
Observ.
Gaff. Curof.

u) See Crollius

Roots, Seeds, Fruits, may even upon rude *Stones, Flints*, and other inferiour *Bodies*.

Nor are these remarkable *Signatures* made and described by Chance, (for there is a certaine *Providence* which leades on all things to their end, and which makes nothing but to some purpose,) but are the *Characters* and *Figures* of those *Starrs*, by whom they are principally governed, and with these particular *Stamps*, have also peculiar and different *vertues* bestowed upon them. What *Artists* therefore doe in point of *Character*, is onely to pursue the Track, that is beaten out by *Nature*; And by how much the more the *Matter* whereupon such *Impressions* are made, is suitable to the *Qualities* of those *Starrs* whose *Characters* it is signed with: By so much more apt and inclineable it will be to receive those *vertues* that shall impower it to produce an *Effect*, in things whereunto it's applied.

Neverthelesse, this is not all, for this *Body* must have as it were a *Soule* infused, and be *Impregnated* with a *Celestiall* vitality, or else it remains *Ineffectuall* and *Dead*. In which respect other meanes must be found out before we can obtaine that *Effect*. And therefore we are to Consider, that the *Soule* of the *World* is not confined, nor the *Celestiall Influences* limited, but doe indifferently emit and communicate their *Vertues* alike, as well to things *Artificially* made, as to those that are *Naturally generated*, though sometimes they are more, at other times lesse vigorous and powerfull, according to the different *Aspects* under which they are wrought: In which regard a fit *Election* must be built up from the foundation of *Astrologic*, suitable to the *Nature* of the *Operation* proposed, which being effected, and the *Stars* finding a *figure* aptly disposed for receiving them, they forthwith *Impresse* their *vertue*, which they retaining doe afterwards *operate* in that they finde to be *semblable*. And this is not strange if we reflect upon the *Vulgar* experiments of the *Loadestone*, who communicating its vertue to a peece of *Iron* (a thing made fit by *Nature* to attract and reteine) that *Piece* thereby becomes of strength to communicate this vertue to a *third*. But if we should consider the *Operations* of this *Magnet* thoroughly (which proceeds onely from a *Naturall Principle*) there is no other *Mystery, Celestiall, Elementall, or Earthly*, which can be too hard, for our *Beliefe*.

Moreover, these *Celestiall* vertues and peculiar *Gifts* are not infused into *Individual* and particular things, by the *Idea*, and by means of the *Soule* of the *World* alone, But also are invited thither, through the *Obedientiality* of their *Matter*, and a certaine aptitude and likenesse that these *Inferiours* beare to their *Superiours*; which being once taken in, they thereupon contract and reteine (besides such as they receive from their owne *Species*) those naturall *Vertues* and *Roots* of the *Starrs*, wherewith they suscite and stir up the *Influences* of the *Celestiall Bodies*; who are (as it were by compact when *United*) Obligated to *Operate* in and for that purpose, which the *Artist* appoints them. And more especially if the *Minde* of the *Operator* be vehemently inclined towards the same. For that through the strength and Efficacy of the *Imagination* and *Passion*, (being seriously intent upon any *Operation*) is joyned with the *Minde* of the *Starrs* and *Intelligences*, and as sodainly fitted with *Vertues*, as if it were the proper *Receptacle* of their *Influences*, and consequently helpes more effectually to infuse their *Vertues* into our *Workes*: And the reason is, because there is an apprehension and power of all things in the *Minde*: Whereupon all things having

having a naturall *Obedience* to it, have also of necessity an *Efficacy*; and more to that which desires them, with a strong and intent *Desire*.

Notwithstanding, all these *Wonders* are not wrought but by the *Cooperation* of *second Causes* disposing of the *Corporall Matter*, *God* (the first cause of all things) having variously distributed these *vertues* to every one as he pleaseth, who by his *Command* and appointment are necessitated to produce their *Effects*.) Which *Matter* (by reason of its *Purity* or *Inequality* may cause the *Celestiall vertues* to erre in their *Actings*, (for certainly *Influences* may be hindred, and prove ineffectuall through the indisposition or insufficiency of the *Matter*.) And therefore it is no ordinary *Speculation* to awaken the *sleeping Spirit* which lyes bound up in the straight Prison of the *Body*; to invite and allure that propitious *Spirit* to descend from *Heaven*, and unite it selfe with that which is *Internall*; and there withall to convey a *Vinculum* thereinto, that is of power to hold fast and fix the *Celestiall Influences*, from recoyling back into their *united Centers*.

This is the *Series* and *Order* of *Nature* conjoyn'd with *Art*: and this, and all this must be effected, before one true *Magickall Operation* can be performed.

Pag. 194.

Liber patris Sapientie.

THough I cannot yet satisfie the *Reader* who was the *Authour* hereof, and therefore must *Register* it, (together with *Experience* and *Philosophy*, the *Hermets Tale*) amongst the *Anonymi*: yet I can assure him *He* gives exceeding good advice to the *Student* in this *Science*, where he bids him be *Secret* in the *Carriage* on of his *Studies* and *Operations*, and not to let any one know of his *Undertakings*, but his good *Angel* and *Himselfe*: and such a close and retyred *Brest* had *Norton's Master*, who

w) *When Men disputed of Colours of the Rose,
He would not speake but keepe himseife full close.*

w) *Ordin. p. 32.*

Privacy will (questionlesse) prove an unimaginable benefit to him, whereas on the contrary *Apernesse* exposeth a true *Philosopher* to a multitude of Misfortunes. Witnesse Sir *Ed. Kelley*, whose immoderate *Ambition* of spreading his *Name*, lifted him up even to a *Madnesse* of *publique Carriage*; which not correcting in *Time*, he most miserably fell, through the fatall *Virtego* of imprudent *Glory*. To such therefore I shall only adde *Chancers Councell* which may prove of no litle advantage if they remember it.

x) *Make priby to your dealing as few as you make,
For thre may keepe Councell if twaine be aswaie.*

x) *Ten Command,
of Love.*

THE *Figure* cut in *Brasse* and placed in *Page 210.* is an *Hieroglyphicall* device of *Cremer* sometime *Abbot* of *Westminster*, and *Scholler* (in this *Science*) to *Raymond Lully*, which he caused to be painted upon an *Arched Wall*

in *Westminster Abbey*, where now the *Statues* of our *Kings* and *Queenes* are set in their respective *Habits*.

I met with it *Limned* in a very *Ancient Manuscript*, before the old *Verses* that follow, which there seemed to serve as a *Preface* to that *Worke* which beares the *TYtle* of *Hermes Bird*. In it is conteyn'd the *Grand Misteries* of the *Philosophers Stone*, and not more *Popish* or *Superstitious* then *Flamell's Hieroglyphicks* portraied upon an *Arch* in *St. Innocents Church-yard* in *Paris*; Notwithstanding it has pleased some, to wash the *Original* over with a *Plasterers whited Brush*. As also (of late) to breake in *Pieces* the *Glasse Window* behinde the *Pulpit* in *St. Margarets Church* at *Westminster*, wherein was fairely *Painted* (but unhappily mistaken for a *Popish Story*) the whole *Processe* of the *Worke*, in this manner.

The *Window* is divided into three *Parts*: In the *Outermost* whereof upon the right hand was drawne a *Man* holding a *Boy* in his hand, and a *Woman* with a *Girle* in hers, all standing in *upright, naked postures*, upon a *greene foliate earth*: The *Man* and *Woman* had *Fetters*, wherewith their *Feet* seemed to be chained to the *ground*, which *Fetters* were presented as falling from off their *Legs*. Over the *heads* of these *persons* were the *Sun* and *Moone* placed, and painted of a sad darke red *Colour*.

Within the *Left side* of the *Window* was a *Beautifull Young man*, clad in a *Garment of various Colours*, bearing a *Yellow Crose* upon his *Shoulders*, his *Body* Encircled with a *Bright Glory*, which sent forth *Beames* of divers *Colours*, He stood upon an *Earth* intimating *Oculus Piscium*.

At the *Foot* of the *Middle Part* of the *Window* was a faire large *Red Rose* full spread, which issued *Rays* upward, and in the *Middle* an exceeding bright *Yellow Glory*. Above the *Rose* was the *Figure* of a *Man* rising with *Beames* of *Light* spread about his *Head* (somewhat like the *Posture* used to expresse *Christ's* rising from his *Sepulchre*) He had a *Garment* of a *Reddish Colour*, deepned with *Red* and heightened with *Yellow*; In his left *Hand*, a *White Stone*, which he held towards the *Persons* arising in that part of the *Window* on the *Right Hand*; and in his *Right Hand* he held forth a *Red Stone* towards Him, whose *Garments* was of various *Colours*.

In the uppermost part of this *Window* over the *Figures* was *Transversely* written as followeth:

In the first part of the *Left Hand*,

Omnes gentes adepti plaudite quia dominus frater vester.

In the *Middle Part*.

S at mittens spiritum sanctum, ecce nova facio omnia celum & (2) t . . .

In the *Third* on the *Right Hand*.

Factus quasi unus ex sa angelis tibi ———

Under these *Figures* in the *Left side* of the *Window* were the *Stawels* and the *Martyns Coates of Armes* quartered; And at the bottom of the *Right side* thereof, was this *Coate of Arms* placed, (*viz.*) *Argent*, a *Cheveron* * *Embatelled*, *Gules*, & *Vert*; which for the rareness of *Bearing* I thought fit to *Blazon*, and withall (because upon very diligent search among the *Records* of *English Coats of Armes* it is not to be found) in hope it may come to the view of such, who (if not at home) may from abroad produce the *Bearer*, and consequently bring

* Elements of
Armor. p. 95.

(2) In this place
it is probable
the word to be
supplied is
terram.

to light the *Person* that design'd these *Hieroglyphicks*, and caused them thus to be *Painted*.

Pag. 213.

Hermes Bird.

Which *Piece* (as 'tis thought) was written *Originally* by *Raymund Lully* (or at least made *English* by the afore mentioned *Cremier*) and that upon this *Occasion*.

Cremier travelling into *Italy* fell into the acquaintance of *Lully*, and so exceedingly wrought upon him by his persuasions that he (a) brought him over into *England*, where within two years (but after thirty years erroneous Experiments) he obtained the *Secret* from him. And afterwards bringing *Lully* to the sight and knowledge of *Edward the third*, upon some deepe Engagements and Promises that the King entred into to prosecute a *Warre* against the *Turkes* in person, to bestow somewhat on the *House of God*, but nothing in *Pride* or *Warring* against *Christians*,) he was content permissioe Divina Regem sua Arte divitem facere. Which when the King had obtained, he brake his Promise, turned his Designe against *France* (the first Expedition being (b) Anno 1337.) and finding that *Lully* (after he had seene him violate his faith in destroying Christians in stead of *Mahumetans*) refused to further his Ambition with new supply of *Gold*, He clapt him up in the *Tower*, where he lay a long time, and seeing no possibility of *Release*, begun to study his *Freedom*, and to that end made himselfe a *Leaper*, by which meanes he gained more *Liberty*, and at length an Advantage of escaping into *France*, where in all probability he pen'd this *Piece*.

a) Vide Testament. Cremieri.

b) Stow. Ann. fo. 234.

The whole *Work* is *Parabolicall*, and *Allusive*; yet truly *Philosophicall*: and the *Bird* (that intitles it) the *Mercury* of the *Philosophers*, (whose *vertues* and *properties* are therein largely described,) By the word *Chorle*, is meant the *Coverous* and *Ignorant Artist*, the *Garden* is the *Vessell* or *Glasse*, and the *Hedge* the *Furnace*.

Pag. 233.

The Tale of the Charon's Peoman.

One Reason why I selected out of *Chaucer's Canterbury Tales*, that of the *Charon's Teoman* was, to let the *World* see what notorious *Cheating* there has beene ever used, under pretence of this true (though *Injur'd*) *Science*; Another is, to shew that *Chaucer* himselfe was a *Master* therein.

For, in this *Tale* *Chaucer* sets forth the deceipts in *Alchemy* to the life, and notably declaimes against all such villanous *Pretenders*, who being wholly ignorant of *Art*, have notwithstanding learnt the *Cunning*, to abuse the *World*; And this paines he tooke (as himselfe professeth) meerly

c) To the intent that men maie beware thereby.
And for no other cause truly.

c) Chan. Teom. Tale.

Herein following the *President* of all sincere and conscientious *Philosophers*, then whom, the *Injur'd world* cannot more condemne the abuses of these *Im-*

postors that disgrace the *Art*, in that they are continually *advising* to shun them as spreading *Infection*; and setting out *Lights* and *Directions*, that may serve as so many *Land marks*, (if we will but take notice of them) to make us avoyd the *Rocks* of their *Fraud* and *Deceit*, which will otherwise split us.

The famous *Art* of *Physick* is not more abused, with *Quacking Mountebanks*; nor that other of *Astrology* more injur'd by some nibbling *Sciolists* and ignorant *Juglers*: then this *Divine Science* hath suffered by the *Legerdemaine* of some *Pretenders*. What though some *Moderne Chemists* rove beyond the *Latitude* of their *Profession*, (being hurried on by a *Covetous thirst*, to obteyne this *Arcanum Dei*, this *Thesaurus incomparabilis*;) and by operating in strange *Matters*, & torturing of various *Bodies*, bring *Disparagement* upon this worthy *Science*; yet we ought not therefore to confound praise-worthy *Arts*, with the *Abuses* which *Impostors* shuffle into them; or for the fallensse or corruption of the bad, condemne the pure and good: If so, *Religion* it selfe (as well as other *Learning*, and *Professions*) would scarce be exempt from the like blemishes, and wounds, if not destroyed and buried in scornfull *Ignorance*.

This is the *Misery*, (and tis not *ultra Caduceum* for me to speake it) that there are a Generation of People that rush headlong into the acquaintance of such *Men*, there's nor staving them off, much like the doting *Idiots* which so eagerly courted *Chaucer's Chaucer*, after whom

d) Chan.
Yeom. Tale.

—d) Men riden and gone full many a Myle
Him for to seeke and have acquaintance,
Not knowing of his false governance.

Let *Philosophers* say what they can, and *wise men* give never so good *Counsell*, no warning will serve, they must be *Couzened*, nay they have a greedy appetite thereunto; but it has beene ever so, and we are told of old, that

e) Ordin. pag. 7

e) Many Artificers have byne over swift,
With hasty Credence to fume away their thirst,

so strong and powerfull a misleader is *Covetousnesse*.

f) Ord. pag. 17.

f) Norton describes these *Cheats* exactly, and give as full an account of their *Subtilties* as he dare, for feare of encouraging such as bend their *VVits* that way. (g) Ripley disssects them to the *Bone*, and scourgeth them naked to the view of all; the like doth many other *Philosophers*: *Bloomefield* gives us a *Catalogue* of the cheife of this *Tribe* in his time, and I may safely tell the *Reader* he shall gaine much benefit by this *Worke*, if he pick but out what is said concerning them, and study that *First*.

In some darke *Passages* tis as greate a *Curtessie* to be taught to know *Blocks*, as to be directed which way to avoyd and get beyond them, and being soe thanke *Ripley* for this his following *Cautionary* advice.

h) Chap. of Pu.
trefac.

h) Beware therfore for Ihesus sake,
And medyll with nothing of greate Cost,
For and thou doe, yt is but lost.

As also Norton,

i) Cease Laymen cease, be not in lewdnesse eber,
Lewdnesse to leaue is better late then neber.

i) Ord. p. 126.

I wish I could say this *Age*, this *Nation*, the *World*, were not alured and infected with the *Cyrene* notes of some grand, and notable *Impostors*, or that the too too *Credulous* had not met with the same misfortune which *Story* tells us others have undergone, even to *Ruine*. Yet to those that have been De-coy'd into the *snare*, and would gladly for the future pursue a more hopefull *Course*, let them heare *Richard Carpenter*.

k) Wylse the well ere thow begin,
Or else lytel schalt thow wyne.

k) See Carpent.
worke.

And with him *Chaucer*,

l) If that your *Cyne* cannot seene right,
Loketh that your *Winkelack* not his sight.

l) Chan Yeom.
Tale.

And againe,

Let no man busie him this *Arte* to seche,
But he that the entention and *Speche*
Of the *Philosophers* understand can,
And if he doe he is a lewde man.
For this *Spence* and *Connyng quod* (m) he,
Is of the *Secre* of *Secres* parde.

m) Arnold. de.
villa nova.

Let me tell them they may become happier and expect a *Blessing* in what they seeke; If with *Job* they can thus throughly purge themselves and say, *If I have made Gold my Hope, or fine Gold my Confidence*, &c. that is, if they can study this *Science* and not pursue it for *Transmutation* of Metals sake onely,

n) For Cobetous men that findeth neber
Though they seke it once and eber,

n) Pearce Black.
Monke.

and certainly the lucre of that will fix a *Curse* upon their *Endeavours*, and plunge them headlong into an unfathom'd depth of *Misfortune*.

If what hath been delivered be not of force to make men watch over their *undertakings*, and heedfully avoid the *Springs* and *Gins* that are ordinarily laid to intrap them into *Ruine*; but that on the contrary they carelessly slide into a *Venture* upon any *Tearms*, Ile leave them with this incouragement,

o) Who see that lyfeth to utter his folly,
Let him come forth and learne to *Multiply*;
And ebery man that hath ought in his *Cofor*,
Let him appeare and wepe a *Philosopher*.

n) Chan.
Yeom. Tale.

Now as Concerning *Chaucer* (the *Author* of this *Tale*) he is ranked amongst the *Hermetick Philosophers*, and his *Master* in this *Science* was Sir *John Gower*, whose familiar and neere acquaintance began at the *Inner Temple* upon *Chaucer's* returne into *England*, for the *Troubles* of the *Times* towards the latter end of *Rich: the second's* *Raign* had caused him to retire out of their *Danger* into *Holland, Zeland, and France*.

He is cited by *Norton* for an *Authentic Author*, in these words ;

p) Ord pag. 42.

p) And *Chaucer* rehearseth how *Cytans* is the same.

Besides he that Reads the latter part of the *Chanon's Yeoman's Tale*, wil easily perceive him to be a *Judicious Philosopher* ; and one that fully knew the *Mystery*.

Master Speght (in that commendable Account he gives of *Chaucer's* life,) is perswaded he was borne in *London*, from something intimated in his *Testament of love*. But *Bale* saith, He was (q) *Nobili loco natus*, and that neere unto *Oxford*, for (saith he) *Leland* had *Arguments* which made him believe he was borne either in *Oxford-shire* or *Bark-shire*. But what those *Arguments* were we now know not, yet may believe them to be of considerable weight, because they were doubtlesse such as he gathered in his 6. yeares laborious search into the *Libraries* of our *English Monasteries* and *Colleges*, being furthered by the liberall *Encouragement* and *Commission* of *Hen. 8* And had it not been for his indefatigable pains, All that was notable in this *Nation* (r) had in all likelyhood beene perpetually obscured, or at best, but lightly remembered, as uncertaine shadowes. Neverthelessse the fruits of this famous *Antiquaries* labours, are no where now intirely to be seene, unlesse dispersed through the *workes* of some other men, who have most arrogantly and unworthily made them their owne : amongst the rest I perceive *Polid. Virgil* stole much *Tymber* from this worthy *Structure*, with part whereof he built up his *Workes*, the rest be enviously burnt, for thus I finde *Lelands* *Ghost* Complaining.

q) See his Newyeares gift to H. 8.

s) Lelands Ghost.

s) Am I deceib'd ? or doth not *Lelands Spirit*,
Complaine With Ghosts of *English Potaries* ;
Whom *Dolioze Virgil* robb'd of merit,
Berest of Name, and sackt of *Histories*,
While wretch he ravish't *English Libraries*.

Oh wicked Booke-theefe whosoever did it :

Should one burne all, to gett one single *Creditt*.

Am I deceib'd ? or doth not *Lelands Spirit* ..
Make Hue and Cry, for some Booke Tresure stelh ;
Rifling his *Workes*, and razing Name and Merit ;
Whereby are smothered a *Prince-given Wealth*,
A learned *Writers* *Crabaille*, *Notes*, and *Health* :

All these he spent to doe his *Country* pleasure,

Oh save his Name, the World may know his *Treasure*.

But begging Pardon for this Digression, (being on the behalf of so deserving a Schollar) I return to Chaucer. Pitts Positively saies he was born in *Wodstock*, of noble Parents, and that *Pairé habuit Equestri Ordinis Viū*, his Father was a Knight. And this may not be unlikely if we Consider, that not onely the Name is as Auncient as (r) William the Conqueror's time, but that some of the Family have beene both of large fortunes and good quality. For we finde (u) that Edw the 1. heard the Complaint of Iohn Chaucer in the Damage of 1000 l. And also, that there was in the Raigne of H. 3. and Ed. 1. one Elias Chaucer, of whom (w) — *Edwardus dei gratia, &c. liberate de Thesauro nostro Elia Chauscicr' decem Solid*: With which (x) Characters our Geffrey Chaucer is written in the Records of Ed. 3. and Rich. the second.

But wheresoever he was Borne, his Education was chiefly in the University of Oxford in Canterbury-Colledge, (y) (suppressed by H. 8. and now joyned to Christchurch) though for some time he studied at Cambridge.

z) Of Cambridge Clarke. —

He quickly became a Witty Logitian, a sweet Rhetoritian, a pleasant Poet, a grave Philosopher, a holy Divine, a skilful Mathematician, his Tutors therein were Frere John Son, and Frere M. Lenne, (a) (Friars Carmelites of Lynne remembred with honour in his Treatise of the Astrolabe) and moreover (I may safely adde) an able Astrologian, for almost in every Worke he inter-weaves most sound and perfect Astrologie. In Brief, he was Universally learned, and so affirmes his Scholar Tho. Occleve.

b) D Universall Fadze of Science.

Pitts stiles him (c) *Vir Belli Pacisq; Artibus mixtè Florens*. A Man that excelled in Arts both of Warre and Peace, and a little after, *Nam jam antequam virilem ætatem attingisset, erat Poeta Elegans, Et qui Poesim Anglicam ita illustravit, ut Anglicus Homerus merito haberetur*: For ere he came to Mans Estate, he was an Elegant Poet, and one, who illustrated English Poesy, that he might have beene deservedly accounted the English Homer. Lidgate the Monke of Bury calls him the (d) Load star of our Language, and tells us that it was he, that

e) Made first to distill and Raine
The Guld dew dropps of Speech and Eloquence,
Into our Tongue through his Excellence.
And found the Floures first of Rhetoricke,
Our rude speeche or e'y to inluminie,
That in our Tongue was never non him like.

For indeed in his time all good Letters were laid asleep in most parts of the World, and in England our Tongue was exceeding wild and rude, yet (through his refining and polishing) it became more sweet and pleasant, in which regard he is stiled

f) The first finder of our seire language.

t) Roll of Battell Abby.

u) Record in Tur. Lond.

w) Record in Scacc:

x) Speght in vit. Chaucer.

y) Stow. An. fol. 957.

z) Court of Law. Chap. 2.

a) Bale f. 525.

b) Prolog. to H. 5. while Prince.

c) Pag. 472.

d) Prefto Bochas.

e) Jo. Lidgate de Nativ. Mar.

f) Occl. de Reg. Princ: cap. de Concill.

He

He spent many of his yeares in *France* and *Flanders*: severall *Preferments* he had at Court, for he was (g) *Armiger Regis* to *Ed. 3.* (a place of very good Reputation) (h) *Valeſtus Hoſpitii*, viz. *Groomc* of the *Pallace*, and after in *R. 2.* time (i) *Controulour* of the *Cuſtome-houſe* *London*; With theſe he had severall *Annuaſt penſions* during his *Life* granted from *R. 2.* and *H. 4.* His *Abilities* for *Forraigne Employments* were ſo farre taken notice of, that he was twice or thrice ſent abroad into other *Countries*, and thought fit to be one of the *Embaffadors* into *France* to move a *Marriage* betweene *Richard* the ſecond (while *Prince of Wales*) and the *Lady Mary*, *Daughter* to the *French King*. His *Revenue* was 1000*l.* per annum. a very plentifull *Eſtate*, the times conſidered.

He dyed at *London* 25. *Octob. Ann. 1400.* as appears by the *Inſcription* upon his *Tombe* at *Saint Peters* in *Veſtminſter Abby*, in an *Iſle* on the *South ſide* of the *Church*.

Mr. Nicholas Brigham built this *Marble Monument* to his *Memory*, the true *Pourtraicture* whereof I have cauſed to be exactly graved in *Brasse*, and placed in *page 226*. There was formerly round the ledge of the *Tombe* theſe following *Verſes*, but now no remainder of them left.

*Si rogites quis eram, forſan te fama docebit:
Quod ſi fama negat, mundi quia gloria tranſit,
Hæc monumenta lege.*

The *Picture* of *Chaucer* is now ſomewhat decay'd, but the *Graver* has recovered it after a *Principall* left to poſterity by his worthy *Schollar Tho. Occleve*, who hath alſo theſe *Verſes* upon it.

k) *Occleve Re-
gem. Princ:
cap. de Concilio.*
Upon the ſi-
gure of *Chau-
cer*.

k) And though his life be quainte the reſemblance,
Of him hath in me ſo freſhe liſnelle,
That to putte other men in remembrance
Of his perſone, I have here the liſnelle
Do make, to this ende in ſorhtaſtnelle,
That thei that have of hem loſt thout and mynde,
By this Deinture, may againe him fynde.

Before *Mr. Brigham* built the aforeſaid *Monument* it ſeemes *Chaucer* had a *Stone* layd over his *Grave* upon which was ingraven this following *Epitaph*.

*Galfridus Chaucer Vates & fama Poëſis,
Materna hæc ſacra ſum tumulatus humo.*

Pag 257.

Dafstin's Dreame.

I Am perſwaded this *VVorke* called by the Name of *Dafstin's Dreame*; has beene turned into *Engliſh Verſe* by ſome later *Philosopher*; for in his *dayes* we meete with no ſuch refined *Engliſh*, and in *Latin* we have his *Viſion* with which (in effect) this agrees.

The *Time* he liv'd in is not certainly knowne; I finde none that mention it; but tis beleev'd it was long ſince. Our *Country-man* (*l*) *Bale* ſpeaks of him yet,

n) *Cent. 10.
pag. 49.*

yet throwes at him and this Science some uncomely abuses: Nevertheless he calls him *Alcumistica arithmetate sua primus & in Anglia Magister unicus*; the Prime Alchymist of his Age, and the only Master thereof in England; A Producer and Foreteller of things which (it seemes in his apprehension) he could not attaine to by Nature; He made a diligent search into all things that might possibly be found out in Chemistry, insomuch that he boldly wrote and published severall Experiments.

And though (m) Pitts renders him a very Poore man, and layes the blame upon his owne Artifice; (being so much addicted to Alchymie,) yet questionlesse (if he were Master of such learning as they confesse him to be, and his Poverty were not voluntary;) he might have advanced himselfe to riches when he pleased. He wrote these following Bookes,

- | | | |
|-----------------------------------|---|-----------------------------------|
| 1. <i>Super Arte Alcumistica.</i> | } | 4. <i>Speculum Philosophorum.</i> |
| 2. <i>Visiones ad huc alias.</i> | | 5. <i>Sapientum Aurinum.</i> |
| 3. <i>Secreta Secretorum.</i> | | |

(n) Maierus saith he left behind him a considerable Chemicall Tract, which Janus Lacinus hath put in his Collections. Not unlike but this may be in Lacinus his *Preciosa Margarita novella de Thesauro, ac preciosissimo Philosophorum lapide*; hut the Booke I have not yet seene, and therefore cannot tell whether what is there published of Dastin's, be any of the before mentioned Workes. n) *Symb. Aur.* pag. 458.

Pag. 269. Take Erth of Erth, Erths Moder.

Ludovicus Combachius in his late Collections of some of Ripley's Workes, put this of Pearce the Black Monk's among them under the Title of *Terra Terre Philosophice*; and publishes it as Ripley's: and withall that Tytle [*Terra Terrarum*] which (o) Pitts also gives to one of his Workes may seeme to insinuate this; But I conceive all are not Ripley's which walk under his Name, for questionlesse, many Pieces are (of late Tymes) fathered on him which he never wrote; Bale has not this at all among the Catalogue he delivers of what was Ripley's. And I have met with it in so old a Manuscript under the tytle of Pearce the Black Monke, that the Hand (as I Judge) speakes it to be antienter then Ripley's Time. o) Pag. 677.

Pag. 275. Of Titan Magnesia take the cleere light,
The Redd Gumme that is so bright:

Some Ancient Copies have it also thus,

Of Spaine take the cleere light,
The Red Lion that is so bright.

VV Ho to pitch upon for the Author, I was a long time ignorant of, yet at length I happily met with an old Manuscript (and it was the ancientest Hand-writing I ever saw this Piece written in) to which was affixt the

Name of Richard Carpenter, and thereupon I have Intituled it, Carpenter's Worke.

- p) *Ifface. Chron.* I finde that in Anno 1447. John Carpenter then Bishop of Worcester (p) founded the Colledge at Westbury neere Bristol, (mentioned (q) before to be Augmented by William Cannings: (r) by "pulling downe the old Colledge, and in
 q) *Pag. 442.* "the new Building enlarged it very much, compassing it about with a strong
 r) *Godw p. 367.* "Wall, Embattaled; adding a faire Gate, with divers Towers, (more like unto a Castle then a Colledge,) and lastly bestowed much good Land for augmenting the Revenue thereof. Besides this he built the Gatehouse at Hartleborough, a Castle neere and (s) belonging to the Bishop of Worcester; and did severall other Workes of Piety and Charity.

s) *Camb. Brit. so. 574.*

r) *Godw p. 442.*

This Bishop Carpenter is supposed to be Brother, or neere Kinsman to Richard Carpenter our Author, and accounted an Hermetique Philosopher. He was Contemporary with Norton, and Cannings; and for the most part lived neere unto them, at the aforementioned Westbury; nay he had so great Affection to that Place (not unlike for the Societies sake of Norton and Cannings or for some speciall Blessing he met with there) that (r) he intended to have it honoured with a part of his Style; and to have taken upon him the Name of Bishop of Worcester and Westbury, which though he could not effect, yet chose it for his Buriall place where he lyes Inter'd.

In another old parchment Manuscript (and that a very faire one) I met this Worke, Prefaced with what followes.

Aske ye of the Clerkes that holden them so wise, what is the whete that most be sowne in the Erth, and whedere it is nourished forth hot or cold. For if it were in heate, it scholde never rote without cold and moisture. Also sey to hem alle, al that ever was comen of on, but it is dissebered in thre, as Fadere, and Sone, and Holy Ghost, One way there is, and no moe. Also loke which is the Fader and Hodere of alle Metallez, For if thou draine or take eny other manner chinge than his owne kynde, thou ledest all thy werk: For looke whennys he cometh, and in his owne Hoderes bely nourish him forth, and when he is of age nourish him forth with his owne Hoders mylke, and gif him is owne Hoders mylke.

Pag. 278. The Hunting of the Greene Lyon.

IN the Camp of Philosophy, Bloomfield reckons up a Worke that beares the Title of the Greene Lyon, and amongst other Impostors (of his Tyme) calls the Vicar of Maldon, (but in some Copies Vicar of Walden) the Author; and consequently esteemes the Worke spurious,

u) Bloomf.
 Blof. first part.

u) Then brought they in the Vicar of Maldon,
 With his Lyon Greene, that most royall Secret;

But what Piece soever that was I know not: I am confident this, that I here present my Reader with under that Tyle, is a perfect Worke, and truly

Philos.

Philosophicall; besides some Copies owne *Abraham Andrews* for their Author, and is so confirm'd to me by the *Testimony* of a credible *Philosopher*.

Pag. 293. l. 20. God save my Masters life ———

T *Thomas Charnock* (the Author of the *Breviary* of *Naturall Philosophy*) had the happinesse to have *Two Masters* that made him inheritor of this *Secret*; The first was he, whom here he Mentions, and it seemes

w) Was a Priest in the Close of *Salisbury*.

w) *Enigma de Alch.*

This he further confirms in his *Breviary*, thus:

x) Master J. S. his name is truly,
Nigh to the City of *Salisbury* his dwelling is,
A *Spiritual* man forsooth he is.

[x) *Brev. of Phil. Cap. 4.*

It seemes he had some acquaintance with this Priest, and in that time bent his *Studies* this way, Infomuch that the Priest falling sick (whilst his *Worke* was a going) thought *Charnock* deserving of it; for He

———— y) When he thought to dye,
Gave him his worke and made him his Heire.

y) Chap 3.

This *Worke* *Charnock* continued going, till unhappily it perisheth by Fire upon a *Newyears* day at Noone; probably it might be *An. 1555.* for that fell out in the first and second of *Phil.* and *Mar.* and in those yeares of their *Raigne* (which was parte in the year 1554. and parte in 1555.) he (z) received the *Secret* from the aforesaid Priest, as himselfe Testifies. At which time he was about 30. or 31. yeares of Age (though he intimates he was about 28. yeares old when he first met with the *Prior of Bath*) for *Ann. 1574.* he was 50. yeares old, as appears at the end of his (b) *Fragments*, which I Copied from his owne Hand.

z) Chap. *ibid.*
a) Chap. 5.

b) (See pag. 426

Pag. 296 lin 23. Only a Monke of whom Ile speake anon.

T His Monke was *Charnocks* other Master, into whose Company he (c) accidentally happened, his Name was *William Bird*, and by his *Function*, *Prior* of *Bath*, at the Dissolution of that *Abby*;

c) Chap. 5.
d) Chap. *ibid.*
e) *Godw Succ.*
pag. 308.

This Bird (while *Prior*) expended much Money by (e) endeavouring what he might to finish the *Abby Church of Bath* (the (f) foundation of which sumptuous Building was begun by *Oliver King*, but he dying left it unperfected) and had brought it to a perfection, when the Dissolution of the *Abby*, had once overthrowne what before was set up.

f) *Cambd.*
Brit. 234.

It seemes this *Prior* had the *Elixir* upon the Suppression of the *Abby*: he hid it in a *Wall*.

g) Chap. 5.

g) And Ten dayes after he went to fetch it out,
And there he found but the skople of a Clonte.

For it was taken away; It made their Hearts *light* who found it, but his so *heavy*, and the losse so discontented and afflicted him,

h) Chap. ibid.

h) That many yeare after he had no settling place.

and (losing his *Eyes* soone after his *Ecclesiasticall preferments*) was quite deprived of attempting to make the *Elixir* againe. Whereupon he liv'd *obscurly*, and grew very *poore*; and not able to give *Charnock* entertainment, but his owne *Purse* paid for it, both times he was with him.

Page 298. lin 25.

Charnock is his name, of Tenet that Isle.

i) Chap. 5.

Tenet or Tainet is an *Isle* that lies in the *East* part of *Kent*, and the *Birth*-place of *Charnock*; however though he might be born there, yet he dwelt about (i) *Salisbury*, when he first met with his *Master Bird*. He calls himself the *Unlettered Schollar*, and by severall *Fragments* and *Notes* that I have seene of his owne *Writing*, it does not appeare, that he understood much *Latin*, or knew how to write true *English*; yet though he wanted the *Shell* he obteyned the *Kernell*, and had the good fortune to meete with that in plaine *English*, which many (who have the assistance of other *Languages*) goe without; Thus we see by him, that *God* hath not excluded all who are *Masters* of no other then their own *Language*; from the happinesse of understanding many *Abstruse* and *subtill Secrets*; I could instance severall in this *Science*: and this very Consideration invited that noble *Fraternity* of the *R.C.* to publish their *Fame* and *Confession* in Five severall *Languages*, to the end the *unlearned* might not be deprived and defrauded of the *knowledge* thereof. Nor was the *Processe* (which all *Students* may take notice of) tedious or long in delivering to *Charnock*. For thus he saith,

k) His Master
Birde.

Within three or foure words (k) he revealed to me
Of Minerall Prudence the greate *Wisdome*.

He lived in the *Rank* of an *Ordinary man*, else I presume his *Quality* might have priviledged him from being *Prest* for a *Common souldier*. And from a *Memorandum* of his owne hand, it may be gathered, that he practised *Chirurgery*; for thereby it appeares He bargained to have *Five Markes* for healing the *Leg* of one *Richard Deane*, for the payment of which one *John Bodin* and *William Lawly* became *Suretyes*.

Pag. 300. li. 23. — Remembꝛing my Maſter tho.

Pag. 301. li. 5. — My Maſter ſhall know all this.

li. 8. Then would I write to my Maſter —

Pag. 302. li. 1. Then I remembꝛed my good Maſter againe.

IT is S. J. the Priſt of Salisburꝝ whom Charnock means in theſe ſeverall places, and whole *Chriſtian Name* was James: for in another private Memorandum, written by Charnock, I finde thus much;

Memorand' that Sir Robert which did confer with my Tutor, Sir James, in King Edwards dayes, dwelleth now in the Savoye in London, and hath it a working there, as Harry Hamond told me at Saint James Faire.

Anno Domini: 1566.

Page 301. li. ult. Forſooth it was Ripley the Chanon his Boy.

SOME will have this to beare a double *Conſtruction* (either that Ripley was Boy or *Servant* to a Chanon, as being bred up under a Chanon while a Boy; or that it was one who was Ripleys *Servant*, and brought up with him when young; to whom Ripley (finiding him. faithfull) might commit the *Secret*) and ſo leave it uncertaine whether Ripley or his Scholler was Maſter to the aforeſaid William Bird. But I rather conceive the latter moſt probable; for, Ripley, (1) dyed about the yeare 1590. and the time that this Bird communicated this *Secret* to Charnock, was at leaſt 64. years after. So that queſtionleſſe this Bird was too young to be acquainted With ſo weighty a *Mystery* at the time of Ripley's death. However William Bird had a *Maſter*, though Sir James the Priſt of Salisburꝝ had none; but received it from Gods hands by inſpiration: for Charnock ſayes he could him

1) Bale Gen. 8.

fo. 623.

Pitt. pag. 678.

— m) He did it not attaine,
Of no maner of Man but of God, he put it into his head
As he for it was thinking, lying in his bed.

m) Cap. 6.

Pag. 302. lin. 13. Yet the Gentleman did me more ſpight then the reſt,
As when he made me from my worke to be ſtrest.

CHARNOCK was much hindred in the Courſe of his *Practiſe* by the Malice of this Gentleman, who it ſeems was ſome ill *Neighbour*, that bore him a *Grudge*, and executed it in as bad a time for the honeſt *Philosopher* as poſſible might be; [even then when he was neere finiſhing his worke,

— n) Within a Moneths reckoning.]

cauſingⁿ⁾ Cap. 4.

o) Stow. An.
p 32.

causing him to be prest for a *Souldier* upon the *Designe* of relieving of *Calis*, (which was the (o) beginning of *Iannary Anno 1558.* and almost six *Moneths* after he had finished the *Breviary* of *Philosophy*.) whereupon in a *Discontent* he destroyed *All*.

Pag. 303. li. 6. And if God spare me lyfe I will mend this another day.

THe *Breviary* of *Naturall Philosophy* was begun to be written withintwo or three yeares after he was *Master* of the *Secret*, and though he seeme to promise some other *VVorke*, yet I could never learne that he wrote any thing afterwards, save onely His two *ENIGMAES*, (the which I have Marshalld after his *Breviary*) and the *Fragments* incerted, Pag. 424. What time he dyed, is uncertaine, but after the yeare 1577. I meete with nothing under his owne *Hand*, although severall yeares before that, his *Pen* lay not still; for in divers spare places of his *Bookes* he incerted sundry *Notes*, to the which most commonly he affixt a *Date*; some whereof I have published in this *Theatrum*.

Pag. 305. Bloomefields Blossomes.

THe *Author* himselfe also calls this *VVorke* the *Camp* of *Philosophy*, and the *Practick* thereof he styles by the *Name* of his *last VVill and Testament*. It was written by *VVilliam Bloomefield* (some Copies have called him *Sir William Bloomefield*) a *Bachelor* of *Physick*, admitted by *H. 8.*

I have seene a faire *Manuscript* of *Norton's Ordinall*, wherein (at the toppe of the *Leafe*, that begins every *Chapter* and some other *Eminent* places,) is a *Scrowle*, and in the first fold thereof is written [*Myles*] in the middle of it, the *Number* of the *Chapter*, and in the third fold [*Bloomefield*] which *Myles Bloomefield* I take to be the *Owner* of the *Booke* (and perhaps some *Brother* or *Kinsman* to our *William Bloomefield*;) Nevertheless by at *Nore* in that *Booke* (of an indifferent antient hand) I afterwards found this *Myles* is called the *Author* of

Bloomefields Blossomes.

Pag. 324. Sir Edward Kelle's Worke.

I Cannot give my *Reader* an *Account* of *Sir Edward Kelley*, but I must also men ion that famous *Artist*, *Doctor John Dee*; (whose last *VVill and Testament* followeth *Sir Edw. Kelle's Worke*) He being sometime his *Intimate Friend*, and long *Companion* in *Philosophicall Studies*, and *Chemicall Experiments*; Till at length the worthy *Doctor* (leaving him in *Germany*) returned for *England*, and so by *Providence*, escaped from being his further *Companion*; in that straight *Confinement* which *Sir Edw. Kelley* suffered, (by command of *Rudolph the 2. Emperour* of *Germany*) at *Prague*.

Touching

Touching Sir Edward Kelley, he was borne at Worcester, the Scheame of whose Nativity (Graved from the Originall Calculation of Doctor Dee, and under his Hand) I here Exhibire.



Which may be gratefull and acceptable unto such that can read the Language of the Heavens: Inſomuch, that therein they ſhall finde out more concerning him, then Story has left us. For, whereas he by ſome is called *Philosophus Dubius*, ſomewhat a better Opinion might be hence Collected, and that from the Poſition of Mercury Lord of the Ninth, (the Houſe of Knowledge, Wiſdome and Science;) and who is placed upon the Cuſpe thereof in Virgo, where he is exceeding Strong, and Fortunate, in Dignities; Eſſentiall and Accidental, [viz. in his owne Houſe, and Exaltation, Direct, and Swift of Courſe, free from Combustion, and in the Tearme, and Face of Venus; to whom he applies by a partile Sextile.] Venus alſo is Angular, and beholding the Cuſpe of the Ninth Houſe, by a Sextile; All which (with Conſideration that the Degree Aſcending is in the Tearmes of Mercury,) doe truly render him a Man of cleere Underſtanding, quick Apprehenſion, an excellent Wit, and of great propenſity to Philoſophicall Studies. And indeede, by all Reports he was very Ingenious, and a continuall Searcher, in the abſtruſe and difficult Secrets of Philoſophy and Chymiſtry.

Yet for all this, he could not eſcape the hard Cenſures and Scandalls of thoſe that underſtood not what he did; which the Dragons Tayle in the Aſcendant, was

was at all times ready to further and promote, and from whose *Position* the *Nature* of those abusive *Aspersions* may be (*Generally*) gathered: and partly from a *Story* which *VVever* in his *Fuxerall Monuments inserts*, where, though he make him an *Adel* in the worst part of *Conjuratiou*, and backs his *Relation* with some *Formall Circumstances*, Yet that nothing was done in the *Nature* he *Relates*, good and sound *Reasons* (too tedious to be touched here) induce me to believe.

As touching *Doctor Dee*, he chiefly bent his *Studies* to the *Mathematicks*; in all parts of which he was an absolute and perfect *Master*. Witnesse his *Mathematicall Preface to Euclids Elements*, wherein are enumerated many *Arts* of him wholly invented (by *Name, Definition, Propriety, and Use*) more then either the *Grecian* or *Romane Mathematicians* have left to our knowledge: with divers and many *Annotations, and Inventions, Mathematicall*, added in sundry places of the said *Booke*: Together with severall *Pieces of Navigation, Perspective*, and other rare *Mathematicall* works of his in *Manuscript*.

His *Epistle* prefixed to *Iohn Field's Ephemerides 1557. De usu Globi Caelestis to Ed. 6. De Nubium solis lunae ac reliquorum Planetarum, &c. Distantiis, &c. to Ed. 6. Astronomical and Logistical Canonis to Calculate the Ephemerides by; De stella admiranda in Cassiopeae Asterismo. An Advice and Discourse about the Reformation of the Vulgar Yeare*, speak him a learned *Astronomer*.

And lastly, that he was a good *Astrologian*, and a studious *Philosopher*, his 300. *Astrological Aphorismes*, His 120. *Aphorismes De praestantioribus quibusdam naturae virtutibus. Monas Hieroglyphica. Speculum unitatis*, (being an *Apolgie* for our famous *Frier Bacon*) His *Cabala Hebraica compendiosa Tabula*, with many others, afford no small *Evidence* to the *World*.

All which and many more (in severall other kinds of learning) as *History, Heraldry, &c.* written by him before the year 1583. Some time He bestowed in *vulgar Chemistry*, and was therein *Master* of divers *Secrets*, amongst others he (p) revealed to one *Roger Cooke*, the *Great Secret* of the *Elixir* (as he called it) of the *Salt of Metals*, the *Projection* whereof was *One* upon a *Hundred*.

His great *Ability* in *Astrologie*, and the more secret parts of *Learning* (to which he had a strong propensity and unwearied *Fancy*;) drew from the *Envious* and *Vulgar*, many rash, lewd; and lying *Scandalls*, upon his most honest and justifiable *Philosophicall Studies*; and many times forced him out of the bitterness of his *Soule* (which was even *Crucified* with the malice of *Impudent Tongues*) most seriously and fervently to *Apoligize*. Nor could he enjoy *Tranquility* in his *Studies*, but was oftentimes disquieted and vexed with the sower *dispositions* of such as most *Injuriously Scandalized* both him and them, Insomuch that the (q) yeare he went beyond Sea his *Library* was seized on, wherein was 4200. *Books*, and 700. of them *Manuscripts* (a *Caveat* for all *Ingenious* and *eminent Philosophers* to be more wise then to keep any dear or *Excellent* Books in their own *Houses*.) And tis most probable that at this time his before mentioned *Speculū unitatis*, might fall into those hands, that would never since suffer it to see the *Light*, which might occasion the Learned *Selden* to say, this

q) An. 1583.

r) Seld. Pref. to Hopt. Concor.
s) Nov. 9.

(r) *Apolgie* was long since promised by him; but intimating it was never *Writ*. An. 1592. (s) *Master Secretary Walsingham*, and *Sir Tho: Georgewere* sent to his then dwelling house at *Mortelack* by vertue of a *Commission*, to understand the

the *Matter* and *Causas* for which his *Studies* were *Scandalized*. And for some other thing in the like *Nature*, was he necessitated to send his (s) *Apobogeticall* s) Jan. 6. 1595.
letter to the *Archbishop* of *Canterbury*.

These kind of *Persecutions* were stil Multiplied upon him, and he sometimes Personally agreed by them: for about the yeare 1594. he was under a kinde of *Restraint*, which occasioned him to (t) write to the *Lady Scydmore* to move the *Queene* that either he might declare his *Cafe* to the *Body* of the *Council*, or else under the *Broad-seale* have *liberty* to goe freely where he pleased. t) 28. Oct. 1594.

And thus much concerning these two famous men in severall; now shall I give the *Reader* an *Account* of their *joynt Actions* abroad, as also what relates to *Doctor Dee* after his returne into *England*: which I shall doe from an unquestionable *Authority*, even *Doctor Dee's Diary*, all written with his owne hand; where I shall take the larger *Field* to walke in, because I move upon so certaine ground: some of which passages may please (if not concerne) the *Reader*. For I think it not fit to suffer such *Eminent Lights* longer to lie in *Obscurity*, without bringing them forth to the view of the *World*.

'Tis generally reported that *Doctor Dee*, and *Sir Edward Kelly* were so strangely fortunate, as to finde a very large quantity of the *Elixir* in some part of the *Ruines* of *Glaffenbury-Abbey*, which was so incredibly *Rich* in *vertue* (being one upon 272330.) that they lost much in making *Projection*, by way of *Triall*; before they found out the *true height* of the *Medicine*.

And no sooner were they *Masters* of this *Treasure*, then they resolved to *Trauell* into *Forraigne Parts*, where falling into acquaintance with one *Albertus Laskey* a *Polonian Prince* (which came into *England* the beginning of *May*, *An. 1583.*) on the 21. of *Sept.* following, They, their *Wives*, *Children*, and *Families*, went beyond *Sea* with the said *Prince*.

And whether they found it at *Glaffenbury* (as is aforesaid) or howsoever else they came by it, 'tis certain they had it: for at *Trebona* in *Bohemia* (whither they were come to (u) dwell) *Sir Edward Kelley* made (w) *Projection* with one u) Sept. 4. 1586
small *Graine* thereof (in proportion no bigger then the least graine of *Sand*) w) Dec. 9. 1586
upon one *Ounce* and a *Quarter* of *Commou Mercury*, and it produced almost an *Ounce* of most pure *Gold*. This was done to gratifie *Master Edward Garland* and his *Brother Francis*, and in their presence; which *Edward* was lately come to *Trebona*, being sent thither to *Doctor Dee*, from the *Emperour* of *Muscovia*, according to some *Articles* before brought, by one *Thomas Symkynson*. I also finde this *Note* of *Doctor Dee's*, Jan. 5. 1586. *Donum Dei* 2. ounces. E. K. Moreover, for neerer and later *Testimony*, I have received it from a credible *Person*, that one *Broomfield* and *Alexander Roberts*, told him they had often seen *Sir Ed: Kelly* make *Projection*, and in particular upon a piece of *Metall* cut out of a *Warming-pan*, and without *Sir Edwards* touching or handling it, or melting the *Metall* (onely warming it in the *Fire*) the *Elixir* being put thereon, it was *Transmuted* into pure *Silver*: The *Warming-pan* and this piece of it, was sent to *Queen Elizabeth* by her *Embassador* who then lay at *Prague*, that by fitting the *Piece* into the place whence it was cut out, it might exactly appeare to be once part of that *Warming-pan*. The aforesaid *Person* hath likewise seen in the hands of one *Master Frye* and *Scroope*, *Rings* of *Sir Edward Kelly's Gold*, the fashion of which was onely *Gold myre*, twitted thrice about the *Finger*: and of these fashioned *Rings*, he gave away, to the value of 4000l. at the *Marriage* of one of

his *Servant Maides*. This was highly *Generous*, but to say truth he was openly *Profuse*, beyond the modest *Limits* of a *Sober Philosopher*.

During their abode at *Trebona*, they tried many *Chemicall Experiments* (to see whether they could make that *Iewel* they posselt, (the particular account of their *operations* I neede not here relate) yet I cannot heare that ever they accomplished any thing sonely I finde the 27. of *Aprill* noted by *Doctor Dee* with severall expressions of *Ioy* and *Gladnesse*, as ——— *Hæc est dies quam fecit Dominus*. Againe ——— *Misericordia Dei magna*, and lastly, ——— *Omne quod vivit laudet Dominum*. And to testifie what they meant, he writes upon the 30. day following, *Master Edward Kelley did open the Great secret to me. God be thanked.*

Whiles they lived at *Trebona*, *Sir Edward Kelley* went dives times to *Prague*, and the 15. of *Ian.* 1587. he went into *Poland*, but returned the 9 of *Febr.* after, And 'tis probable these *Journeys* were made in quest after some famous *Chemists*. Things were not carried here so privately, but *Queene Elizabeth* had notice given her of their *Actions*, whereupon she used severall meanes by *Letters* and *Messagers* to invite them back into *England*, where it was believed she had so far prevailed that *Master Simkinson* and *Master Francis Garland's Brother*

x) 8. Dec. 1587 *Robert*, coming from *England* to (x) *Trebona* supposed they had beene ready to come over to *England* upon the *Queenes Letters* formerly sent them. And y) 1 May 1589. though *Sir Edward Kelley* staid behinde, yet *Doctor Dee* (y) left *Trebona* and and came for *England*. But whether occasioned by some unkindnesse received from *Sir Edward Kelley* or falling out of their *Wives*, or the *Solicitation* of *Queene Elizabeth* (or all these concurring) I am not yet certaine, nor unlike but each of them might contribute to their *Seperation*.

For that there was some *Greate* and *Wonderfull* unkindnesse past from *Sir Edward Kelley*, appeares, by his sending for *Doctor Dee*, the beginning of *Ian.* 1588. under shew of *Reconciliation*, and discovering more then an *Ordinary Intimacy* and *Compliance* about that time, which faire shewes the good *Doctor* notes with this prayer. *God leade his heart to all Charity and Brotherly love*: As also by *Letters* sent from *Doctor Dee* to *Sir Edward Kelley* and his *Wife* the end of *March* following, requiring at their hands *Mutual Charity*, which (x) after upon *Mistris Kelley's* receiving the *Sacrament* she gave her hand to *Doctor Dee* and his *Wife* in Token of *Charity*. But it seemes these things were not cordiall but onely outward; for 9. *Sept.* following, (the *Lord Chancellor* coming to *Trebona*) the *Rancour* & *Disimulation* was more evident to him, and it seemes grew up to a greater height then he could beare. And thereupon he thought wisely to avoid the further *Danger* by leaving *Germany* which occasioned him to (a) deliver to *Sir Edward Kelley* the *Powder*, the *Bookes*, the *Glasse*, with some other things, and thereupon received his *Discharge* in writing under his *Hand* and *Seale*.

While these *Discontents* continued, severall *Letters* past between *Queene Elizabeth* and *Doctor Dee*, whereby perhaps he might promise to returne; At b) 1. Mar. 1589 length it so fell-out, that he (b) left *Trebona* and took his *Journey* for *England*.

The ninth of *Aprill* he came to *Breame* and had not stayed there three dayes, but the *Landgrave* of *Hesse* sent *Letters* of *Civill Complements* to him, and within three dayes after, *Doctor Dee* presented him with his *Twelve Hungarian Horses*

Horses, that he bought at Prague for his *Journal*. (c) Here that famous Her- c) 27 June
 metique Philosopher, [Doctor Henric Kunrath of Hamburg] came to visit 1589.
 him: The 16. of Nov. he went thence to *Szade*, where he met with Mr. Edward
 Dyer going Embassador for Denmarke, who the year before had beene at *Tre-*
bona, and carried back Letters from the Doctor to Queene Elizabeth; He was a
 great Correspondent of Doctor Dee, and as earnest a Searcher after the
 Stone.

The 23. of Novemb. following, he arrived at *Gravesend* having beene out
 of England 6. yeares 2. Moneths and 2. Dayes, and the 9th of Decemb. presented
 himselfe to the Queene at Richmond, where he was favoured with a kinde Re-
 ception.

Being settled againe at *Mortclack*, the Queene used to call at his House to visit
 him, and shewed her self very Curteous to him, upon all Occasions. Against
Christmas 1590. she sent him Two hundred *Angels* wherewith to keep his *Christ-*
mas, and a hundred *Markes* against *Christmas* 1592. she likewise sent him word
 by Mr. Thomas Candish, to doe what he would in *Alchymie* and *Philosophy*, and
 none should controule or molest him: and not unlike by the Queenes example,
 divers Personages of Honour at Court, frequented his Company, and sent him
 many *Gifts*, from time to time. Amongst others Sir Thomas Jones most nobly
 offered him his Castle of *Emlin* in *Wales*, to dwell in, free with all *Accomoda-*
tions.

His Favour was faire at Court, the Queene her selfe bad him finde out
 something for her to bestow; yet all the preferment he gain'd was the (d) d) 8. Dec.
Grant of the *Chancellorship* of *St. Pauls*, and the 27 of May 1595. his *Patent* 1594.
 past the great *Seale*, for the *Wardenship* of *Manchester*, whither He, his Wife,
 Children, and Family came the 14. of Feb. 1596. and the 20. day following
 was Installed, and in this *Wardenship* (wherein he had the unhappinesse to be
 often vext with the *Turbulent Fellowes* of that Colledge) dyed, deserving the *Com-*
mendations of all Learned and Ingenious Schollers, and to be remembred for his
 remarkable *Abilities*.

After Doctor Dee came into England (as is before remembred) *Correspon-*
dency was still maintained betweene him and Sir Edward Kelley, in Letters sent
 by Mr. Francis Garland and others; (and some expectancy of Sir Edwards
 comming over: (e) Mr. Thomas Kelley (his Brother) putting the Doctor in e) 23. Dec.
 hopes thereof likewise) but at length Sir Edward was clapt up close Prisoner 1589.
 by the Emperour (for he had so unwarily and openly managed the *Secret*, that
 it had given the Emperour occasion to carry a strict Eye over all his *Actions*,
 out of a desire to be sharer, with him in his good fortune) yet it seemes the
 Emperour set him at (f) Liberty, and Doctor Dee had notice of it the 5. of f) 4 Oct. 1593
Decemb. after. And though he began to grow into the Emperours favour, in
 hopes to be entertained into his service (for so he certified Doctor Dee by Let-
 ters in August 1595.) Nevertheless he was clapt up againe into Prison, and
 attempting to make his Escape out of a high Window, by the teering of his
 Sheetes, which were tyed together to let him downe, he (being a weighty Man)
 fell and broke his Leggs, and thereof dyed: (The *Ascendent* then coming by
 Direction to the place of the (g) Moone with Latitude, the being Lady of the 8th. g) See the
 house in the *Radix* and posited in *Aquarius*.) And this is one report of his Scheme of the
Death; others there are, but Doctor Dee mentions none at all of the manner Nativity.

b) Anno 1595. thereof; onely this, (h) Novemb. 25. Newes that Sir E. K. wasaine.

Pag. 365.

A Dialogue betwixt the Father and the Sonne.

f) Placed in
pag. 338.

THIS *Dialogue* is there placed among the *Anonymi*, in regard I then knew not the *Author*, but afterwards I met with the intire (i) *Worke*, and found it to be that of *Ripley's*, which is called the *Mystery of Alchymists*, and that this *Fragment* was but drawne out of it, only drest up with another *Tytles*; which if the *Reader* compare he shall readily finde.

For the want of *sense* in some parts thereof, as also in other *Elder Pieces*; I hope the *Dimin's* of the *Taper* will be excused where there was no *cleerer light* to be found. For though (like the *Sun*) they may seeme to have some *Spots*, yet the candid *Peruser* must confesse they are not without their peculiar *Glories*. The truth is, some *Passages* through them were so obscure and dark, and the *Paths* I followed so rugged and uneven, that I could neither stay in them without manifest *disparagement*, or goe out of them without some *Danger*: and from my *discoveries* fraught thence, I am well assured I might have more contented the *Reader*, could I have satisfied my *Self* better. However, I durst not adventure to *Rectifie* what I found *amisse*; but thought it better to leave it to the *Iudgement* of each that takes the paines to study them, then obtrude my owne *sense*, lest what I judge an *Emendation*, others may sensure as a *Grosse fault*: and withall ever remembring the strict *Charge* the generality of *Philosophers* have continually given to *succession*, not to meddle or alter any of their *Workes*; I, (even in what I feare are manifest *Imperfektions*) dare not but most inviolably observe them, and amongst them all this *Credible* and *Trusty Philosopher* is not unworthy of our taking notice of, who thus requires the same.

k) Hunt. green.
Lion.

k) Therefore in Charite and for the Lords sake,
Let no man from my writing take
One word, or add thereto,
For certainly if that he do,
He shall have malice fro which I am free,
Meaning Truth and not subtilty.

Pag. 368. lin. 5.

And also with grete diligence.

l) Lib. 4. fo. 26.

THIS *Piece* is the *Worke* of Sir *John Gower*, and Collected out of his *Booke* (1) *De Confessione Amantis*. He is placed in the *Register* of our *Hermetique Philosophers*; and one that adopted into the *Inheritance* of this *Mystery*, our famous *English Poet*, *Geoffry Chaucer*. In this little *Fragment* it appeares he fully understood the *Secret*, for he gives you a faithfull account of the *Properties* of the *Minerall*, *Vegitable*, and *Animall Stones*, and affirmes the *Art* to be true.

**This Craft is wrought by wey of kinde,
So that there is no fallace in.**

And againe,

**The Science of himselfe is trewe,
Upon the forme as it is founded.**

He was an eminent Poet, and hath (m) written the story of the Golden Fleece, like an *Hermetique Philosopher*: which *Philosophicall* veine is to be traced through severall other parts of his Works. The first acquaintance betwene Him and Chaucer began at the *Inner Temple*, where Sir *John Gower* studied the *Lawes*, and whither Chaucer came to follow the like course of studies upon his returne out of *France*. He was (saith *Piers*) a (u) noble and learned Man, *Galfredo ferè per omnia similem, quique eundem prorsus habuit omnium studiorum suorum propositum finem*, resembling *Geoffry* almost in every thing, and who had surely the same proposed end of all their *Studies*; they soone perceived the similitude of their manners, quickly joyned in *Friendship* and *Labours*; they had dayly meetings and familiarity, and all their endeavour was to refine and polish their *Mother Tongue*, that there might appeare the expresse footesteps of the *Roman Eloquence* in our *English Speech*. m) Lib. 5. n) pag. 573.

This appeares by Chaucer's sending to Gower his *Troylus* and *Cressida* after he had finished it, for his perusall and amendments.

o) O *Mozall Gower*, this *Booke* I direct
To the, and to the *Philosophicall* *Stroke*
To vouchsafe, ther neede is, to correct,
Of your *Benignitees* and *Zeles* good.

o) See the end
of *Troylus* and
Cres.

And surely these two added so much of splendour and ornament to our *English Ideome*, as never any the like before them: for they set foote to foote, and lovingly contended, whether should bring most honour to his Country both endeavouring to overcome, and to be overcome each of other, they being not only the *Remembrancers* but *Imitators* of him,

*Quod lingua Catonis & Enni,
Sermonem patrium ditaverit, & nova rerum
Nomina protulerit.*

p) *Stow* Margens it, that he was no *Knight*; yet we have it (q) from *Bale* p) *Surv. fo. 450.* that he was *Vir Equestri Ordinis*, of the Order of *Knighthood*, and *Leland* sayes q) *Cent. 7. 524.* that *Abillustri stemmate originem duxit*, that he had his *Originall* from an *Illustrious Pedigre*.

He (r) built a great part of *St. Mary Overies Church* in *Southwark*; and r) *Stow. Ann.* when *death* had snatched out of his bosome his deare Companion *Geoffry Chaucer*, he then prepared a resting place for his owne *Body* in the *Chapell* of *Saint Iohn* in the said *Church* where he founded a *Chauntry*. He was very old and blind when he dyed, and lived but two yeares after Chaucer. He had a stately Monument erected, wherein was his whole *Portraiture* cut in *Stone* in the *Wall* on the

North side of the said *Chapell*. The *Haire* of his *Head* Aburne long to his *Shoulders*, but curling up, and a small forked *Beard*; on his *Head* a *Chaplet*, like a *Coronet* of foure *Roses*, a habit of *Purple*, (Mr. *Speght* sayes *Greenish*) *Damaske* downe to his *feete*, a *Coller* of *Esse* of *Gold* about his *Neck*, the *Ornaments* of *Knighthood*, under his head the likenesse of three *Bookes* which (among severall others) he compiled, the first *Speculum Meditantis*, written in *French*, the second *Vox Clamanis* written in *Latin*, the third *Confessio Amantis*, pen'd in *English*, which last was printed the 12. of *March* An. 1554. His *Armes* were these, *Argent*, a *Chevron* *Azure*, three *Leopards* heads thereon *Or*, their *Tongues* *Gules*, two *Angels* *Supporters*, and on the *Crest* a *Talbot*.

His Epiraph

Armigeri Scutum nihil a modo fertibi tutum,
 Reddidit immolatum morti generale tributum,
 Spiritus Scutum se gaudeat esse solutum,
 Et tibi virtutum Regnum sine labe statutum.

— Deus nobis hæc Otia fecit.





Courteous Reader, thou art desired to rectifie these following mistakes, in some Copies, (committed by the Printer) in the Table of Obsolete words.

Bier, r. Blent Doncle, r. Douce Erve, r. Erbe Leah, r. Lech Maver, r. Mizer Quall, r. Quell *Libellus*, r. *Libellus* Wex, r. Wax Weude, r. Wende Will, r. Woll Wame, r. Wome Wanne, r. Wonne Waulden, r. Woulde.



S

Samuel Coates

His Book Acro
done 1702



A T A B L E O F

*The severall Treatises ,
with their Authors Names, contained
in this W O R K E.*

O Rdinall of Alchemie. <i>Thomas Norton.</i>	pag. 1.
Compound of Alchemie. <i>George Ripley.</i>	p. 107.
Pater Sapientiae. <i>Anonymus.</i>	pag. 194.
Hermes's Bird. <i>Anonymus.</i>	pag. 211.
Chanon's Yeoman's Tale. <i>Geoffry Chaucer.</i>	pag. 227.
Dastin's Dreame. <i>Iohn Dastin.</i>	pag. 257.
Pearce (<i>the Black Monke</i>) upon the Elixir.	pag. 269.
Richard Carpenter's Worke.	pag. 275.
Hunting of the Greene Lyon. <i>Abraham Andrewes.</i>	p. 278
Breviary of Naturall Philosophy. <i>Tho. Charnock.</i>	p. 291
Ænigmaes. <i>Thomas Charnock.</i>	pag. 303.
Bloomefields Blossomes. <i>William Bloomefield.</i>	pa. 305.
Sir Edward Kelley's Worke.	pag. 324.
Sir Edward Kelley to G. S. Gent.	pag. 332.
Doctor John Dee's Testament.	pag. 334.
Thomas Robinson of the Philosophers Stone.	pag. 335.
Experience and Philosophy. <i>Anonymus.</i>	pag. 336.
The Magistery. <i>W. B.</i>	pag. 342.

<i>Anonymi, or severall Workes of unknowne Authors.</i>	pag. 334. & 404.
John Gower <i>upon the Philosophers Stone.</i>	pag. 368.
George Ripleys <i>Vision.</i>	pag. 374.
Verses belonging to <i>Ripley's Scrowle.</i>	pag. 375.
Mystery of <i>Alchemists.</i>	pag. 380.
Preface to the <i>Medulla. Geo. Ripley.</i>	pag. 389.
A short Worke. <i>George Ripley.</i>	pag. 393.
<i>Secreta Secretorum. Iohn Lydgate.</i>	pag. 397.
<i>Hermit's Tale. Anonymus.</i>	pag. 415.
Discription of the Stone. <i>Anonymus.</i>	pag. 420.
The Standing of the Glasse. &c. <i>Anonymus.</i>	pag. 421.
<i>Ænigma Philosophicum. W. Redman.</i>	pag. 423.
<i>Fragments.</i>	pag. 424.

A Table explaining the *Obscure, Obsolete,*
and mis-spell'd words used through-
out this VV O R K E.

A

A *Bowen* above.
A *brayde*, arose, recovered, up-
 Artt.
A *gone*, gone, fled.
A *lconomie*, Alchemie, Chemistrie.
A *lgates*, Notwithstanding, ever, for-
 sooth, even now, altogether.
A *llebrate*, Elevate, lift up.
A *lle*, all.
A *ls*, also, as well.
A *na*, of each, a like quantity.
A *noder*, another.
A *nnuellere*, secular.
A *ppale*, decay.
A *ppearage*, appearing.
A *ppetible*, desireable.
A *skauce*, as though, as if, aside.
A *skys*, ashes.
A *utors*, Authors.

B

B *aines*, Bathes.
B *ale*, sorrow.
B *aine*, Balnea Maria.
B *ehite*, or *Behoote*, promise.
B *eline*, anon.
B *en*, byn, be.
B *epet*, begotten.
B *lent*, blind, turned back.
B *libe*, quickly, gladly.
B *loe*, blew.
B *lynnie*, cease.
B *oote*, helpe.
B *awne*, ready:

B *raft*, breake.
B *rede*, bredth.
B *rebe*, *bzebely*, briefe, short.
B *renning*, burning.
B *roder*, brother.
B *rwzt*, brought.
B *urbeley*, bubl ing.
B *urgeon*, bud.
B *yforne*, before.
B *yth*, by.
B *ythe*, be.

C

C *ertes*, undoubtedly,
C *heefe*, chuse.
C *heepys*, sheepes.
C *hebe*, thrive.
C *hoyle*, slave, clowne.
C *hrystis* Christ his.
C *hyte*, chiteth.
C *latter*, brable.
C *lapp*, prate.
C *lot lease*, *Bardana*, or greate *Bur-*
 dock lease.
C *lypses*, Eclipses.
C *oart*, inforce.
C *ondenable*, Convenient.
C *oude*, could.
C *outhe* perfectly, know.
C *owlys*, Monkes hoods.
C *rop*, topp.
C *rosiets*, Crucibles.

D

D *ebonatr*, Humane, civil, meeke,
 humble

humble, gende.
 Delen, deale.
 Demyd, demeth, Judged.
 Denigrate, make black.
 Depured, clensed.
 Derke, darke.
 Disceber, spend.
 Dight, made ready, handled, used.
 Dole, grieve, sorrow.
 Done, doth.
 Dontic, douse, sweet.
 Drass, filth.

E

Emprisse, interprise, fashion, order.
 Englutng, stopping.
 Engine, witt, device.
 Er, untill.
 Erbe, Hearbe.
 Erst, earnest.
 Essell, Viniger.
 Every ecbe, every one.
 Eyre, wrath.

F

Fader, Father.
 Fagg and faine, glose and flatter.
 Fals false.
 Fallacie, Deceipt.
 Fannels, fanes.
 Fasticly, firmly.
 Faute, want, lack.
 Fay, truth.
 Fayne, glad.
 Febis, Phæbus.
 Fecis, dreggs.
 Federis, fethers.
 Fet, ferched.
 Fende, Devil.
 Ferle, strange.
 Fepnein, faineth.
 Flewme, phlegme.
 Foemen, Enimies.
 Foltish, fullich, sully.
 Fols, fooles.
 Fopson, plenty.
 Frape, Company, a rable.
 Fright, fruite.

Fitt, first.
 Froze, frozen.
 Fructuous, fruitfull.
 Fychyes, Fishes.

G

Gafe, gave..
 Gayer, Gaudier, Braver.
 Geason, strange, rare.
 Goude, good.
 Gownds, gownes.
 Gletre, white.
 Goodleerth, kinde, respectie.
 Growth, groweth.
 Guerdon, reward.
 Gype, manner.
 Gynns, snares.

H

Halfe, Neck.
 Hallow, hollow.
 Haunt, use.
 Hauise, imbrace.
 Haubergeon, a Coate of Male.
 Height, called.
 Hein, them.
 Hende, gentle.
 Henting, catching.
 Herdy deed, stout act.
 Hernes, vallis, corners.
 Hert, Hart.
 Hestys, wills, promises, commande-
 ments.
 Heyle, health.
 Heyne, labourer, drudge.
 Hing, hang together.
 Hole, whole.
 Hos, who so.
 Hyr, their.
 Hyt, it.

I

Iape, Jest, yet by abuse drawne into
 a more wanton sense.
 I cleped, called.
 Ich, I.
 I de ale, meddle.

Fette, devise.
Flike, same.
Flyche, alike.
Fingine, wit, devise.
Fnow, enough.
Fnot, I know not.
Fntreate, handle.
Fnterdite, prohibited.
Fren, Iron.
Ftake, taken.
Fwys, verily.
Fyle, if.

K.

Keele, coole.
Keepe, care.
Ken, know.
Kid, made knowne.
Kidles, **Kindles**. i. e. fætus, young ones.
Kythe, made known, shew, acquaint.

L.

Latt, let, hinder.
Laude, praise.
Laber, rather.
Laurer, lawrell.
Lay, law, song.
Cease your **Lay**, hold your Tongue.
Layfr, leafure.
Leare, learne.
Leasings, lyes.
Leese, loose.
Lerh, Chirurgeon.
Lese, left.
Leise, deare.
Leman, Concubine.
Lente, gentle.
Lettrure, a Booke of learning.
Letwde, ignorant.
Letwys, leaves.
Lixer, Elixir.
Lphen, affect.
Ltte, little.
Lix, soft, plyable.
Lonyth, belongeth.

Lesells, Crafty fellowes.
Losen, lesyth, loseth.
Loze, lost.
Lore, Doctrine, learning, knowledge.
Loef, love.
Loute, kneele, honour.
Lpyche, like.
Lpygg, lye.
Lysten, liketh, pleaseth.
Lpyelode, livelyhood.

M.

Maden, made.
Malison, curse.
Maugre, despite.
Maber, a broad dringng-bowle.
Mede, mete, reward, help.
Medled, mingle.
Meger, leane.
Mele, meddle.
Menge, mingle.
Merds, Turds.
Mere, merry.
Mebeth, moveth.
Mtle, much.
Mo, more.
Moder, Mother.
Mollock, Earth, Dung.
Mote, must goe.
Mought, **moote**, might.

N

Nas, was not.
Nathlesse, neverthelesse.
Ne, not.
Nere, were not.
Nemene, name.
Neshe, Tender.
Wilde Nespe, Camint.
Nis, is not.
Nones, condition, purpose.
Nould, **noide**, could not.
Nswelison, Rose noble.
Nowther, neither.
Nye, is not.
Nythe, neere.

O
Oder, odther, other.
Oft sythes, oughtest.
Oneyne, Onix.
Ozmate, decked.
Outoyn, depart, sepearate.
Owthrys, oughtest.

P
Panter, pitfall.
Parde, truly.
Parfite, perfect.
Pauknere, purses.
Plesauce, delight.
Plyte, condition.
Plyght, turned, catched.
Pome-igryse, dapple-grey.
Porpheries, Marble mingled with red.
Poyetes, Poets.
Pzease, subjection.
Pzepe, pzeve, prooffe.
Pzeked, ridden fast.
Pzebitie, secret.
Pzolle, to prole after a thing.
Pzalne, profit, honour.
Pzght, cast, settled, propped.

Q
Queinte, strange.
Quall, dash, destroy.
Qypte, requite.

R
Rache, a litle cur Dog.
Rad, reade.
Ragounce, a kinde of precious stone.
Rath, quickly.
Recozden, recordeth.
Recure, recover.
Reede, meaning.
Reede, help, advice, speche, arte.
By Reeme, in order.
Ribaudry, baudry.
Ryghtfull, Just.
Rye, ugly, blodily.
Rye, whisper.
Ru, red.

Rumbled, made a noyse.
Ruth, lamentation.
Ryse, frequent.
Ryse, rende.

S
Salew, honour.
Samplers, sorts.
Sans peere, without Fellow.
Sauter, Psalter.
Scolys, schooles.
Schalt, shalt.
Sche, she.
Schould, should.
Schreby, shreve.
Scuche, such.
Seech, seeken, seeke.
Secree, secret.
Scild, seildome.
Sembleabyl, like.
Seuend, followes.
Shene, schine, shining.
Shent, harmed, infected.
Shrewes, Infortunes.
Shrap, scrape.
Sith, by and by.
Shot lyche, slovenly.
Slypped, burnished.
Some dele, somewhat, something.
Soote, sweete.
Soothfastly, insooth, truly, truth.
Sours, spring.
Spray, sprig, bough.
Sparred, enquire.
Squames, scales.
Stabull, stable.
Stante, stand.
Steben, Stefen, sound, also time.
Stillatozie, Alembick.
Stounde, time, moment, dumpe.
Strande, a banke.
Stynt, cease, slacke.
Substray, subtract.
Succended, inflamed.
Suffren, suffer.
Sulter, sister.
Swezte, sweete.
Swom, some.

Swyph,

Swyche, luck.
Swynke, labour.
Swythe, swiftly.
Spyer know, sure enough.
Spyerley, assuredly, stedy.
Spyken, cerrain.

T

Tallages, payments, customes, taxes.
Taunte, a reprochfull Checke.
Temps, times.
Tente, heede.
Teyne, an Ingot of Mettal.
Test, a devise to try Gold with.
Tho, although some.
Threpe, affirme.
Titled, intitled.
Toder, the other.
Tofore, heretofore.
Togedur, together.
Trenete, Trinity.
Tristy, sad.
Trowe, trust.
Trowys, suppose.
Trusten, confidences.
Twayne, two.
A **T**win, in two seperated, parted.
Twenes, Tunes.
Twisfolde, double.
Tyte, handsome.

V

Vade, fade.
Vere, spring.
Vinbound, delivered.
Vincond, uncouth, strange.
Vnderfongeth, taketh in hand.
Vnnethe, scarce.
Vnswift, unwitting, unknowne.
Vpbelyche, earnestly heartily.

W

Walthen, walke.
Warke, worke.
Wastle bread, *libellus* fine Ginnell.
Wax, wax increase.
Waterish, waterish.
Ween, thought, doubt.
Weenning, thinking.
Wellid, riseth, springeth.
Wende, goe.
Wit, understanding.
Werne, were.
Withsome, ere while, sometimes.
Wile, deceiver.
Wist, knowne.
Will, will.
Wame, wombe.
Wanne, dwell plenty.
Woode, made.
Woozche, woozchen, worke.
Wolbig, thinking, judging.
Wols, was.
Waulden, would.
Wreach, weake, revenge, wrath.
Wrenches, trapps.
Wrighten, written.
Wych, which.

Y

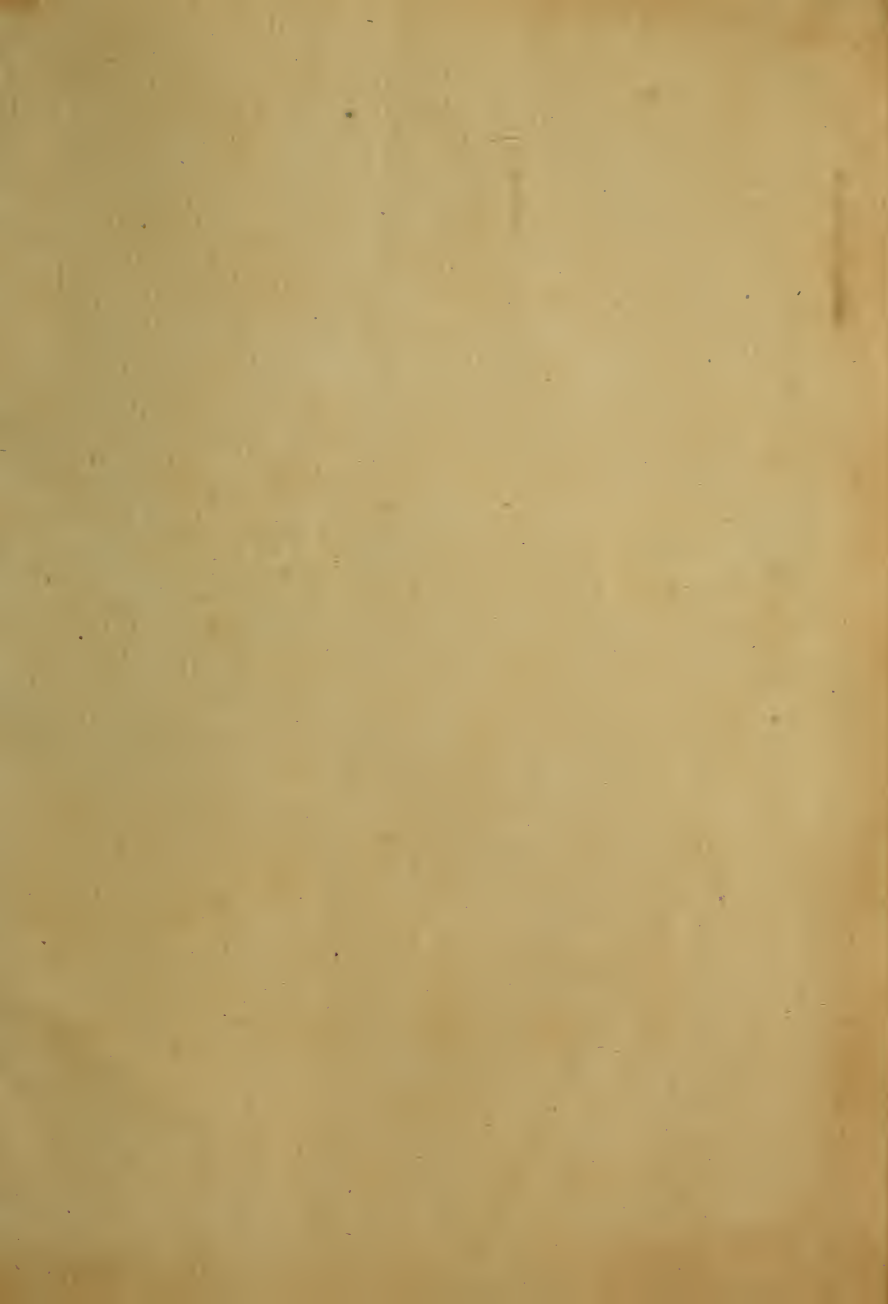
Yboze, borne.
Ydo, stayed.
Yef, Yeabe, gge, give.
Yefet, fetched.
Yern, Iron.
Yillumine, enlighten.
Ynaswe, sufficient.
Ynde, Indie.
Yode, yede, went.
Yrs, erewhile.
Ythe, thrive.
Yhel, apaid.

F I N I S,

It will concerne the Studious Rea-
der to Correct the faults escaped in this
Worke, The most materiall whereof
follow.

PAg.2.l.19.r. *nolunt* Pag.21.l.4.r. *like a* l.5.r. *did* l.25.r. *was a* pag.22.l.
19.r. *scan* pag.30.l.22.r. *parre* pag.32.l.7.r. *the Motion* pag.37.l.12. *Troy*
r. *trie* pag.45.l.17.r. *his* pag.46.l.17. *dele* [I] l.33.r. *ultimum* pag.56.l.7.r.
made pag.63.l.19.r. *know* pag.66.l.14.r. *is* pag.74.l.4.r. *unduous* pag.77.
l.13. *VVhen* r. *Till* p.103.l.1. *dele* [call] p.140.l.16.r. *moving* p.146.l.3.r. *cer-*
tainely l.13.r. *with* p.150.l.1.r. *principle* l.6.r. *noe* p.151.l.14.r. *and our* red p.
168.l.1.8. & 17.r. *Imbibitions* p.170.l.16.r. *leaves* p.200.l.15.r. *Philosophy* p.
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r. *Ragounce* pag.223.l.29.r. *Tawie* yhe pag.224.l.12.r. *Three* p.226.l.1.r. *re-*
comand p.227.l.16.r. *unmeth* might p.228.l.12.r. *VVere* l.24.r. *friend* p.
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235.l.1.r. *Ascention* l.2.r. *fixe* p.240.l.17.r. *rave* p.240. *after* l.31.r. *Thoug* it
as great were as Ninive p.241.l.7.r. *commune* l.9.r. *seinde* l.10.r. *begiled* p.
242.l.16.r. *lene* l.18.r. *leneith* p.243.l.2.r. *fallen* l.24.r. *couth* p.245.l.5.
r. *three* l.15.r. *Christ* p.267.l.14.r. *After* l.15.r. *To* p.308.l.3.r. *wardes*
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l.3.r. *Palace* l.5.r. *went* p.418.l.26.r. *solute* p.423.l.20.r. *Redman* p.432.l.
25.r. *mineralibus* p.448.l.29.r. *grath* p.449.l.17.r. *kwem* p.455.l.5.r. *omit-*
ting p.458.l.2.r. *in his* p.459.l.18.r. *rythmicum* p.467.l.39.r. *defected* p.
465.l.13. r. *Vinculum* p.478.l.7.r. *after Charnock* l.25. *tr. a.* p.480.l.44.
r. *univatis.*

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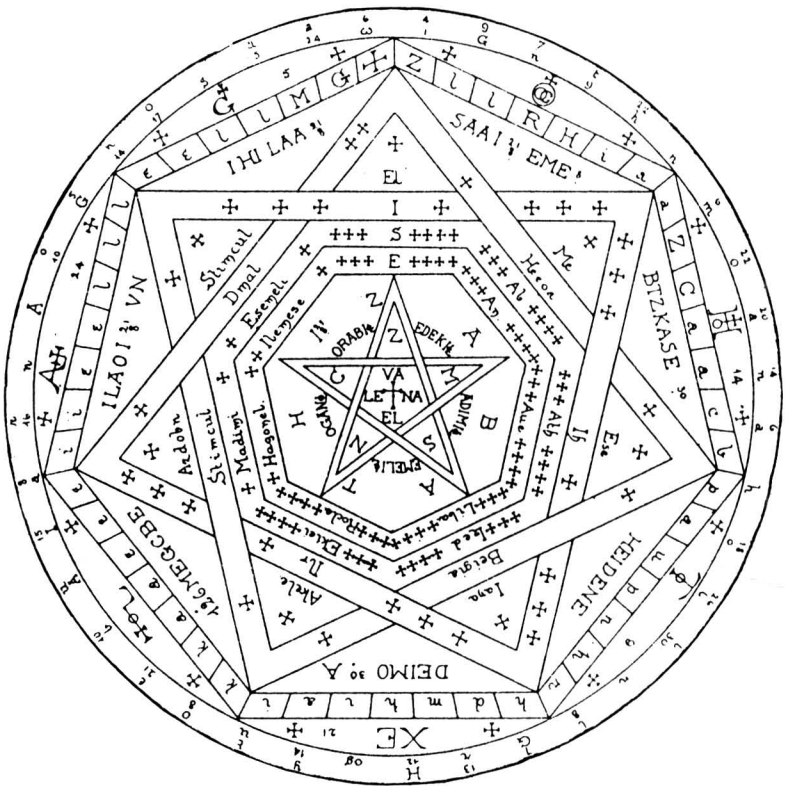


A TREATISE ON ANGEL MAGIC

Edited by Adam McLean

MAGNUM OPUS HERMETIC SOURCEWORKS

A TREATISE ON ANGEL MAGIC



The Seal of Aemeth
used in conjunction with the Tables of Enoch
in the magical system of John Dee

A TREATISE ON ANGEL MAGIC

BEING A COMPLETE
TRANSCRIPTION
OF MS. HARLEY 6482
IN THE BRITISH LIBRARY

Edited and Introduced
by Adam McLean

MAGNUM OPUS HERMETIC SOURCEWORKS #15

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Introduction

Among the Harley collection of manuscripts in the British Library are six volumes written at the end of the seventeenth century which should be of great interest to students of Hermeticism, but which have not yet received much attention. These can be collectively described as 'The Treatises of Dr. Rudd' and they comprise Mss Harley 6481-6486. They seem not to be originals but rather are copies made by a certain Peter Smart in the period 1699-1714.

These documents are of value in that they are compilations of esoteric material from the early seventeenth century, particularly from the Rosicrucian period. At the least, the existence of these manuscripts shows a continuing exploration of the Hermetic tradition into the early eighteenth century.

The manuscripts range over magical, alchemical and Rosicrucian material. We can summarize their contents as follows:

- Ms6481 This is described in the Harley Catalogue as follows—
"A quarto containing Dr. Rudd's Treatise of the miraculous Descensions and Ascensions of Spirits, verified by a practical examination of the principles in the Great World—the second part professes to contain some choice Rosicrucian Chymical medicines, wholesome and fit to keep the body in health and lustiness, until the appointed time of death, that is when the soul separates from it. And then teaches the harmony and composition of the human soul, and then conducts it to the source from whence it came. This and the following volumes to 6486 are full of mystical reveries."
- Ms6482 *A Treatise on Angel Magic*
- Ms6483 "A quarto, containing all the Names, Orders, and Offices of all the Spirits Salomon ever conversed with: the Seals and Characters belonging to each Spirit: and

the manner of calling them forth to visible appearance. Some of these Spirits are in Enoch's Tables described in the former volume, but their Seals and Characters, how they may be known are omitted, which are therefore in this book at large set forth."

- Ms6484 Dr. Rudd's *Treatise of the Talismanical Sculpture of the Persians, or the manner of making Images under certain constellations*
- Ms6485 Primarily an Alchemical compendium comprising three longish texts:
The Rosie Crucian Secrets
A Dictionary of Alchemical term
 A Translation of Michael Maier's "Of the Laws and the Mysteries of the Rosicrucians"
 (Although 'Rosicrucians' are mentioned in the text of "The Rosie Crucian Secrets" this is primarily a philosophical-practical work on alchemy. At the top of every fourth or fifth folio is the note "the first (etc) sheet of Dr. Dee" indicating perhaps that this item has been copied from a larger manuscript that the author understood to have belonged to Dr. Dee. It is, however, most unlikely that this work was written by John Dee.)
- Ms6486 An exact copy of "The Chymical Wedding of Christian Rosenkreutz," claiming to be "translated from the original Latin by Peter Smart, Master of Arts, 1714." However, it is nothing other than a copy of the Ezechiel Foxcroft English translation published in 1690. Smart claims or deludes himself to be copying from an ancient manuscript with marginal notes by Dr. Rudd. These marginal notes are in fact from the printed edition of the work.

Frances Yates examines this manuscript in her *Rosicrucian Enlightenment*, chapter 14. Although recognizing it as a copy of the

Foxcroft translation, she finds it interesting that Peter Smart thought himself to be copying a work which stemmed from John Dee, and he especially emphasises the 'Hieroglyphic Monad' symbol which appears in the margin of the Foxcroft edition (the First Day).

Frances Yates further suggests that the 'Dr. Rudd' was Thomas Rudd, who published an edition of John Dee's *Mathematical Preface* to Euclid in 1651. The Treatise contains a reference to Selden (1584-1654), a renowned antiquary and oriental scholar, confirming that the treatise would have been written down in the middle of the seventeenth century at the earliest. It seems likely that Rudd was heir to esoteric material from the late sixteenth century (period of John Dee) and the early decades of the seventeenth century (the Rosicrucian period); one can thus speculate that he might have been in the circles of Arthur Dee, John Dee's son, who worked in a more alchemical direction than his father, and continued his esoteric studies well into the seventeenth century.

Two other items in the Harley Collection show Rudd to have been a Hebrew scholar sympathetically inclined toward the Jews. Ms6480 is a Hebrew grammar by Rudd, while 6479 is described in the catalogue as "a quarto, containing a defense of the Jews and other Eastern Men, where it is proved that many things are falsely imposed upon the Jews and the rest of the Eastern Men that never were..."

The Treatise on Angel Magic is a compendium of western occult traditions about Angels and related spirits. Dr. Rudd has gathered material from a broad spectrum of primary sources available to him. We can identify some of these quite easily as:

The Three Books of Occult Philosophy of Henry Cornelius Agrippa,
The Lemegeton or *Lesser Key of Solomon*,
 Reginald Scott's book on Witchcraft,
Malleus Malleficarum, and
The Arbatel of Magic.

Rudd also seems to have had available a secret tradition about the Enochian Tables of John Dee, which he reveals in a section

entitled 'Clavis Enochiani,' the Key of the Tables. This is one of the most important items in this compendium, for it gives us an insight into the use of these seven squares, corresponding to the seven planets, and identifies some of the beings and symbolism associated with these enigmatic magic squares. Although Rudd does not provide an exhaustive account of this system, I believe that with the hints he has here given, it would be possible for an experienced occult scholar and practitioner to work out the full system underlying these squares, and the master diagram within which they are integrated.

The second main section of the work is Dr. Rudd's "Nine Hierarchies of Angels and their Conjunction to Visible Appearance." This is a most interesting item, for here Rudd reveals himself as a practicing magician, rather than merely a collector or scholar of esoteric material.

He reveals in the structuring of his conjurations an almost obsessive concern with identifying the invoked spirit as a 'good' Angel. There is a hint of paranoiac insecurity about getting in touch with an 'evil' spirit. Consequently, his conjurations are hedged around with tests to trap and make an 'evil' spirit reveal its true colors. Rudd reveals himself here as being immersed in a dualistic picture of the spiritual world. This dualism also shows itself in other sections of his manuscript, particularly in the sections on Demons or Witches and Enchanters, and the fact that he sets great store by the *Malleus Malleficarum*, that tissue of lies and propaganda dreamt up by two Dominican Inquisitors to justify their unwholesome imaginings.

Rudd's 'Nine Hierarchies of Angels with their Invocations to Visible Appearance' reminds one of the atmosphere of the John Dee and Edward Kelley workings. Dee and Kelley also were almost obsessively concerned with whether they had invoked a 'good' or 'evil' spirit, and went to great lengths to develop methods of working which could protect them against stray 'evil' spirits. Indeed, both Dee and Kelley remained uncertain, even years after they had ceased to work together on their Enochian magic, as to whether the spirits they had then contacted were 'good' or 'evil.'

The question of dualism is of great import in esotericism.

Western occultism has been much influenced by the Kabbalistic stream which, being the esoteric tradition of the Jewish peoples, could not help but have the polarized naive dualism of the Jewish patriarchal religion impressed into its symbolism and method of working. The formative idea of the Fall of Man being linked with a 'Fall' of rebel Angels, which then became 'Demons' bearing special relationship to Man, lay at the heart of this spiritual dualism. Norman Cohn, in his excellent book *Europe's Inner Demons* (1975), which I recommend to be read in conjunction with this Treatise, shows how this view was consolidated in history from the twelfth century and led to the establishment of a stereotyped picture of the Magician figure, conjuring Demons, making pacts with the Devil, etc., and later also regrettably brought about great suffering through the projection of such dualistic archetypes onto women, in the witchcraft persecutions.

With the greater understanding of the psyche that has arisen since the identification of the realm of the unconscious within our being, and the recognition by Jung and others that these different facets of the psyche must be integrated in order to avoid pathological conditions arising through repressing in a dualistic way a side of our being, esotericists and occultists in the twentieth century have been able to see more clearly the dangers of dualism and seek for a balanced esotericism.

It has, therefore, become obvious that occultists of an earlier time, especially during the transition of the middle ages into the Renaissance, were strongly influenced by the prevailing current of dualism that was given fresh energy through the impulse of naive Protestantism.

Before this period magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention. The earliest *grimoires*, the books of conjuration, describe elevated spiritual rituals that would not be out of place in any religious tradition, requiring fasting, abstention and a period of celibacy, prayers to God, purification and remission of sins, and petitions and addresses to the supreme God, in whose name they undertook their occult work. One suspects that few priests or

bishops of the time took their church rituals quite so seriously as their magician contemporaries.

With the inpouring of the dualistic philosophical view into the collective consciousness, which one sees beginning in the twelfth century or thereabouts, these magical exercises or rituals are seen in a different light, both by outsiders to the experience and by the practitioners of the art itself. From that time on, ritual magic becomes plagued by dualism, and the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil.'

This 'evil,' of course, we can see as being nothing else but an encounter of the magician with his unconscious mind, though it was to be many hundreds of years before this realm was recognized by our consciousness in such a way that the possibilities of an integrated relationship transcending dualism could come about.

Magical philosophy and ritual thus suffered an intrusion of the naive dualistic preoccupations of churchmen and scholars, struggling with their polarized patriarchal Christian religion whose internal contradictions were beginning to impinge upon their consciousness during the transition of the medieval period into the Renaissance.

The results of this struggle within the collective psyche of man can be seen mirrored in this *Treatise on Angel Magic*. Here, we have a compendium of material on 'Angels,' the spiritual beings of God (under a dualistic theology). But in order to fully describe these Angels and the means of working with them, Dr. Rudd has to outline a list of other spirits which under the same dualistic theology he must identify as 'Demons.' Thus he lists 'good' and 'evil' spirits, their characters and operation, and later has to expand at length on ways of avoiding working with 'evil' spirits.

It is interesting that he occasionally uses the word 'daemon' in place of 'demon,' where he experiences internal contradictions as to whether the being is 'good' or 'evil'. Thus Socrates' 'daemon'—his spiritual genius. In this earlier sense a 'daemon' meant a 'spirit' and was not colored with associations of good and evil.

The Treatise on Angel Magic gives us, in a sense, a thin slice of the collective psyche of Western humanity seen through the being

of a magician who, sensitive to the reality of the existence of the realms of spiritual beings, nevertheless has to struggle with the prevailing naive dualism inherent in the Western religious tradition, which had been imported into his psyche. Rudd's struggle to unite these poles of dualism in his magical philosophy is quite transparent and should be of continuing interest in our time, when the process of integration, though collectively embarked upon, is in no sense completed. We can often witness our contemporaries descending into the same primitive dualisms that lived in and motivated peoples of earlier times, projecting such dualistic archetypes upon individuals, nations or events. This dualism which still lives in the atmosphere around us and within us, is perhaps the greatest problem that Western humanity has to face. We can only hope that an integration of these polarities in the Jungian sense can lead to a personal and societal 'individuation' that can heal this disease of the psyche.

The section on the Enochian tables is of great interest. The only primary published source of this is Casaubon's *A True and Faithful Relation of what passed for many years between Dr. John Dee and some Spirits* (1659), which is an edited version of some of Dee's Spiritual Diaries. It is certainly not a 'true and faithful relation,' but rather betrays Casaubon's hand in editing the material to show Dee in an unfavorable light. Casaubon was essentially a propagandist against Hermeticism and his motives in publishing his version of the Spiritual Diaries were to discredit Dee and tarnish his reputation. He even went so far as to describe it in his Preface as a 'work of darkness.' Included as a frontispiece illustration to his book is the famous diagram (shown on page 19) of the setting of the Holy Table with the enigmatic Enochian Squares around the sevenfold star. This was to be used in conjunction with the Seal of Aemeth, which I have included as a frontispiece illustration to this volume (the original wax version is still preserved in the British Museum), which tied together this sevenfold symbolism. However, the meaning of the letters and symbols on these squares has never been fully explained by any present day occultist, but I believe that the tradition which Rudd here records can be of value in helping scholars and esotericists to further unravel the intricacies of the

system. It is especially important that, in the description of the Seven Tables, mention is made of two Angels from the *Steganographia* of Johannes Trithemius, thus for the first time providing documentary evidence that Dee's Enochian system bore some direct relationship to Trithemius' Angel Magic.

I have published this work because it seems to me to be an important compendium on Angel Magic, fairly summarizing the Western esoteric tradition at the end of the seventeenth century. Further, it includes the unique material on the Enochian Tables that is in itself of great value. Finally, I feel this work to be important to scholars and historians as its supposed author Dr. Rudd reveals the atmosphere of entrenched dualism within which he worked, which colored and charged his own perceptions, and no doubt those of his contemporaries. The Rudd Treatise was never meant to be published. It was, rather, a private 'commonplace book' or perhaps a reference book for a group or order of occultists working closely with Dr. Rudd. The Harley manuscript, as we realize, is merely a copy made in the early 1700's by Peter Smart, who was likely to have been one of Rudd's circle. The existence of this manuscript indicates the continuity of an occult system of Angel Magic, stretching from the workings of John Dee and Edward Kelley in the late sixteenth century into the early eighteenth century. I believe it to be an important link in the chain of the transmission of esoteric traditions.

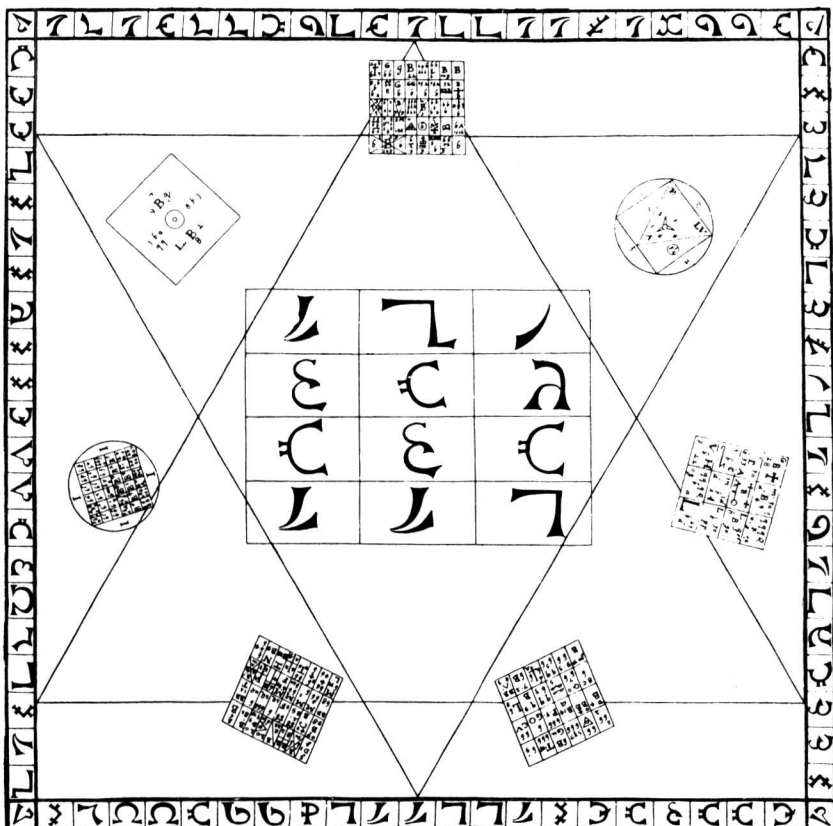
For this edition of Harley 6482, I have transcribed the text in its entirety from the 283 folios of the original, and have not edited out any sections or otherwise interfered with the substance of the manuscript. In places I have modernized the spelling, but the style of the original is sufficiently close to modern usage not to require any editing. While working upon the manuscript I had the impression that certain sections were originally written in Latin and had been translated into English rather clumsily. It is also my view that this Treatise was intended as a compilation of the tradition of Angel Magic of the sixteenth and seventeenth centuries, for the use of a group of practicing occultists centered around Dr. Rudd. Hopefully, further historical research might help to identify this group and their means of working. The series of Rudd manuscripts in the

Harley Collection provides, I believe, a fascinating glimpse into the concerns and activities of the occultism of the late seventeenth century.

—ADAM MCLEAN

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THE HOLY TABLE
as laid out for the Angelic Invocations
of John Dee and Edward Kelley

Frontispiece from Casaubon's
"True and Faithful Relation..."

This frontispiece illustration to Harley 6482 was drawn by Peter Smart. It would appear to be a picture of a mirror glass, placed upon a three-legged stand with its back turned outwards towards the reader. This back is extremely ornate and embellished with various figures and Hebrew names. Thus we see the first seven letters of the Angelic Alphabet, Agiel to Graphiel, and the seventy-two Schemhamphoras in Hebrew letters arranged in a series of ribbons amongst the chase-work. At the top upon the handle of the mirror we note the 'Secret Sigil of Solomon' surrounded by a circle of smaller sigils and letters. Most likely, Peter Smart was indicating by this figure some of the keys to the Angel Magic outlined by Rudd in his treatise, part of which involves using a magic mirror for the Invocation of the Nine Hierarchies to visible appearance.—*Editor*



**A TREATISE
ON
ANGEL MAGIC**

being a complete transcription
of Ms Harley 6482 in the
British Library



The Ten Names of God, with their Ideas, Orbs and Hierarchies Largely Explained

God himself though he be trinity in persons yet is but one only simple Essence, there are in him many Divine powers, which as many beams flow from him which the Philosophers of the Gentiles called Gods.

The first name of the Divine Essence is EHEIE and his Idea is called Cether, which signifies a Crown, the most simple Essence of the Divinity which the Eye seeth not and is attributed to God the Father and hath his influence by the Order of Seraphims, who the Hebrews call Hayoth Hecadoth, that is, Creatures of Holiness, and then by the Primum Mobile bestoweth the gift of being to all things filling the whole Universe, both through the Circumference and Centre, whose particular Intelligence is called Metratton, that is, the Prince of Faces, whose duty is to bring others to the face of the Prince, and by him the Lord spake to Moses.

The second name is JOD or Tetragrammaton. His Idea is Hochma, that is, Wisdom, and signifieth the Divinity full of Ideas, and the first begotten, and is attributed to the Son, and hath his influence by the Order of Cherubims, which the Hebrews call Ophanim, that is forms or wheels, and from thence into the starry heaven where he fabricateth so many figures as he has Ideas in himself, and distinguisheth the very Chaos of the Creatures by particular Intelligence called Raziel who was the ruler of Adam.

The third name is called TETRAGRAMMATON ELOHIM. His Idea is named Bina, viz., Providence and Understanding, and signifies Remission, quietness, the Jubilee, penitential Conversion, a great trumpet, Redemption of the world, and the life of the world to come. It is attributed to the Holy Spirit and hath influence by the Order of Thrones, which the Hebrews call Aralim, that is, great Angels, mighty and strong, and from thence by the sphere of Saturn administreth form to the unsettled matter, whose particular Intelligence is Zaphkiel or Zazel the Ruler of Noah, and another Intelligence named Iophiel, the Ruler of Sem. And these are three

supreme and high Ideas, as it were seats of the Divine Persons, by whose command all things are made, but are executed by the other seven upon Earth, which are therefore called the divine Ideas framing.

The fourth name is EL whose Idea is Hesed, which is Clemency or goodness, and signifies Grace, Mercy, piety, magnificence, the Sceptre and right hand, and hath his influence by the Order of Dominions, which the Hebrews call Hasmalim, and so through the sphere of Jupiter, fashioning the Images of bodies, bestowing Clemency and pacifying Justice on all. His particular Intelligence is Zadkiel, the Ruler of Abraham.

The fifth name is ELOHIM GIBOR, that is the mighty God punishing the wicked, and his Idea is called Geburah, that is, power, gravity, fortitude, severity, Judgement, punishing by slaughter and war, and it is applied to the tribunal of God. The Girdle, the Sword, and the left hand of God, it is called Pachad, which is fear, and has his influence through the Order of Powers, which the Hebrews call Seraphim; and these through the sphere of Mars illuminate the Rosy Crucians to whom belongs fortitude and prudence. It draweth forth the Elements, and his particular Intelligence is Camiel the Ruler of Sampson.

The sixth name is ELOHA or a name of יהוה joined with Vandabat, his Idea is Tiphareth, that is Apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the Order of Virtues, which the Hebrews call Malachim, that is, Angels, into the Sphere of the Sun, giving brightness and life unto it, and from thence producing metals and thereto make aurum potable. His particular Intelligence is Raphael who was the Ruler of Isaac and Toby the younger, and the Angel Peliel Ruler of Jacob.

The seventh name is TETRAGRAMMATON SABAOTH or Adonai Sabaoth, that is the God of Hosts, and his Idea is Nezah, that is, triumph and victory. It signifies the eternity and Justice of a revenging God, he hath his influence through the Order of Principalities, whom the Hebrews call Elohim, that is, Lords, into the sphere of Venus. Gives Zeal and Love of righteousness, and produceth vegetables. His Intelligence is Haniel, and the Angel Cerviel the Ruler of David.

The eighth name is ELOHIM SABAOTH, which is interpreted the God of Hosts, not of war and justice but of piety and agreement; for his name signifieth both, and proceedeth his army. The Idea of this is Hod which is interpreted both praise, confession, honour and famousness, it hath influence through the Order of Archangels, which the Hebrews call Ben Elohim, that is the Sons of God, into the sphere of Mercury and gives eligancy and consonancy of speech and produceth living creatures. His Idea is Michael who was the Ruler of Salomon.

The ninth name is called SADAI, that is, Omnipotent, satisfying all, and Elhai, which is the living God. His Idea is Jesod, that is, foundation and rest, and hath his influence through the Order of Angels, whom the Hebrews call Cherubim, into the sphere of the Moon causing the increase and decrease of things and taketh care of the Ideas of the Earth, of the Rulers of the Twelve Divisions and of their Images or figures and of the Genii and keepers of men and distributeth them. His Genius is Gabriel who was the keeper of Joseph, Joshua and Daniel.

The tenth name is ADONAI MELECH, that is Lord and King, his Idea is Malcuth, that is Kingdom and Empire, and signifieth Church, Temple of God and a Gate, and hath his influence through the Order of Anamastick, viz., of blessed Souls, which by the Hebrews is called Assim, that is Nobles, Lords and Squires, they are inferior to the Hyerarchies and have their influence in the sixteen figures of Geomancy, the twelve Ideas, the four Elements and their twelve Regions or places divided, the twelve Winds which come forth from the twelve Houses of the Earth and on the Sons of Men. And thus they give knowledge, and the wonderful understanding of things, industry and predictions, and the President among them is Methratton, which is called the first Creature or the Soul of the World, and Sorath or ☉ distributeth his virtues. And after this manner do the Earthly powers receive their Commissions which are figuratively incorporated into seven and they again in their natures given it to twelve, which also in twelve places signify all things past, present and to come in all the world.

In the Intelligible World according to Dionysius, these are the names of the ten Orders of the Blessed:

- 1 Seraphims
- 2 Cherubims
- 3 Thrones
- 4 Dominations
- 5 Powers
- 6 Virtues
- 7 Principalities
- 8 Archangels
- 9 Angels
- 10 Blessed Souls

According to the Hebrew Rabbins the ten Orders bear these names:

- 1 Haiioth Hakadoth
- 2 Ophani
- 3 Aralim
- 4 Hasmalim
- 5 Seraphim
- 6 Malachim
- 7 Elohim
- 8 Ben Elohim
- 9 Cherubim
- 10 Issim

And these Orders possess the ten Spheres of the World, which are these:

- 1 The Primum Mobile or first mover
- 2 The Sphere of the Zodiac
- 3 The Sphere of Saturn
- 4 The Sphere of Jupiter
- 5 The Sphere of Mars
- 6 The Sphere of the Sun
- 7 The Sphere of Venus
- 8 The Sphere of Mercury
- 9 The Sphere of the Moon
- 10 The Sphere of the Elements

Anima Mundi – The Soul of the World

All the Platonics and Pythagoreans, Orpheus, Trismegistus, Aristotle, Theophrastus, Avicenna, Algazales and all Peripatetics acknowledge and confirm that the world is not only inhabited by spirit and soul but also by the participation of the Divine Mind, and all origin, virtue and vigour of inferior things depends upon this Anima Mundi.

The Magi call the Anima Mundi or the whole Universe, the realm of Jove; indeed they name it the Apollonian mind of the world; and moreover the Minerva Nature of the world, in fire Vulcan, in water Neptune, and they have called it by many names.

Also the Pythagoreans set twelve particular Gods of the Zodiac, or such souls situated in the hearts of the stars, and accordingly we can write all the rulers of the stars as:

Pallas, particularly in the heart of Aries,
Venus, particularly in the heart of Taurus,
Phoebus, particularly of Gemini,
Mercury of Cancer,
Jupiter of Leo,
Ceres of Virgo,
Vulcan of Libra,
Mars of Scorpio,
Diana of Sagittarius,
Vesta of Capricorn,
Juno particularly of Aquarius,
Neptune particularly in the soul of Pisces.

Tabula Sancta



In secunda Circa

זכר יאלי *

לואכד *

אל.

הסה

הסמלק

זרקיאלי

זרכק

אלהים

גובר

זכור

סרפית

כמאל

מדימ

אליה

תפארת

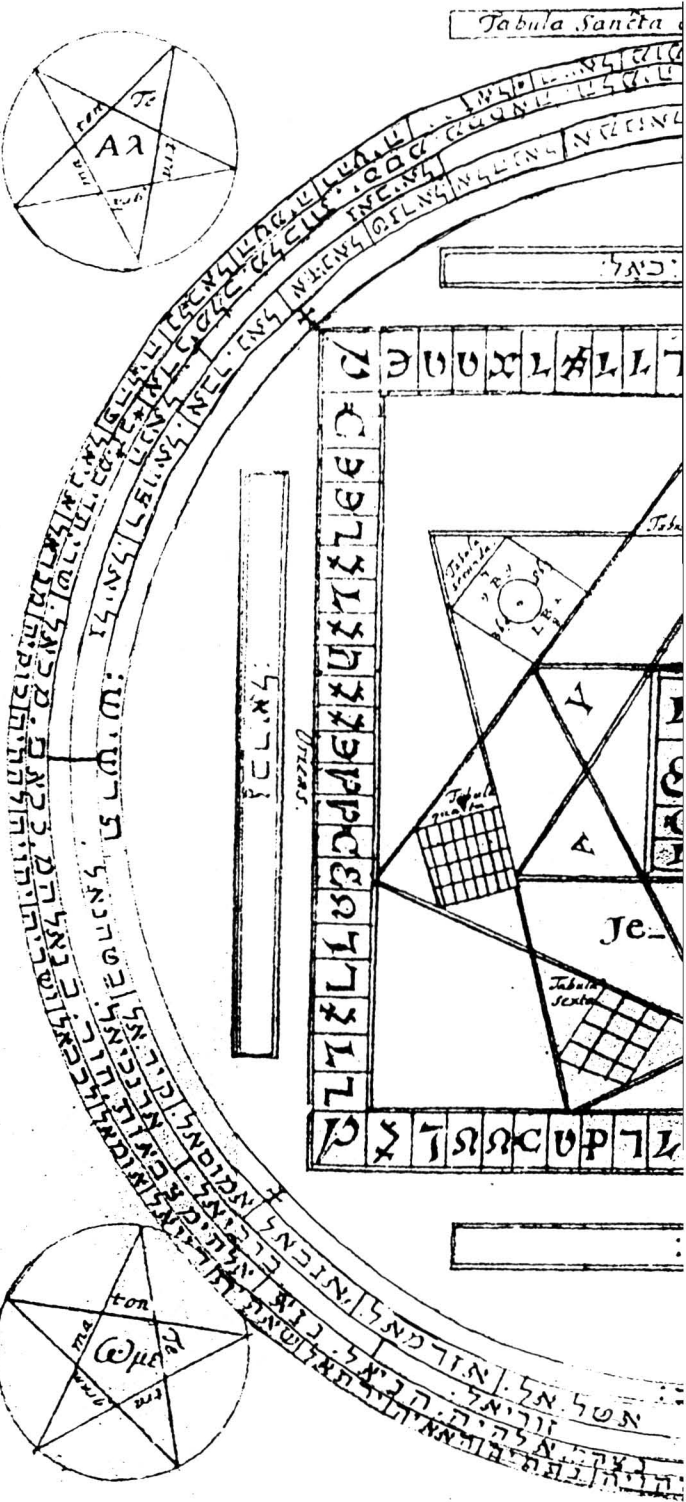
מלכים

רפאל

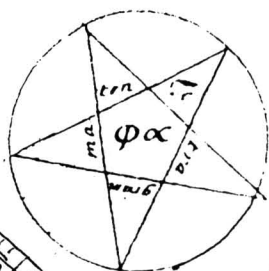
סכמאס

יהוה

צבאות



Mr Enoch.



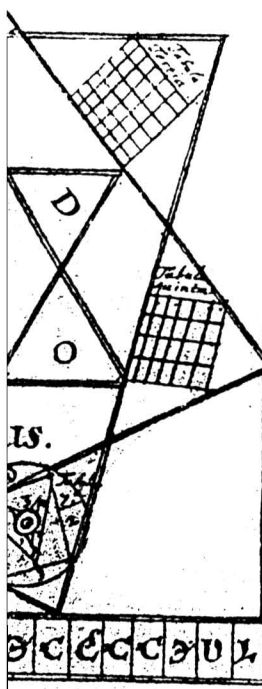
A large, curved band of text, likely a mnemonic or a sequence of letters, runs across the page. The text is written in a stylized, possibly Hebrew or Aramaic, script. The band is divided into sections by vertical lines. The text includes various letters and symbols, some of which are repeated. The band is positioned diagonally across the page, from the top left towards the bottom right.

A horizontal row of letters: **ט צ ד נ ל ז**

A vertical column of letters: **ב ז ט י כ ל מ נ ס ע פ צ**

Occidens

A vertical rectangular box containing the text: **ל. נ. א. ל.**



A vertical column of text, likely a list of names or titles, written in a stylized script. The text includes various letters and symbols, some of which are repeated. The text is positioned vertically on the right side of the page.



A horizontal rectangular box, likely a placeholder for text or a decorative element.

A small section of text at the bottom left, including the words "line in margin" and "Mr Enoch".

The Characters of the Sixteen Figures of Geomancy Expressed in the Great and Lesser Squares of Tabula Sancta

The figures Septentrional $\mathcal{V} \text{ } \mathcal{Z} \text{ } \mathcal{T}$ etc, in number 23, relate to the fourth and fifth Tables.

The figures Oriental $\mathcal{V} \text{ } \mathcal{C} \text{ } \mathcal{D}$ etc, relate to the second and third Tables.

The figures Meridional $\mathcal{V} \text{ } \mathcal{D} \text{ } \mathcal{L}$ etc, relate to the first Table.

The figures Occidental $\mathcal{V} \text{ } \mathcal{Z} \text{ } \mathcal{E}$ etc, relate to the sixth and seventh Tables.

These characters represent the seven Rulers of the Earth with their Twelve Ideas which are attributed to the twelve Regions of the Earth contained in the Sixteen figures of Geomancy.

$\mathcal{V}$ signifies Malchidael $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Puer — a figure of Barzabel or Mars in Aries.

$\mathcal{Z}$ signifies Hasmodel $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Amissio — a figure of Kedemel or Venus in Taurus.

$\mathcal{T}$ signifies Ambriel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Albus — a figure of Taphthartarath or Mercury in Gemini.

Ω signifies Muriel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Populus — a figure of Hasmodai or the Moon in Cancer, increasing.

$\mathcal{C}$ signifies Muriel or $\begin{smallmatrix} \star \\ \star \end{smallmatrix}$ Via — a figure of Hasmodai or the Moon in Cancer, decreasing.

$\mathcal{L}$ signifies Verchiel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Fortuna Major — a figure of Sorath or the Sun in Capricorn, in Northern Declination.

$\mathcal{P}$ signifies Advachiel or $\begin{smallmatrix} \star \\ \star \end{smallmatrix}$ Fortuna Minor — a figure of Sorath or the Sun in Leo in Southern Declination.

$\mathcal{T}$ signifies Hamaliel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Conjunctio — a figure of Taphthartarath, or Mercury in Virgo.

$\mathcal{L}$ signifies Zuriel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Puella — a figure of Kedemel or Venus in Libra.

$\mathcal{D}$ signifies Barchiel or $\begin{smallmatrix} \star & \star \\ \star & \star \end{smallmatrix}$ Rubeus — a figure of Barzabel or Mars in Scorpio.

- 7 signifies Advachiel or $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ Acquisitio — a figure of Hismael or Jupiter in Sagittarius.
 8 signifies Hanael or $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ Carcer — a figure of Zazel or Saturn in Capricorn. (8)
 E signifies Cambriel or $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ Tristitia — a figure of Hismael or Saturn in Aquarius.
 & signifies Amnixiel or $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ Laetitia — a figure of Hismael or Jupiter in Pisces.
 ✓ signifies Hismael and Kedemel in all their Ideas being a figure of $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ or Caput Draconis.
 ✕ signifies Zazel and Barzabel in all their Ideas being a figure of $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$ or Cauda Draconis.

Observe that every part of the square, or a quarter of Heaven is governed by 18 spirits mentioned in the Schemhamphoras hereafter following, which spirits are partly good and partly evil.

ORATIO

O Angeli gloriosi in hac Quadra Scripti estote coadjutores et auxiliores meos in omnibus Questionibus et interrogationibus Resolvendis, in omnibus negotiis caeterisque causis per eum qui venturus est judicare vivos, et mortuos, et mundum per ignem.

The First Table of Enoch hath relation to the South part of the Square governed by Michael.

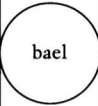
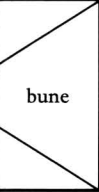
The Second and Third Tables of Enoch have relation to the East part of the Square governed by Gabriel and Uriel.

The Fourth and Fifth Tables of Enoch have relation to the East and West part of the Square governed by Gabriel and Uriel.

The Sixth and Seventh Tables of Enoch have relation to the North part of the Square governed by Raphael.

These Tables as well as the second and seventh are charged with Spirits or Genii both good and bad of several Orders and Hierarchies, which the wise King Solomon made use of.

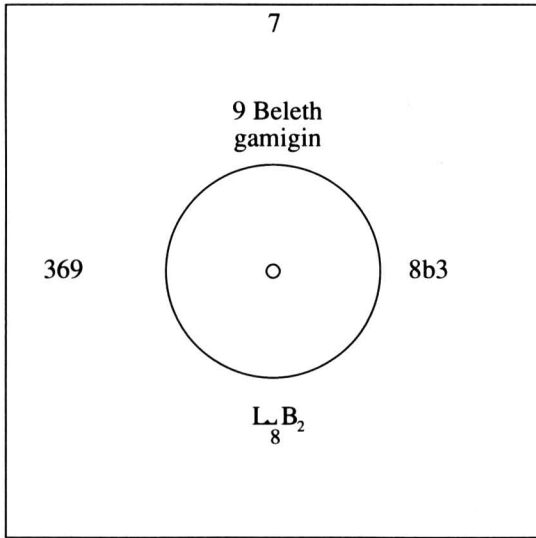
THE FIRST TABLE OF ENOCH
divided into 40 Mansions or Squares.
TABULA LUNAE.

2 buer  botis	Gaap botis buer	Glasia Labolas	22 leg Botis	Bathin 24 leg botis buer bael	botis buer Lobquise Buer	Balam 101 leg	Belial
botis bael buer balam 8	Gaap botis 8	bael buer	gaap gaap botis	buer	bael	62 leg bael Belial Balam	 Bael
Chamiel q* 5 C leg Bael q*	bael Ose Ose otiel	Belial 2.9	Buer 9 times invocated	Valac Belial 5	Buer 5 times	bael 3 times	Botis 3 times 83 leg
Buer 6	Botis	Buer murmur 166 leg			Caim murmur	Belial	buer Amaimon 155 bael
			buer Tetra- gramaton	4 times Belial Bael q*	Belial Bael Balam buer botis	buer botis 72 leg Furcas	bael

* q stands for quingent

Intelligentia Intelligentiarum Lunae—
Malcha Betharissimi hod bervah.
Demonium Lunae— Schedbarscemoth Scharththam.

THE SECOND TABLE OF ENOCH
TABULA MERCURII



Intelligentia Mercurii: שִׁירֵי־אֵל

Daemonium Mercurii — תַּפְתְּחָתָרָתַח תַּפְתְּחָתָרָתַח Taphthatarath

(7) denoted Cassiel in the 7th Orb or Heaven of Saturn in the Order of the Thrones.

(8) shows Methratton in the 9th Heaven. Bilieth attends there and Gamigin.

(3) shows Anael and Bune 9 times to be invoked.

(8) shows Raziel in the starry firmament in the Order of Cherubims 3 times to be invoked.

Underneath is placed $L.B_2$ that is to say, Larmol that is one of the 12 Dukes that waits on ⁸Caspiel, a great Emperor ruling in the South, and with him appears Budarym, twice to be invoked. [See Chapter XVIII of *The Steganographia of Johannes Trithemius*—Editor.]

As Cassiel governs the head of the square, so Raziel governs the bottom.

THE THIRD TABLE OF ENOCH
divided into 36 squares.
TABULA VENERIS

I					
5 Paimon Bathin 4 Purson	Astaroth Ebra	Bune Diriel	Barbatos Loraje	Botis Pamersiel	Berith Glasia Labolas
Barbatos Loraie	Barbatos Otiel	Buer Z	Bathin Loraie	Bathin Sitri	Bathin Valefar
Bileth Bathin	Bune Caim 3	Balam Murmur	Belial Vepar	Bifrons Forcator	Belial Bifrons Forcator
3 Berith Astaroth2	Buer Caim 3	Bonoha Bune 3 8 Buer	Belial 8	Belial 7	Belial 5
Belial 6	Belial 4	Belial 1	Belial 9	Buer bune otiel	Belial 3
Belial Balam	Belial Bathin 262 leg	Belial 7 Astaroth	686 leg Marcho- sias	Belial Balam	Buer bune 867 leg
I					

THE FIFTH TABLE OF ENOCH
contains 24 Mansions or squares.
TABULA MARTIS

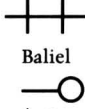
buer ² / ₂ baal	buer buer 	537 leg buer buer buer	buel Belial gemori valac	Turiel 13 leg buer buer buer	buer 9 times
Deamiel 4 Baraborat	Ose 4 Belial bathin	Bileth 14 	Botis buer bileth Paimon 3	barbatos Gamigin Ophiel	buer botis Cimeriel Vual
8 Camuel Bealpharos	Och Ose 7 buer bael		9 9	9 9 Balam	buer Loraie
Gemori Ose 36 leg Belial	9.3 buer bael	9 9 5 buer botis	6 	7.2 buer Barbatos	Bileth Bathin  8 3

In the 15th Mansion of the Fifth Table you find  which signifies the Spirit Bealphares.

In the 22nd Mansion of the Fifth Table you find  which is the seal of Pamersiel.

In the 24th Mansion of the Fifth Table you find  which is the seal of Asmodai.

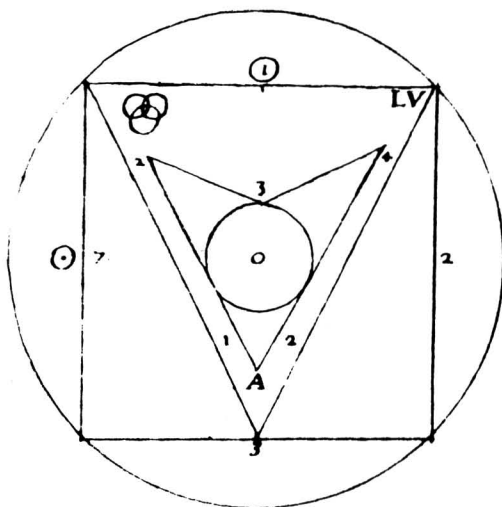
THE SIXTH TABLE OF ENOCH
consists of twelve squares or Mansions.
TABULA JOVIS

 Gabriel Bilet 28 leg	Michael 30 9 Osael Babel Gabrael	999 Rael Osael Babel Gabrael
Berith  The five Kings of the North: Sitrael Malantha Thamaor Sitrami Gusoin	 Baliel Arcan	Lobquin hyniel Balay Galdel Osael
Asmodai  5 Buer Padiel 	Mathiel Dabriel darquiel buer 2 Amaimon	Laquel 30 leg buer paimon paidiel
Valac 9 times hyniel bilet 22 leg	9  9 baer 9 amon 9 gusoin ose	25 leg Baraborat Lama damael

Intelligentia Jovis : יופהיאל Jophiel.
Daemonium Jovis : היסמאל Hismael.

In this Table in the third square or Mansion I find (999 R) shows that 1200 ministering spirits attending Rael are sometimes invoked and ready to obey, for where you find 9 it signifies quadringeni the like of two.

THE SEVENTH TABLE OF ENOCH



Intelligentia Saturni : אגיל Agiel.

Daemonium Saturni : זזזל Zazel.

Within the Circle ① is signified the first Orb or Heaven of Luna in the Order of Angels wherein resides and governs that glorious ministering Angel Gabriel. On the left side of the square is ☉ where Michael and Uriel reside in the 4th Orb or Heaven of Sol in the Order of Virtues, and over against it is 2, which shows the second Orb or Heaven of Mercury in the Order of Archangels.

Underneath is 3, showing the third Orb or Heaven where resides Anael of the Order of Principalities.

Within the square is ② showing the great mystery of the Trinity. In an infinite Circle or Orb within the square is a Triangle pointing downwards, and signifies the Microcosm or little world, man, made up of Salt, Sulphur and Mercury, and note that within the ▽ is this figure ▽ which demonstrates that all animals are composed of Salt, Sulphur and Mercury. The figure about the Microcosm imports that Man is a Trinity composed of the four Elements, that he hath, first a Vegetative, second a Sensitive, third a Rational, Soul. 'A' underneath the ▽ signifies Animus Corpus vivens sentiens rationale.

'7' within the square shows Cassiel or Zaphkiel in the seventh Orb or Heaven of Saturn in the Order of the Thrones. On one side of the ∇ is $\textcircled{\text{S}}$ which signifies the Seal of Sibillia, the gentle Virgin of the Fairies and at the opposite end is placed 'LV', i.e. Leraiv Valefar.

Note that some of these spirits are to be Invoked as often as they are repeated by numerical figures not exceeding 9 times. All these Angels are in Hebrew included in a Circle round the Table.

The names of the Angels presiding over the Planets:

Saturn	Zaphkiel
Jupiter	Zadkiel
Mars	Camiel
Sun	Raphael
Venus	Haniel
Mercury	Michael
Moon	Gabriel

These are the seven which always stand before the face of God, which are believed to be stationed in the entire heavenly realm and in the Earthly which is below the orbit of the Moon.

Round the Circles of Enoch's Tables

The Angel Presidents of the twelve signs are assuredly in command of the twelve signs:

Aries	Malchidael
Taurus	Asmodel
Gemini	Ambriel
Cancer	Muriel
Leo	Verchiel
Virgo	Hamaliel
Libra	Zuriel
Scorpio	Barbiel
Sagittarius	Advachiel
Capricorn	Hanael
Aquarius	Gambiel
Pisces	Barchiel

The Twenty Eight Angels which rule in the Twenty Eight
Mansions of the Moon which are named in order

1 Geniel	10 Ardesiel	20 Kiriel
2 Enediel	11 Nociel	21 Bethnael
3 Amnixiel	12 Abduxuel	22 Geliel
4 Azariel	13 Jazeriel	23 Requiell
5 Cabiel	14 Ergodiel	24 Abrinael
6 Dirachiel	15 Ataliel	25 Aziel
7 Scheliel	16 Azeruel	26 Tagriel
8 Amnediel	17 Adriel	27 Alhoniell
9 Barbiell	18 Egibiell	28 Amnixiell
	19 Amutiell	

The Four Angels of the Winds set over the parts of the World
Michael is governor over the East Wind
Raphael over the West Wind
Gabriel over the North Wind
Nariell, who is called by others Uriell, is over the South Wind.

The Angels of the Elements

Air	Cherub
Water	Tharsis
Earth	Ariel
Fire	Seraph (or just the same as Philonem Nathaniel)

The Four Most Powerful Kings
in command over the rest of the evil spirits are named

Uricus	King of the East
Amaymon	King of the South
Paymon	King of the West
Egyn	King of the North

These the Hebrew doctors by chance called correctly,
Samael Azazel Azael Mahazael

The Schemhamphoras

The Schemhamphoras are seventy two Angels that bear the Name of God. These Names are included in certain sentences of Scripture and expressed at the end of every verse, which verses are used sometimes as occasion requires when invocation is made for visible appearance.

1 Tu Domine susceptor meus es gloria mea et exaltans Caput meum: **וְהוִיָּאֵה Vehujah** — Thou, O Lord, art my guardian, and exaltest my head.

2 Et tu Domine ne elongaveris auxilium tuum a me, ad defensionem meam conspice: **יְלִיֵּאֵל Ieliel** — Do not remove thy help from me, O Lord, and look to my defense.

3 Dicam Domino susceptor meus es tu, et refugium meum Deus meus sperabo in sum: **סִירְאֵל Sirael** — I shall say to the Lord, Thou art my guardian, my God is my refuge, and I shall hope in him.

4 Convertere Domino, et eripe animam meam, salvum me fac propter misericordiam tuam: **אֵלֶמִיֵּאֵל Elemijel** — Turn, O Lord, and deliver my soul, and save me for Thy mercy's sake.

5 Psalite Domino qui habitat in Sion annunciate inter gentes studia eius: **לְלֵהָאֵל Lelahel** — Let him who lives in Zion sing unto the Lord, and proclaim his goodwill among the peoples.

6 Miserator et misericors Dominus, longanimus et multum misericors: **אֲכַחֵיָּה Achajah** — The Lord is merciful and compassionate, long-suffering and of great goodness.

7 Ex qui sive Dominum et exaudivit me, et ex omnibus tribulationibus eripuit me : **מַהֲשִׁיָּה Mahasiah** — I called upon the Lord and he heard me and delivered me from all my tribulations.

8 Venite, adoremus, et procidamus ante Dominum qui ferit

nos: כהשאל **Cahatel** — O come let us adore and fall down before God who bore us.

9 Reminiscere miserationum tuarum Domine et miserationum tuarum quae a saeculo sunt: הַזִּיאל **Haziæl** — Remember Thy mercies, O Lord, and Thy mercies which have been for ever.

10 Fiat misericordia tua super nos, quemadmodu speravimus in te: אלדיה **Aladiah** — Perform Thy mercies upon us, for we have hoped in Thee.

11 Vivit Dominus et benedictus Deus meus et exaltatur Deus salutis meae: לאויאה **Laviah** — The Lord liveth, blessed is my God, and let the God of my salvation be exalted.

12 Ut quid Domine recessisti longe desperis in opportunitatibus in tribulatione: הַהַיָּה **Hahajah** — Why hast Thou departed, O Lord, so long from us perishing in the times of tribulation.

13 Jubilate Domino omnis Terra, Cantate, et exultate, et Psallite: יזאל **Jezalel** — Rejoice in the Lord, all ye lands, sing, exult, and play upon a stringed instrument.

14 Et factus est Dominus refugium, et Deus meus in adiutorium spei meae: מבהאל **Mebahel** — The Lord is a refuge, and my God the help of my hope.

15 Et factus est mihi Dominus in refugium et Deus meus in adiutorium spei meae: הַרִיאל **Hariel** — The Lord is a refuge for me and my God the help of my hope.

16 Domine Deus salutis meae in die clamavi et nocte coram te: הקמיה **Hakamiah** — O Lord, God of my salvation, by day have I called to thee, and sought Thy presence by night.

17 Domine Dominus noster quam admirabile est nomen tuum in universa terra: לאניה **Leviah** — O Lord our Lord, How wonderful is Thy name in all the world.

18 Iudica me Domine secundum misericordiam et iustitiam

tuam Domine Deus meus et non supergaudeant mihi: **כַּלִּיֵּאל** **Caliel** — Judge me, O Lord, according to Thy loving kindness, and let not them be joyful over me, O Lord.

19 Expectans expectavi Dominum et intendit mihi: **לְוִיָּה** **Luviah** — I waited in hope for the Lord, and He turned to me.

20 Et nomen Domini invocabo O Domine libera animam meam: **פַּהֲלִיָּה** **Pahaliah** — I shall call upon the name of the Lord, O Lord free my soul.

21 Ego autem in te speravi Domine dixi Deus meus es tu: **נֶלֶכְחֵל** **Nelakhel** — In Thee also have I hoped, O Lord, and said, Thou art my God.

22 Dominus custodit te, Dominus protectio tua super manum dextram tuam: **יִיֵּאל** **Jajael** — The Lord keep thee, the Lord be thy protection on thy right hand.

23 Dominus custodit introitum tuum et exitum tuum ex nunc et usque in saeculum: **מֶלֶחֶל** **Melahel** — The Lord keep thine incoming and thine outgoing from this time forth for evermore.

24 Beneplacitum est Domino super timentes eum, et in iis qui sperant super misericordiam eius: **הַהִיָּה** **Hahajah** — The Lord is well pleased with those that fear Him and hope upon his mercy.

25 Confitebor tibi Domine in tote corde meo narrabo omnia mirabilia tua: **נִתְּהִיָּה** **Nithhajah** — I shall acknowledge Thee, O Lord, with all my heart and shall tell forth all Thy wonders.

26 Clamavi in toto corde meo, exaudi me Domine, iustificationes meas requiram: **הֶאֱיָה** **Haajah** — I have called unto Thee with all my heart, hear me, O Lord, and I shall seek my justification.

27 Eripe me Domine ab homine malo a viro iniquo eripe me: **יִרְחֵאל** **Jerathel** — Save me, O Lord, from the evil man and deliver me from the wicked doer.

28 Deus ne elongeris a me Deus meus in auxilium meum

respice: **שֶׁחִיָּה** **Sehijah** — Let not God depart from me, look to my help, O God.

29 Ecce Deus adiuuat me et Dominus susceptor est animae meae: **רֵיָאֵל** **Rejajel** — Behold, God is my helper, and the Lord is the guardian of my soul.

30 Quoniam tu es potentia mea Domine. Domine spes mea a iuventute mea: **אִימָאֵל** **Omael** — For Thou art my strength, O Lord. O Lord, Thou art my hope from my youth.

31 Introibo in potentia Domini, Deus meus memorabor iustitiae tuae solius: **לִכְבֵּאֵל** **Lecabel** — I shall enter into the power of the Lord, my God, I shall be mindful of Thy justice only.

32 Quia rectum est verbum Domini et omnia opera eius in fide: **וַסְרִיָּה** **Vasariah** — For the word of the Lord is upright, and all his works faithful.

33 Dominus scit cogitationes hominum quoniam vana sunt: **יְהוּבָיָה** **Jehuvajah** — The Lord knows the thoughts of men, for they are in vain.

34 Speret Israel in Domino ex hoc nunc et usque in saeculum: **לִהְחִיָּה** **Lehahiah** — Let Israel hope in the Lord from this time forth and for evermore.

35 Dilexi quoniam exaudi Dominus vocem orationis meae: **כַּוְקִיָּה** **Chavakiah** — I am joyful, for the Lord hears the voice of my prayer.

36 Domini dilexi decorum domus tuae et locem habitationis gloriae tuae: **מַנְדֵּאֵל** **Manadel** — I have delighted in the beauty of Thy House, O Lord, and in the place of the habitation of Thy glory.

37 Domine Deus virtutum converte nos et ostende faciem tuam et salvi erimus: **אַנִּיָּאֵל** **Aniel** — O Lord God, turn Thy power towards us, and show us Thy face and we shall be saved.

38 Quoniam tu es Domine spes mea altissimum profuisti

refugium tuum: **הַעֲמִיָּה Haamiah** — For Thou art my hope, O Lord, and Thou hast been my deepest refuge.

39 Audivit Dominus et misertus est mihi Dominus factus est adiutor meus: **רֵהָאֵל Rehael** — The Lord has heard me and pitied me and the Lord is my helper.

40 Ut quid Domine repellis animam meam, avertis faciem tuam a me: **יֵזְאֵל Jezael** — Why drivest Thou away my soul, O Lord, and turnest Thy face from me?

41 Domine libera animam meam a labiis iniquis et a lingua dolosa: **הַהָהֵל Hahahel** — O Lord, deliver my soul from wicked lips and a deceitful tongue.

42 Domine custodit te ab omni malo et custodiet animam tuam: **מִיכָאֵל Michael** — The Lord protects thee from all evil and will protect thy soul.

43 Et Ego ad te Domine clamavit, et mane oratio meae praeveniet te: **וְעָלִיָּה Vevaliah** — I have cried unto Thee, O Lord, and let my prayer come unto Thee.

44 Voluntaria eris mei beneplacita fac Domine et Judicia tua doce: **יֵלָבִיָּה Jelabiah** — Make my wishes pleasing unto Thee, O Lord, and teach me Thy judgments.

45 Si dicebam motus est pes meus misericordia tua Domine adiuvaabit me: **סַעֲלִיָּה Sealiah** — If I say that my foot is moved, Thou wilt help me of Thy mercy.

46 Suavis Dominus universis et miserationes super omnia opera eius: **עֲרִיאֵל Ariel** — The Lord is pleasant to all the world and his mercies are over all his works.

47 Quam magnificata sunt opera tua Domine, nimis profundae factae sunt cogitationes tuae: **עַסְלִיָּה Asaliah** — How wonderful are Thy works, O Lord, and how deep Thy thoughts.

48 Notum fecit Dominus salutare tuum in conspectu gen-

tium, revelabit justitiam suam: מִיחָאֵל **Michael** — The Lord hath made thy salvation known in the sight of the peoples and will reveal his justice.

49 Magnus Domine et laudabilis et magnitudinis eius non est finis: וְהוּאֵל **Vehael** — Great is the Lord and worthy to be praised, and there is no end to his greatness.

50 Miserator et misericors Dominus, patiens et multum misericors: דָּנִיֵּאל **Daniel** — The Lord is pitiful and merciful, long-suffering and of great goodness.

51 Sit gloria Dominus in saeculu laetabitur Dominus in operibus suis: חַהֲשִׁיָּה **Hahasiah** — Let the Lord be in glory for ever and the Lord will rejoice in His works.

52 Confitebor Domino sacundum justitiam eius et Psallam nomini Domini altissimi: עֲמַמְיָה **Iamamiah** — I shall make known the Lord, according to his justice, and sing hymns to the name of the Lord, the greatest.

53 Cognovi Domine quia aequitas judicia tua et in veritate tua humiliasti me: נָנְאֵל **Nanael** — I have known Thee, O Lord, for Thy judgments are just, and in Thy truth have I abased myself.

54 Dominus in Caelo paravit sedem suam et Regnum suum omnibus dominabitur: נִיחָאֵל **Nithael** — The Lord hath prepared His seat in heaven and His rule shall be over all.

55 Tu autem Domine in aeternum permanes et memoriale tuum in generationem et generationem: מֵבַחְיָה **Mebahiah** — Thou remainest for ever, O Lord, and Thy memorial is from generation to generation.

56 Allevat Dominus omnes qui corrunt, et erigit omnes elisos: פּוֹלְיָל **Polial** — The Lord raiseth up all who fall and setteth up the broken.

57 Qui timent Dominum speraverunt in Domino, adiutor eorum et protector eorum est: נִמַּמְיָה **Nemamiah** — They who fear the

Lord have hoped in the Lord, He is their helper and their protector.

58 Et anima mea turbata est valde sed tu Domine usque quo:
יֵלְאֵל **Jejalel** — My soul is greatly troubled, but Thou, O Lord art here also.

59 Ab ortu Solis usque ad occasum laudabile nomen Domini:
הַרְהָאֵל **Harahel** — From the rising of the Sun to the going down of the same, the word of the Lord is worthy to be praised.

60 Iustus Dominus in omnibus viis suis et sanctus in omnibus operibus eius: מִצְרָאֵל **Mizrael** — The Lord is just in all his ways and blessed in all his works.

61 Sit nomen Domini benedictum ex hoc nunc et usque in saeculum: וּמְבָאֵל **Umbael** — Let the name of the Lord be blessed from this time forth for evermore.

62 Vide quoniam mandata tua Domine dilexi secundum misericordiam vivificam: יְהֵאֵל **Iahael** — See, O Lord, how I have delighted in Thy commandements according to Thy life-giving mercy.

63 Servite Domino in Laetitia, introite in conspectu eius in exultatione: אַנְוִיֵּאֵל **Anaviel** — Serve ye the Lord with gladness and enter into his sight with exultation.

64 Ecce oculi Domini super metuentes eum et in eis qui sperant super misericordiam eius: מְהִיקָאֵל **Mehikiel** — Behold the eyes of the Lord are upon those that fear Him and hope in His loving kindness.

65 Convertere Domine usque quo et deprecabilis esto super servos eius: דַּמַּבִּיָּה **Damabiah** — Turn, O Lord, even here also, and be pleased with Thy servants.

66 Ne derelinquas me Domine Deus meus ne discesseris a me: מְנִיֵּאֵל **Meniel** — Neither leave me, O Lord, nor depart from me.

67 Delectare in Domino et dabit tibi petitiones cordis tui:

אֵיֶאֱל Ejael — Delight in the Lord and He will give thee the petitions of thy heart.

68 Confitemini Domino quoniam bonus, quoniam in aeternam misericordia eius: **הַבִּיִּיֶה Habujah** — Confess to the Lord, for He is God, and His mercy is for ever.

69 Dominus pars haereditatis meae et calicis meae tu es qui restitues haereditatem meam mihi: **רֹאֵהֶאֱל Roehel** — The Lord is my inheritance and my cup and it is Thou who restorest mine inheritance.

70 In principio creavit Deus Caelum et Terram: **יַבְמִיָּה Jabamiah** — In the beginning God created the heaven and the earth.

71 Confitebor Domino nimis in ore meo, et in medio multorum laudabo eum: **הַיֵּאֱל Hajael** — I shall confess to the Lord with my mouth and praise Him in the midst of the multitude.

72 Convertere anima mea in requiem tuam quoniam Dominus benefaciet tibi: **מוֹמִיָּה Mumijah** — Return to thy rest, my soul, for the Lord doeth thee good.

The Names of Some of the Good and Bad Spirits Solomon Made Use of

which are mentioned in Enoch's Seven Tables,
with a true account of their shapes, powers, government and
effects, with their several seigniories and degrees.

1 **AMAIMON**, King of the East.

2 **ATEL**, Angel of the fifth heaven.

3 **ASMODAI**, hath one Idea called Muriel incorporated into two figures Geomantic, called Populus by day and Via by night. A Lunar spirit.

4 **ASTAROTH**, a great and strong Duke coming forth in the shape of a foul Angel, sitting upon an infernal Dragon, carrying in his right hand a viper. He answers truly to matters present and to come, and also of all secrets. He talketh willingly of the Creator of Spirits, and of their fall. He saith he fell not by his own accord. He maketh a man wonderfully learned in the liberal sciences. He ruleth 40 Legions.

5 **BALAY**, Angel of the first heaven serving in the North on the day of the Moon.

6 **BALIDET**, is a Minister of the King Maymon, and Angel of the air ruling the day of Saturn, serving in the West.

7 **BABEL**, Angel of the second heaven, ruling the day of Mercury, serving in the South.

8 **BARBAROT**, Angel of the second heaven, serving in the East, ruling the day of Mercury.

9 **BEALPHARES**, a great King or Prince aerial.

10 **BONOHAM**, a great Duke of the fiery region.

11 **BAEL**, a King which is of the power of the East, appeareth with three heads, the first like a toad, the second like a man, the

third like a cat, speaketh with a hoarse voice. He maketh a man go invisible. He hath under his government 66 Legions.

12 **BARBATOS**, a great Duke understandeth the singing of birds, the barking of dogs, the lowing of bullocks and the voice of all living creatures. He detecteth treasures hidden by magicians and enchanter, and was of the Order of Virtues. He knoweth what is past and to come, and reconcileth friends and powers, and governeth 30 Legions of spirits.

13 **BACIEL**, an Angel of the fourth heaven serving for the East.

14 **BACHANAEL**, an Angel of the first heaven to the West, reigning on Monday.

15 **BILET**, Minister of Arcan a King, an Angel of the air for Monday.

16 **BATHIN**, a great Duke. He is seen in the shape of a very strong man with a serpent's tail sitting on a pale horse, understanding the virtues of herbs and precious stones, transferring men suddenly from country to country and ruleth 30 Legions.

17 **BALAM**, a great and terrible King. He cometh forth with three heads, the first of a bull, the second of a man, the third of a ram. He hath a serpent's tail and flaming eyes riding upon a furious bear and carrying a hawk upon his fist. He speaketh with a hoarse voice answering perfectly of things past, present and to come, hath many Legions under him.

18 **BIFRONS**, at first appearance hath the similitude of a Monster, then he taketh the image of a man. He maketh one wonderful cunning in Astrology and Geometry, understands the strength and virtues of herbs, precious stones and woods, changeth and conveyeth dead bodies from place to place. He seemeth to light candles upon the sepulchres of the dead and hath under him 26 Legions.

19 **BOTIS**, a great Duke cometh in the shape of an ugly viper, and if he put on human shape he sheweth great tooth and two horns, carrying a sharp sword in his hands. He giveth answers of

things present and to come, and reconcileth friends and foes, ruling 60 Legions of inferior spirits.

20 **BELIAL**, is a King, appears like a beautiful Angel sitting in a fiery chariot, speaketh fair, distributeth preferments and the favour of friends, giveth excellent familiars, ruleth 80 Legions.

21 **BERITH**, a great and terrible Duke, he cometh forth as a red soldier on a red horse with a crown on his head. He answereth truly of things past, present and to come. He turneth metals into Gold, giveth Dignities, and confirmeth them. Speaketh with a clear and subtle voice. 26 Legions are under him.

22 **BUER**, is a great President, he teaches Philosophy moral and natural, also logic and the virtue of herbs. He giveth the best familiars. He can heal all diseases, ruleth 40 Legions.

23 **BUNE**, a great Duke appeareth as a Dragon with three heads, the third whereof is like a man. He speaketh with a divine voice. He maketh the dead to change their place, and devils to assemble upon the sepulchres of the dead. He greatly enricheth a man and maketh him eloquent and wise, answereth truly to all demands and 30 Legions obey him.

24 **CAIM**, is a great President taking the form of a thrush, but when he putteth on a man's shape he answereth in burning ashes, carrying in his hands a sharp sword, giveth the understanding of all birds, lowing of bullocks, and barking of dogs. He was of the Order of Angels and ruleth thirty Legions.

25 **BILETH**, is a great King and terrible, riding upon a pale horse before whom go trumpets and all kinds of music, appeareth rough and furious, he is of the Order of Powers, hoping to return to the seventh Throne. He ruleth 85 Legions.

26 **CIMERIES**, a great Marquis and strong, ruling in the parts of Africa. He teaches the Sciences, discovereth treasures hid.

27 **CAMUEL**, the chief King of the East.

28 **CASPIEL**, the chiefest Emperor ruling in the South, he hath 200 great Dukes, and 400 lesser Dukes under him.

29 **CHOMIEL**, a great Duke under Demoriel Emperor of the North.

30 **DEAMIEL**, an Angel of the first heaven serving in the East on the day of the Moon.

31 **DAMAEL**, an Angel of the fifth heaven serving in the East on the day of Mars.

32 **DABRIEL**, an Angel of the first heaven serving in the South on the day of the Moon.

33 **DIRIEL**, a Duke under Demoriel Emperor of the North.

34 **DARQUIEL**, an Angel of the first heaven serving in the South on the day of the Moon.

35 **FRIAGNE**, an Angel of the fifth heaven ruling in the East on the day of Mars.

36 **FORCALOR**, is a great Duke. He cometh forth as a man with wings like a griffin. He killeth men and drowneth them in the waters and overturneth ships of war, commanding and ruling both winds and seas, and if the Magician biddeth him hurt no man he willingly consenteth thereto. He hath three Legions.

37 **FURCAS**, is a Knight and cometh forth in the similitude of a cruel man with a long beard and a hoary head. He sitteth on a pale horse, carrying in his hand a pale weapon. He perfectly teacheth practical philosophy, Rhetoric, Logic, Astronomy, Chiromancy, Pyromancy, and their parts. There obey him 20 Legions.

38 **GAAP**, a great President and a Prince, taketh human shape, maketh a man wonderfully knowing in philosophy and in all liberal sciences. He maketh love hatred, transferreth man most speedily into other nations, ruleth 66 Legions. He was of the Order of Powers.

39 **GEMORI**, a strong and mighty Duke appeareth like a fair woman with a Duchess's Crown, riding upon a camel, answereth all things past, present and to come, of treasures hid, procureth the love of women, hath 26 Legions.

40 **GLACIA LABOLAS**, a great President, cometh forth like a dog, hath wings like a griffin. He giveth the knowledge of arts and is the Captain of all manslayers. He understandeth things present and to come, gains the love of friends and foes, maketh a man go invisible, rules 36 Legions.

41 **GAMIGIN**, is a great Marquis and is seen in the form of a little horse. When he taketh human shape, he speaketh with a hoarse voice, disputing of all liberal sciences, bringeth to pass that the Souls which are drowned in the sea shall take airy bodies and evidently appear and answer to interrogations at the magician's commandment. He tarrieth with the exorcist till he hath accomplished his desire and hath many Legions under him.

42 **GALDEL**, an Angel of the fifth heaven ruling in the South.

43 **GABRIEL**, an Angel of the fifth heaven ruling in the East on the day of the Moon.

44 **HINIEL**, an Angel of the fifth heaven ruling in the North on the day of the Mars.

45 **MICHAEL**, the Angel of the divine Lord.

46 **MARCHOSIAS**, a Great Marquis showeth himself in the shape of a cruel she wolf with Griffin's wings and a serpent's tail. When he is in a man's shape he is an excellent fighter, answereth all questions truly. He was of the Order of Dominations. Under him are 30 Legions. He hopeth after 1200 years to come to the seventh heaven.

47 **MASGABRIEL**, a Angel of the fourth heaven, ruling in the North on the day of the Sun.

48 **MATUYEL**, a Angel of the fourth heaven, ruling in the North on the day of the Sun.

49 **MATHIEL**, a Angel of the fifth heaven, ruling in the North on the day of Mars.

50 **MITRATON**, a Angel of the second heaven, ruling in the West on the day of Mercury.

51 **MAEL**, a Angel of the first heaven, ruling in the North on the day of the Moon.

52 **MURMUR**, is a great Duke appearing in the shape of a soldier riding on a griffin with a Duke's Crown on his head. There go before him two of his ministers with great trumpets. He teacheth philosophy absolutely, constraineth souls to come before the magician to answer what he shall ask them. He was of the Order partly of Thrones and partly of Angels, and ruleth 30 Legions.

53 **NELAPA**, an Angel of the second heaven ruling in the South on the day of Mercury.

54 **OSE**, is a great President and cometh forth like a Leopard and counterfeiting to be a man. He maketh one cunning in the liberal sciences, he answereth truly of divine and secret things. He transformeth a man's shape, and bringeth a man to that madness that he thinketh himself to be that which he is not, *duratque id regnum ad horam* ("and it holds sway for an hour").

55 **PAIMON**, appeareth with a great cry and roaring, putting on the likeness of a man sitting on a dromedary wearing a glorious Crown, hath an effeminate countenance. There goes before him an host of men with trumpets, cymbals and all instruments. He giveth dignities, prepareth good familiars, hath the understanding of all arts. There follows him 200 Legions partly of the Order of Angels, partly of Potestates.

56 **RAHUMEL**, an Angel of the fifth heaven ruling in the North on the day of Mars.

57 **RAPHAEL**, an Angel of the third heaven ruling in the North on the day of Venus.

58 **SITRI**, is a great Prince appearing with the face of a Leopard having wings as a Griffin. When he taketh human shape he is very beautiful, he inflameth a man with woman's love, and stirreth up women to love men, being commanded he willingly destroyeth secrets of women laughing at them and mocking them to make them luxuriously naked. And there obey him sixty Legions.

59 **VALEFOR**, is a strong Duke, appears in the shape of a lion and the head of a thief. He is very familiar with them to whom he maketh himself acquainted, that he may bring them to the gallows. Ruleth ten Legions.

60 **VALAC**, is a great President, and cometh abroad with Angel's wings like a boy riding on a two headed Dragon. He perfectly answereth of treasures hidden and where serpents may be seen which he delivereth into the magician's hands void of any force or strength, and hath dominion of 30 Legions of devils.

61 **VUAL**, is a great Duke and strong. He is seen as a great and terrible Dromedary, but in human form. He soundeth in a base voice the Egyptian tongue, procureth the special love of women, and knoweth things past, present and to come, procuring the love of friends and foes. He was of the Order of Potestates and governeth 37 Legions.

**The Hours Wherein the Principal Spirits
May be Bound, Raised or
Restrained from Doing of Hurt.**

Amaymon King of the East, Corson King of the South, Zinamar King of the North, Gaap King of the West, may be bound from the third hour till noon and from the ninth hour till evening.

Marquises may be bound from the ninth hour till compline and from compline till the end of the day.

Dukes may be bound from the first hour till noon, and clear weather is to be observed.

Prelates may be bound in any hour of the day.

Knights from day dawning till the sun's rising, or from the even till the sun sets.

A President may not be bound in any hour of the day, except the King, whom he obeyeth, be invocated, nor in the shutting of the evening.

Counts or Earls may be bound in any hour of the day so it be in the woods or fields where men resort not.

Of Angels Good and Bad Their Degrees and Offices

Lucifer and those other Angels that offended with him in ambition and pride fell not altogether into the very Abysme of Hell, though they all fell into the truest Hell which is punishment. Those which remained in the places between, was because they had not offended with so determinate an obstinacy and vehemence as the others had, and they remained also there because it was necessary and convenient for our merit, that we should have spirits for our Enemies, and in such place where they might vex us with their temptations, for which cause God permitted a great part of them to remain in the air, the earth and the water, where they shall continue till the Day of Judgement, and then they shall be all damned into the very dungeon of Hell: so that we have with them continual war: which though they be in the places aforesaid, yet are they not out of Hell in respect of torment, for their pain is all alike [See Aquinas, Quest. 64. Ar. 4]. The Difference of the Degrees of spirits is rehearsed by Gaudentius Merula taking the same out of Psellius who maketh Six kinds or degrees of spirits between heaven and hell. The first are those that remained in the highest Region of the Air, he calleth Angels of fire because they are near unto that region and perchance within it. The second kind, saith he, is from the middle region of the air downwards towards the earth. The third on the Earth itself. The fourth in the waters. The fifth in the Caves and hollow vaults of the earth. The sixth in the very dungeon and abysme of hell. In such sort, that they are as it were interlinked one with another, but all these spirits have duties and offices of divers sorts. For the chiefest grief and pain of the first which were those that had least offended, seeing themselves so near Heaven, is the Contemplation: that through their wickedness they have left so great a beatitude (though this be general to them all), and those are nothing so harmful as the others are. For those which are in the middle of the region of the air, and those that are under them nearer the Earth, are those which sometimes, out of the ordinary opera-

tion of nature, do move the winds with greater fury than they are accustomed and do out of season congeal the clouds causing it to thunder, lighten, hail and to destroy the grass, corn, vines and fruits of the Earth, and these are they whose help the Necromancers do often use in their devilish operations. An example to this purpose I find in *Malleus Malleficarum*: the Commissioners having apprehended certain sorceresses, willed one of them to show that she could do, assuring her life on condition that from hence forward, she should no more offend in the like. Whereupon, going out of the fields in presence of the Commissioners and others, she made a pit in the ground with her hands making her water into the same, which being done she stirred around the urine with one of her fingers, out of the which by little and little after she had made certain characters and mumbled a few words, there arose a vapour which ascending upwards like a smoke, began to thicken of itself in the midst of the Region of the air, gathering and making there a black fearful cloud, which cast out so many thunders and lightnings that it seemed to be a thing hellish and Infernal. The woman remaining all this while still, asked the Commissioners where they would have that cloud to discharge a great quantity of stones, they pointing her to a certain place where it could do no hurt at all, the cloud of a sudden began to move itself with a great furious blustering of winds and in short space coming over the place appointed, discharged a great number of stones like a violent shower directly within the compass thereof. And in this sort may the witches and Necromancers make many such like things through the help of these spirits.

But now to declare the office and function of a third kind of spirits being on the earth whose principal office and function is to persecute men and to tempt and allure men to sin, and thereby to work their damnation, envying that those places that they once enjoyed in heaven, should be possessed and replenished with men, see here the Devil's malice which proceedeth only of envy. These spirits vex, deceive, entice us sleeping and waking. To defend us from their temptations we have an Angel Guardian to direct and guard us, and we have at our left hand an ill spirit which still solicits and allures us to sin. Their power is restrained that they cannot put

in execution the full puissance of their malicious desires without the permission of God.

A strange chance happened to a boy in the city of Astorges. A man of good quality and learning there had two sons, the one being about twelve or thirteen years old had by some fault so offended his mother that in a rage she cursed him with detestable Maledictions betaking him to the Devils of Hell, and wishing that they would fetch him out of her presence. This was about ten at night, being very dark; the foolish woman continuing her curses so long, till at last the boy, through fear went out into a little court behind the house, out of which he suddenly vanished, and though they diligently searched round the house they could be no means find him, at which they exceedingly wondered, for both the doors of the house were locked, and round the house they searched but could find no way for his going out. About two hours after, they heard in a chamber above their heads a very great noise, and withal the young boy groaning with extreme anguish and grief. They presently going up and opening the chamber door which they found also fast locked, they perceived the silly boy groveling on the ground in a most pitiful manner, for besides his garments rent to pieces, his face and hands and in a manner his whole body scratched and grated as if he had been drawn through briars and thorns, and he was so disfigured and dismayed, that he came not all that night to himself. In the meantime, his parents caused him to be dressed and cured, omitting nothing to the recovery of his health. The next day, after his senses were somewhat comforted, and he began to recover his judgement, they asked him by what means this accident had happened to him. To whom he made answer, that as he stood in the court there came unto him certain men of exceeding great stature, grim in countenance and in gesture loathsome and horrible, who presently without speaking any word hoisted him up into the air and carried him away with such swiftness, that it was not possible to his seeming for any bird in the world to fly so fast; and at last lighting down amongst certain mountains full of bushes and briars, they trailed him through the thickest part of them from one side to another, with intention to kill, he had at last the grace and memory to commend himself unto God beseeching Him to help and assist

him: at which very instant they turned back with him through the air, and put him in a little window which was there in the chamber, where when they had left him they vanished away. The boy lived many years after but remained ever after deaf and dull conceited, never recovering his former quickness and vivacity of spirit, taking continually exceeding grief when any man talked to him of this matter.

The fourth kind of Spirits are those which are in the water as well the Sea as floods, rivers and lakes. These never cease to raise damps and storms persecuting those which sail, putting them in great dangers through violent and raging tempests, procuring to destroy and drown the ships also through the aid of monstrous rocks and shallows which are in the sea. Overturning the boats that are in the rivers, and causing those that swim to entangle themselves in sedges or woods, or bringing them into some pits or holes where they cannot get out, and by all means possible persecute and molest them so far as the limitation of their power extendeth.

The fifth kind of Spirits are those which are in the caves and vaults of the Earth, where they lie in wait to entrap those that dig in mines and wells and other works underground, whose death and destruction they covet and procure as much as they may. These cause the motions and tremblings of the earth through the aid of the Winds which are there enclosed, whereby whole cities are often in danger to be swallowed up, especially those which are built near the Sea. Whole mountains are hereby thrown down, infinite people destroyed; sometimes the sea hereby breaketh into the land wasting and destroying whatever it findeth before it.

The sixth and last kind of Spirits are those who are in the Abysme and place called Hell, whose principal and proper office is, besides the pains which they endure, to torment the damned souls. This place, saith Job, hath no order at all but continual fear, horror and amazement.

Apuleius, who made himself so well acquainted with Spirits of all sorts, writeth that there is a kind of Spirits who are always free from the strings and bonds of the body, of which number is sleep and love whom he termeth Spirits; whereby he seemeth to

confess, that there are others which have bodies, and so thinketh St. Basil, who attributeth bodies not only to these spirits but also to the Angels: Psellius is of the same opinion.

It is the general opinion of all the fathers and doctors of the Church as well ancient as modern, that the Angels when it is necessary do fashion and make unto themselves visible bodies, for the effects which they pretend, as we find in many places of the holy Scriptures: whether it be of air thickened, or fire, or of earth, it maketh no matter; but that so it is — see what is written of the three Angels that came to the house of Abraham in the likeness of three beautiful young men. And the Angel Gabriel appeared to the glorious Virgin in a most goodly form and figure when he brought her the Salutation. The self same is permitted to devils in their operations, whose bodies though we call phantastical, because they vanish quickly away, yet they verily are visible bodies formed of such substance as I said before, but the same is so fine and delicate that it straight dissolveth and vanisheth. To say something of a Phantasm which hath his beginning in the phantasy, which is a virtue in man called by another name Imaginative, and because this virtue being moved, worketh in such sort, that it causeth in itself the things feigned and imagined to seem present, though in truth they are not. We say also, that the things which vanish away so soon as we have seen them are phantasies, seeming to us that we deceive ourselves, and that we saw them not, but that they were only represented in our fancy. But this is in such sort that sometimes we truly see them indeed, and other times our Imagination and fancy so present them to our view, that they deceive us, and we understand not whether they were things seen or imagined, and therefore comes it, that we call the things which we really see 'Visions', and others which are represented to the phantasy 'Fancies'.

Of Incubi and Succubi

Devils are Incubi and Succubi taking oftentimes to that end the shape and likeness, sometimes of men, sometimes of women, and commit the greatest abominations that may be, so that jointly they may procure and cause men to commit it with them. Coelius Rodiginus saith that there was in Greece a man called Marcus who had great familiarity with Devils, for which cause he lived always solitary conversing little with other men. This man uttered many of the Devil's secrets, of which this of ye Incubi and Succubi was one, and many others that for their filthiness and abomination are not to be spoken of; but according to his confession, all the Devils do not use this execrable offence, but those only who are near unto us, and do form their bodies of a gross substance, as of water or earth. St. Augustine saith, that the Satyrs and Fauns were thought of some to be Incubi, because they were so luxurious. Hence many took occasion to authorise that for truth which is reported of Merlin that he was begotten of a Devil, but this is better said than affirmed, for whether it be or not, God only knoweth.

In the Diocese of Bamberg there was a virgin that brought forth a Son and remained a true virgin afterwards, for whilst the maid slept the Daemon defiled her, she was wholly ignorant of the deceit upon examination of honest Matrons, many advised her to marry, that she might bring forth without danger of her life, but she resolved to keep her vow of virginity though her death might follow. When her time was come she was delivered of a birth, and lived many years after in great devotion.

The Power and Authority that Necromancers and Witches Have Over the Devil

They constrain the Devils and make them perforce obey and accomplish their commands, carrying them bound and enclosed in rings, boxes and little Vials, applying their helps to such as far as they please, and such Devils they commonly call Familiars. The Art of Necromancy was used in old time by faithful and unfaithful and in our days by divers. This Art may be exercised in two sorts. The first is Natural, which may be wrought through things, whose virtue and property is natural to do them, as herbs, plants and stones, and other things as the planets and heavenly influences, and this Art is lawful and may be used and practiced of those that can attain to this knowledge of their hidden properties. Aquinas, in his book, *De Ente et Essentia*, alleged that Abel the son of Adam made a book of all the virtues and properties of the planets foreknowing that the world should perish through the general flood, he enclosed so cunningly in a stone that the waters could not come to corrupt the same, whereby it might be preserved and known to all people. This stone was found by Hermes Trismegistus, who breaking it, and finding the book therein enclosed, profited wonderfully by applying the contents thereof to his use; which Book, coming afterwards into the hand of St. Thomas, he did therewith many great experiences, one was, that being sick and troubled with the noise of beasts and carriages that passed through the street, remedied that trouble by making an Image as the book proscribed him, which being buried in the street none of all the beasts had power to pass thereby, but coming thither stayed or went backwards, nor could by any man be constrained to do the contrary. He also telleth of a certain friend of his, who by the same book, made an Image, and putting it into a fountain, it caused all such vessels as touched the water thereof to break presently, which came by observation of certain hours and points in working of those Images, of which they took great account and heed, to the end that the planets might the better use their influence in working those things which seemed supernatural. The use of all this is so lawful that nothing can be said to the contrary.

The other kind of Necromancy or Art of Magic, is that which is used and practised through the help and favour of the Devil, which hath been long time exercised in the world. Of this the Holy Scriptures testify, speaking of the Magicians of Pharoah, who contended with Moses and Aaron, as in the New Testament in the Acts making mention of Simon Magus rebuked by St. Peter, and besides you must understand that the Devils may be forced and constrained by the good Angels, and this is because of the Grace which the one lost, and the other as yet retains.

None can use or exercise this Art of Necromancy unless he first make a secret Agreement or express Covenant with the Devil, and such Devils with whom they deal in those Covenants are not of the common sort but of a higher and superior condition, for amongst themselves they do observe their orders and degrees of superiority, as Franciscus de Victoria asserts, and this is for the better use of their wickedness, and so saith Aquinas.

Some Devils are preferred as principals to command the rest, and the inferior Devils are subject unto those, which are of mighty force to execute their wickedness. And therefore the Jews said unto Christ, that he wrought his Miracles in the name of Beelzebub, the Prince of Devils, so that the Necromancer and Magicians that are confederated with the Princes and Captains of the Infernal army, have always the lesser and inferior Devils in a readiness at Commandment to do their will and pleasure, being thereunto constrained by those of the higher dignity and condition.

It is the opinion of St. Augustine and Aquinas that the Devils are not kept bound and enclosed in rings, boxes or Vials. The Devils may make them believe so with whom they deal, for they are where and in what place, and when they list themselves, and how far soever they be off, yet at such time as they are called, or their presence required, they come in at that instant to make answer to those which holding them for familiars, and thinking surely that they carry them always present with them, demand or ask anything of them, who are greatly abused and deceived in presuming that they are able to hold them forcibly at their Commandment, because it proceedeth not through the words of the Necromancer, but through the might and authority of the higher Spirits and

Devils which as Captains govern and Command them. Yea, and sometime constraining them to remain bound indeed, when they have any notable exploit in hand, but also for the most part they have them always at liberty

Of Spirits Called Hobgoblins or Robin Goodfellows

These kinds of Spirits are more familiar and domestical than the others, and for some causes to us unknown, abide in one place more than in another, so that some never almost depart from some particular houses, as though they were their proper Mansions, making in them sundry noises, rumours, mockeries, gawds and jests, without doing any harm at all, and some have heard them play on Gitterns and Jews harps, and ring bells and make answer to those that call them, and speak with certain signs, laughters and merry gestures, so that those of the house come at last to be so familiar, and well acquainted with them that they fear them not at all. But in truth, if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests, but earnest indeed, tending to the destruction both of our body and soul, but their power is so restrained and tied that they can pass no further than to jests and gawds, and if they do any harm at all it is certainly very little as by experience has been found.

Of the Orders of Wicked Demons and of their Fall and their Divers Natures

These wicked Demons are divided into nine degrees or Orders, as the good Angels are divided into nine Orders or Hierarchies.

1 Pseudothei

The first Order of Demons are called Pseudothei or false gods who usurp God's name, would be worshipped as Gods, have adoration and sacrifice made to them, as that Demon said to Christ—if thou wilt fall down and worship me, all shall be thine. And the Prince of these Demons is Beelzebub, that is an old God, he said I shall ascend above the height of the clouds and be like the Most High.

2 Spiritus Mendaciorum

After these follow the spirits of Lying, of which kind was he that was a lying spirit in the mouths of Ahab's prophets. And their Prince is that spirit Python, from whom Apollo Pythius was called, and that pythonic woman with Samuel, and that other woman in the Gospels that had a python in her belly. This kind of Demon deceives by their Oracles, divinations and predictions.

3 Vasa Iniquitatis

In the third Order are the Vessels of Iniquity, which are called the Vessels of Anger. These are the inventors of mischiefs and of all wicked Arts. Plato mentions one of these wicked Demons that was called Theutus who taught plays, dice and cards; from these proceed all wickedness, malice and deformity.

In Genesis, Jacob called Symeon and Levi 'Vessels of Iniquity', in their dwellings with the Psalmist 'Vessels of Death', Isaiah called them 'Vessels of Fury', and Jeremiah 'Vessels of Anger', and Ezekiel 'Vessels of Killing and Destruction'. And the Prince of them is Belial, which is interpreted—without an yoke, or disobedient, a prevaricator and Apostate; of whom Paul saith to the Corinthians—What Convention of Christ with Belial.

4 Ultiores Scelorum

The Revengers of Wickedness, and their Prince is Asmodeus, that is, doing Judgement.

5 Praestigiatores

The Praestigiators come into the fifth Order, who imitate Miracles, and serve the Caco-magi and Malefics, and seduce people in their miracles as the Serpent seduced Eve, and their Prince is Sathan, who seduces the whole world.

6 Aeriae Potestates

The Aerial Powers offer themselves in the sixth Order, who mix themselves with thunders and lightnings, corrupting the Air bringing pestilence and other evils, of which number are the four Angels in the Apocalypse to whom it was given to hurt the Earth and Sea, holding the four Winds from the four Corners of the Earth. And their Prince is called Merizim. This is a South Demon, a raging and furious Demon in the South whom Paul calls in the Ephesians, a Prince of the power of the air and a spirit which works in the Children of Disobedience.

7 Furiae

The seventh Mansion the Furies hold — the Sowers of Mischief and discord, wars, and destruction, whose Prince in the Apocalypse is called in Greek Apollyon, in Hebrew Abaddon, that is, destroying and laying waste.

8 Criminatores

In the eighth place stand the Criminators or Accusers, whose Prince is Astaroth, that is, an Explorator in Greek. He is called Diabolus, that is a Criminator or Calumniator, who in the Apocalypse is called an Accuser of the Brethren day and night before the face of God.

9 Tentatores Maligenii

The last place hold the Tempters, who we call the bad Genii and their Prince is Mammon, who is interpreted Covetousness. But these bad Demons do unanimously infect this lower world, and therefore are called Diaboli.

And it is an opinion that these Apostate Angels or Devils shall persuade very many Angels to decline with him, who are now called his Angels, but St. Basil thinks not that they are all condemned and purposively wicked, but that they should be appointed from the beginning to be the Carnificina for souls offending.

Other divines say that no Demons were created wicked but were cast down from the Heavens from the Orders of good Angels, for their prevarication, as all Hebrew divines, Assyrian, Arabian and Egyptian do confirm. Phererides the Syrian describes the fall of Demons, and Ophin, that is a Serpent Demoniac, that was the head of the rebellious army. But those Demons thrown down into this valley of Misery, being near us do wander up and down in this dark air. Others inhabit lakes, rivers and seas, others terrify the Earth and earthly things, and invade the diggers of wells and metals. They provoke the gapings of the Earth and shake the foundations of mountains, neither do they vex men only but living creatures. Others sometimes putting on a gigantic body very tall, and then appear very small like pigmies turning themselves into diverse figures, trouble men with vain terror; others study lies and blasphemies, as in Kings 3, 22 — "I will be a lying spirit in the mouth of all Ahab's prophets."

But the worst sort of Demons are those who molest men in their journeys rushing upon them that pass along, rejoice in wars and effusion of blood and afflict men with sore insults. In the Psalms they are called asps, basilisks, lions, dragons. In the Gospel called Scorpion and Mammon, the Prince of this world and Rector of darkness whose Prince is Beelzebub. Porphyry calls him Serapis and the Greeks Pluto.

Origen pleaded for the Demons admission into favour. Many of the lapsed Angels may hope to be saved, and bring this argument out of the Gospel that Christ heard the prayers of Demons and suffered them to go into the herd of swine. Psalm 72, the Ethiopians shall fall down before him, and his enemies shall lick the dust, but according to the Hebrews, verily it runs thus. Before him the inhabitants of solitude shall bend their knees, that is, the aerial spirits shall worship him as the Cabalists do assert, and his enemies shall lick the dust, which they expound of Zazel and his army, of

whom it is read in Genesis — "Thou shalt eat dust all the days of thy life." Hence the Cabalists think that some demons may be saved and it was the opinion of Origen.

Of the Bodies of Demons

There are great differences among Divines and Philosophers. Aquinas affirms that all the Angels as well as wicked demons are incorporeal, but sometimes they assume bodies which they presently put off. Dionysius in his Divine Names affirms that the Angels are without bodies.

Augustine upon Genesis saith that Demons are said to be airy as well as fiery animals, neither are they loosed by death because there prevails in them the Element to act rather than to suffer, and further saith that all Angels from the beginning of their Creation had aerial bodies formed from the pure and more superior part of the air fit for action not passion, and these bodies were preserved after confirmation by the good Angels, but by the bad Angels were changed into the quality of grosser air that they might suffer by fire.

The great Basil doth not only attribute bodies to Demons but also to pure Angels, as certain small aerial and pure spirits. And Gregory Nazianzene agrees to this, also Apuleius that all demons have bodies as you may read of Socrates Daemon. Psellus the Platonic and Christian held that demons by nature could not be without a body, as bodies of shadows and subject to passion, as if smitten should be more sorrowful, and if burnt should turn to ashes, which was proved true in Tuscia. According to the mixture of the Elements among themselves, so are the different kinds of the bodies of demons, which will require a large discourse if all objections to the contrary are answered.

Divines are of the opinion that all wicked demons are of that nature that they equally hate God as well as man, but divine providence hath ordered good demons more pure and near to us to watch over us and daily help us, and that they may drive away and bind those bad demons that they may not hurt us as they would do. You may read in Tobit of Raphael that bound Asmodeus a Demon in the desert of the Upper Egypt.

**Clavis Enochi Tabularum
et Artis Magicae secundum Cardanum, Iamblichus,
Alstedium, et Dee et Alios authores.**

Some deny an immaterial being, and that nothing can be sine materia, and removing corporeal matters out of this world there will still remain space and distance in which this very matter, while it was there, was accustomed to lie, and this distant space cannot but be something, and yet not corporeal, because neither corruptible, impenetrable nor tangible, it must of necessity be a substance incorporeal, necessarily and eternally existent of itself, which the clear Idea of a being absolutely perfect will more fully and punctually inform us to be the self subsisting God or Immaterial Being.

Of Astromantic and Geomantic Games

See Paracelsus Tom. 2. Lib. 4. *De Causis Morborum Invisibilium*.

The Ghosts of dead men called Evestia, which are often seen to appear in churchyards, are natural effects being only the forms of the bodies which are buried in those places, or their outward shapes or figures and not the souls of these men, or any such like apparition caused by evil spirits as the common opinion is. The Ancients thought that these Ghosts were the good and evil Genii which attended always upon armies, but they are to be excused seeing they know not how to give any other reason of these apparitions.

It is most certain that in armies where there are great numbers, many die, you shall see some such Ghosts very often (especially after a battle) which are the Genii of the Air.

From whence these questions may arise:

Firstly, whether or no we may by these explain all the visions that are mentioned by writers.

Secondly, whether those wonderful effects which we attribute to Daemons or Spirits may proceed from these figures or not.

Thirdly, whether they have any power or not? And if it be granted they have any, Paracelsus is of opinion their Mummy hath in it all virtues of plants, stones, etc., and that it hath in it an occult Magnetic virtue which draws men to the sepulchres of those whom they account to have been holy men, whereby the virtue of the same Mummy there, are those effects wrought which we call miracles; which are observed to be much more frequent in the summer, than in any other season of the year, by reason of the heat of the Sun, which awakens and excites the humour, that is in the Mummy.

Fourthly, whether or no these wonderful forms which proceed

from the blood, the bones or the ashes of dead bodies, may serve for an undeniable argument of the Resurrection, a thing unknown to most of the Philosophers.

Fifthly, whether after they are raised up they can in any thing be serviceable unto us?

And sixthly, whether by their means we may be naturally able to attain to the knowledge of diverse secrets which are unknown to us. Though the body be reduced to ashes yet the figure is not thereby destroyed.

Of Telesmes (Talismans)

They are called in Hebrew קן i.e. a Scutcheon or Shield; in Chaldaic, Egyptian or Persian צלמניא i.e. Tsilmonia, it signifies a figure or Image; in Arabic تالسمان Talitsman or צלسم Tsaliman; and in Greek ΣΤΟΙΧΕΙΑ. Maghon signifies properly any piece of paper marked or noted with certain characters drawn from the Tetragrammaton, instead of a buckler or shield of defense against diseases, lightnings or tempests. Read Salmasius and Scaliger.

These figures are unlike those images of wax which sorcerers were of old want to baptise in the name of Beelzebub, these are abominations. But now I will declare what natural power these images may have which are made under certain constellations, banishing from hence all operations of Demons or spirits and all superstitious powers whatsoever.

I shall prove the power of figures and Images three ways: first, by the influence of the stars; second, by the power of resemblance; and thirdly, by experience.

Authentic historiographers affirm that there have been seen some of these Telesmes, Telesmanical, Telesmatical (which is all one), or figures that have been bitten by serpents, scorpions, mad dogs and diverse other mischances. The ancient Arabians as Almansor, Messahala, Zahel, Albohazen, Haly, Rhodoam, Albategnius, Homar, Zachdir, Hahamed and Serapion, give many examples of this kind, which gave Haly occasion to conclude that—"Utilem Serpentis Imaginem effici posse, quando Luna Serpentem coelestem subit aut foeliciter aspicit: Similiter Scorpionis effigium efficarem, quando Scorpii signum Luna ingreditur," (The usefulness of the image of the Serpent is made effective when the Moon is increasing and has a favourable aspect to the celestial Sign or Constellation of the Serpent, similarly, the effigy of the Scorpion is made effective when the Moon enters the sign of Scorpio). Haly experimented this doctrine in Egypt. He had there in his hand one of these Images of a Scorpion which did cure those that were stung by this venomous beast; and it was engraved on a Bezar stone.

Eugenius, besides an infinite number of rarities which he

reports of Egypt, says that when they were sometimes digging in the Bridge at Apamia, there was found a piece of Copper whereon was to be seen the figure of a Rat, of a serpent and of a fire, which being afterwards neglected as peradventure either broken to pieces or in some way or other spoiled, there was observed in a very short time after a great number of serpents and rats to haunt the city, and they do greatly annoy it still; and we cannot without grief call to mind the many great losses the City hath from that time endured by fire: all which sad accidents were never heard of before the taking up of this strange Plate of Copper.

Camerarius reports Lib. 3, Cap. 20, that after that Mahomet the Second possessed himself of Constantinople, the breaking of the lower jaw of a brazen serpent was the cause of the increasing of serpents in those parts.

And by means of these Telesmes, learned men of the ages past have often chased away insects out of their cities and fields as Gnats, Locusts and Caterpillars. See the *Chiliads* of John Tzetzes, who lived *circa annum* 1160, where the Greek author (who lived about the time of that excellent historian Anna Comnena, daughter to the Emperor Elexius Comnenus) reports that Apollonius by making a Telesman of a stork, kept those troublesome birds from coming into Constantinople; and by another Telesman he drove away all the Gnats out of Antioch—see Ptolomy's *Centriiloquium* and the *Commentary of Abregefer*.

The first Gods of the Latins called Averrunci or Dii Tutelares were no more than these Telesmanical figures or images. Some historians affirm that they made some of these Tutelar gods under certain Constellations, but the poison of Idolatry having infected the best of sciences was the cause that these images being afterwards taken for Gods, the true and legitimate manner of making them was smothered. They were wont also to set up some of these Telesmes upon the prow of their ships to preserve them from shipwreck, and this done naturally too; seeing that a Telesman may be made under the sign Pisces, that may for some certain time render the waters calm and free from tempests. The Greeks (as Hesychi Herodotus) called these figures set up in ships ΠΑΙΑΙΧΟΥΣ[?], a word no doubt borrowed from the Hebrew פִּיחִיחִים

Pitochim which signifies Coelatura, and therefore the Chaldaic paraphrase renders it by this our צלמנא Tsilmenaia. These figures were not at all of any human form but of some Celestial figure or other which demonstrates that they were real Telesmans. Nevertheless, the mariners had also their statues of some deity or other, as of Mars, Apollo, Venus, Mercury and the like, which they placed at the poop or hinder parts of their ships as Virgil says—"Aurato fulgebat Apolline puppis." Which made the poets feign that Jupiter stole away Europa under the shape of a bull, because the ship of the Cretians who stole her away had for its Telesman the figure of the celestial Taurus, and for its deity a statue of Jupiter.

This custom of mariners setting up these Telesmans or images in their vessels against shipwreck, is so ancient, that they say that among those that came with Aeneas from Troy, there was one that had the figure of two Lions; that the Gadarenes had one with the image of a horse, and that the ship of Alexandria which St. Paul sailed in had the images of Castor and Pollux, or according to the Arabians, the Gemini graved on it; and that which carried Hypocrates when he took his journey to Abdera for the curing of Democritus, bore the figure of the Sun. Now all these Telesmans were not made so much for the avoiding of shipwreck only, as for the turning away of some other disastrous accidents or the procuring of some good fortune. And from this practice of the ancients have the Christians taken example, though in a Christian way, of having images in their vessels and picturing in them the Saints whose names they bear.

These Telesmans were not set up in cities and ships only, but also in the plain open fields too, and it may be that that Stone so much famed among the Turks, which they call Bractan and is set up in Mecca, being 4 foot long and 2 foot broad as Suidas reports, was only a Telesman. For otherwise we must even content ourselves with Turkish fables, and believe that it would never have been so highly prized by them, but for that it served instead of a bed to Abraham when he had knowledge of his maid Hagar. Others say that the reason why the Turks have this stone in so much veneration is because that Abraham tied his Camel to it when he went up to the Mountain to sacrifice his son as Euthymius Zigabenus

affirms. Others say it was erected in memory of a certain holy woman who was taken up into heaven and afterwards honoured upon Earth as a Goddess, having very charitably entertained the Angels Arot and Marot. The figure of Venus was engraven on this stone with a Crescent which makes me believe that it was a Telesman of this planet, which M. Selden the great antiquary saith was anciently taken through all Asia for the Moon, which makes them venerate Friday as much as we do Sunday, in memory of Venus, which all the Asians worshipped and adorned their houses and tops of their Temples with little crescents, as ours are with crosses. This stone was placed in the open fields and not within any temple. By its virtue it drove away all venomous beasts, and made all the neighbouring fields both happy and fruitful, but the nature of this Telesman lasted but for a certain time as Albertus Magnus assures us.

Albinus Villanovensis shows us how to make a Telesman for to cure the tertian and quattran ague, the pain of the nerves, ventricles and privy parts. Grave the image of a scorpion upon a piece of Gold or Silver when the Sun is in his proper house and the Moon in Capricorn, and while you are graving it you must say these words—*Exurge Domine gloria mea, Exurge Psalterium et Cithara, Exurgam diluculo*—and then rehearse this Psalm—*Miserere mei Deus miserere mei, quia in te confidit anima mea*.

Cardinal Capetan lays down this true and powerful conclusion in favour of Telesmanical figures. "*Figura licet non sit ipsum principium operationis est tamen con principium.*" He proves the antecedent, "*quia in artificium instrumentis efficit figura, ut ille sic vel sit operentur; tuam quia ferrum latum super aquas fertur quod si in formam aliam contrahas demergetur.*"

Of the Telesmatical Images of the faces and of those images which are within the Zodiac.

There are besides in the Zodiac 36 images according to the number of the faces, of the which (as Porphyry saith) Teurer the Babylonian long since wrote, who was an eminent and ancient mathematician after whom the Arabians also wrote of these things.

Of Telesmes and How to Make Them

It was a Rule the trembling Heathen went by to undertake nothing inauspicate without some ominous performance, still obtaining their end by what dark and secret ways of co-operation soever brought to pass as undiscovered to themselves as us.

Of the foundation of Antioch read the Arabian history of Abdilphaker. When King Antiochus laid the foundation, it happened that whatsoever the workmen dug up by day, was again thrown in by night, and they were affrighted from the work by a dreadful apparition; the King called for the Astrologers and Wise Men, who after sacrifice rightly performed, discovered an appearance of Almarick or Mars. It was agreed, therefore, that a magnificent Temple should be erected to his name and his statue there set up, and that the foundation of the City should be laid under his Ascendant. Also an anniversary of three days festival was instituted, etc. These things continued until the manifestation of Jesus the Son of Mary.

In giving judgments of the Accidents of a City, take knowledge of the Sun and Moon's place in the Zodiac which they had at the laying of the foundation, but especially of the Ascendant as the most principal Angel: and the figures of Geomancy. According to these rules, Taricus Firmicus cast the nativity of Rome, and Vectius Valens an Astrologer of Antioch that of Constantinople, the figure whereof is extant in a Greek Manuscript in the Vatican. The Horoscope was Cancer $\begin{smallmatrix} \star \star \star \\ \star \star \end{smallmatrix}$ and the Astrologer judged by the appearance that the city should stand 702 years. In the Tables of Alkas, Constantinople is set up under Libra $\begin{smallmatrix} \star \star \\ \star \end{smallmatrix}$. In Ben Isaac's *Geography* under Taurus $\begin{smallmatrix} \star \star \\ \star \star \end{smallmatrix}$, Amissio or ♀ in ☾.

The founders of old at the building of their principal Cities, Castles or the like, cause the Astrologers to find out a lucky position of the heavens under which the first stone might be laid. The part of fortune found out in the first figure was made the Ascendant of another. The first judged of the livelihood and duration. The second of the outward glory and fortune of the City under the influence of this latter configuration, they erected a figure of brass into which this fortune and genius of the City was

to be called by art. Thus spirited with this secret power it was disposed of in some eminent or recessful place of the City, and looked upon as that thing which was only concerned in the fortune and fatality of all.

Clavis Magicae seu Enochi Tabularum Explanatio

Triplex Mundus — Elementalís, Coelestis, Intellectualis

*Hebraica lingua isophrastica per istam Magicam
investigatur.*

*Omnes Litterae cum vocali sonum integrum edunt unde et consona
dicitur.*

Litterae sunt viginti duae omnes Consonae

1 a.	א	Alph	40 m	מ	Mem
2 b.	ב	Both	50 n	נ	Nun
3 g.	ג	Gimel	60 s	ס	Samoeh
4 d.	ד	Dalth	70 gn	ג	Gnayim
5 h.	ה	Hle	80 p	פ	Pe
6 u.	ו	Vau	90 tz	צ	Tzade
7 z.	ז	Zajn	100 k	ק	Koph
8 ch.	ח	Cheth	200 r	ר	Rosch
9 t.	ט	Teth	300 s	ש	Schin
10 i.	י	Jod	400 th	ת	Thau.
20 c.	כ	Caph			
30 l.	ל	Lamed			

*Litterae finales sunt quinque quae in fine
verborum aliter scribuntur, unde litterae finales
vocantur: nemp. כ פ צ ת*

tzadi pe nun mem Caph

ו est s.
ו est sch.

Vocalis longa
nomina hebrea.

Kamatz
N
T

a

Fano

N

e

Chirok longum

N

i

Cholem

N

i

N

o

Schurok

i

u

Vocalis brevis
nomina hebrea.

Patach

N

a

Sagol

N

e

Chirok brevis

N

i

Kamatz-chathuph

N

N

o

Kibbutz

N

u

Apostolorum vera Nomina.

1. כב פי שמעון, Symeon Haeaphi, hie est Petrus.
2. אלקווי Albuzi, quem vocamus Andream.
3. יעקבה Iahacobah, hie est Iacobus maior.
4. פוליפוש Polipas, quem nuncupamus Philippum.
5. ברכיה Barackiah, hie est Bartholomaeus.
6. יהנה Iohannah, quem pronunciamus Iohannem.
7. תמני Thamini, hunc pronunciamus Thomam.
8. מרון Medon, pro quo dicimus Matthaeum.
9. יעקב Iahacob, hie est Iacobus.
10. חטיפא Catopha hie est Thadaeus.
11. שמאם Samam qui est Symon Chananaeus.
12. מתתיה Matattiah qui dicitur Mathias.

Of the Images of the Fixed Behenian Stars

 According to Hermes Trismegistus under the head of Algol they made an Image whose figure was the head of a man with a bloody neck which bestoweth good success to petitions and maketh him who carried it bold and magnanimous and preserveth the members of the body sound, it helpeth against witchcraft.

Under the Constellation of Pleiades  they made the Image of a little virgin or the figure of a Lamp. It is reported to increase the light of the eyes, to assemble spirits, to raise winds to reveal secrets and hidden things.

Under Aldebaran  they made an Image after the likeness of God or of a flying man, it giveth riches and honour.

Under the Goat  they made an Image, the figure of which was as it were a man willing to make himself merry with musical instruments, it maketh him who carried it honoured and exalted before Kings and Princes.

Under the Greater Dog star  they made the Image of a Hound and a little Virgin. It bestoweth honour and favour of men and aerial spirits, reconcileth Princes and other men.

Under the Lesser Dog star  they made the Image of a Cock. It conferreth the favour of spirits and men, giveth power against witchcraft and preserveth health.

Under the heart of Leo  they made the Image of a Lion or Cat. It rendereth a man temperate, appeaseth wrath and giveth favour.

Under the Tail of Ursa Major  they made the Image of a pensive man, of a bull, or of a calf. It availeth against incantations and maketh him who carried it secure in his travels.

Under the wings of Corvus  they made the Image of a Raven or Snake or of a black man clothed. This maketh a man bold, courageous, a back biter, causeth naughty dreams, also it giveth the power of driving away evil spirits and of gathering them together.

Under the Spike  (Spica ) they made the Image of a bird, or of a man beladen with merchandise. It conferreth riches and maketh one overcome contentions, it taketh away scarcity and mischief.

Under Alchameth  they made the Image of a horse or wolf, or the figure of a man dancing. It is good against fevers, it astringeth and retaineth the blood.

Under Elphrya or Elpheia  they made the Image of a Hen, or of a man crowned and advanced. It bestoweth the good will and love of men and giveth chastity.

Under the Heart of Scorpio  they made the Image of a man armed, and with a coat of mail, or the figure of a scorpion. It giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away and bindeth them.

Under the Vulture  they made the Image of a vulture or hen, or of a traveller. It maketh a man magnanimous and proud, it giveth power over Devils and beasts.

Under the Tail of Capricorn  they made the Image of a heart or goat, or of an angry man. It bestoweth prosperity and increaseth wrath.

Theophrastus Paracelsus wrote a Book called *Archidoxes*, wherein he gives the true direction how to make certain Images on certain metals and otherwise how the metal must be spermatic and callow before it can receive the Astral Agent. These figures are not made according to the similitude of Celestial figures, but according

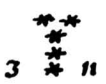
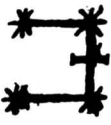
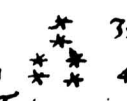
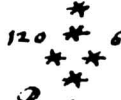
to the similitude of that which the mind of the worker desires, being guided by an admirable Genius. These figures answer several uses, to procure love, to cure several distempers, etc. Albertus Magnus in his *Speculo*, as also Weckerus, a German, have written a large volume of the use and virtues of these Images or Sigils.

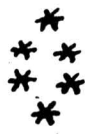
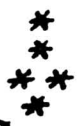
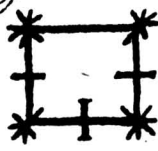
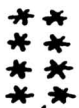
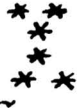
They use the Images being made diversely according to the virtues thereof. Sometimes they hang them in a chimney over the smoke, or upon a tree that they be moved by the wind, sometimes with the head upwards and sometimes downwards, sometimes they put them into hot water, or into the fire. For they say, as the workers of the Images do affect the Images itself, so doth it bring the like passions upon those to whom it was ascribed, as the minds of the Operator hath dictated it. As Nectanabus the Magician made Images of wax representing ships after that manner and art, that when he drowned those images in water that the ships of the Enemies were in like manner drowned in the Sea and hazarded.

The Alphabet of Angels or the Writing and Language of Heaven

God and Spirits can speak any language, yet many doubt whether Angels or Genii, since they be pure spirits, use any vocal speech or tongue amongst themselves.

The Platonists say that Socrates perceived his Genius by sense indeed; but not of this body but by the sense of the ethereal body concealed in this. After which manner Averroes believes the Angels were wont to be heard and seen by the prophets. That instrument, whatsoever, the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the Apostle St. Paul, the tongue of Angels. Yet oftentimes they send forth an audible voice, as they that cried at the Ascension of Our Lord—"Ye men of Galilee, why stand ye here gazing into the heaven?" And in the old Law they speak to divers of the fathers with sensible voice; but this never but when they assumed bodies.

<i>Agiel.</i>   <i>Lehtia</i>	<i>Belah.</i>   <i>Trishia</i>	<i>Chemor.</i>   <i>Caput Draconis</i>	<i>Din.</i>   <i>Albus</i>
<i>Elim</i>   <i>Fortuna minor</i>	<i>Tabab</i>   <i>Fortuna Major</i>	<i>Graphiel.</i>   <i>Rubrus</i>	<i>Heccadoth</i>   <i>Pusilla</i>
<i>Ink</i>   <i>Acquisitio</i>	<i>Kne</i>   <i>Cauda Draconis</i>	<i>Lahel</i>   <i>Puor.</i>	<i>Mehod</i>   <i>Amisio</i>

<i>Nebah.</i>   <i>via.</i>	<i>Adonol.</i>   <i>Carcer.</i>	<i>Pamiel.</i>   <i>Populus</i>	<i>Quedbarbchemoch.</i>   <i>Conjunctio.</i>
<i>Relah.</i>   <i>Carcer</i>	<i>Schethalim.</i>   <i>Acquisitio</i>	<i>Tiriel.</i>   <i>Letitia.</i>	<i>Vabam.</i>   <i>Puer.</i>
<i>Wasboga.</i>   <i>Amisio</i>	<i>Xoblah.</i>   <i>via</i>	<i>Yschiel.</i>   <i>Populus</i>	<i>Zelah.</i>   <i>Conjunctio</i>

Of Numbers, Their Power and Virtue

Boethius saith that all things from the beginning were formed from reason's numbers.

The Elements, change of times, motion of the stars and the heavens, and the state of all things, subsist by the joining together of Numbers. Time consists of number as also motion and action, and all things that are subject to time and motion. Concord in music and voices, have their power and proportion from Numbers and by lines and points constitute Characters and figures, and these are proper to Magical operations.

Themistrus and Averroes the Babylonian, with Plato do so extol Numbers, that they thought that no man could act the philosopher without them, but they meant Rational or Formal Number, not of the material, sensible or vocal, but they intended the proportion that resulted from that Number, which they call a Natural Number and a Formal and Rational, from which many holy things do flow from, as well in natural things as in divine and heavenly. By it we have an access to natural prophecy. A wonderful efficacious virtue lies hid in Numbers as well to good as evil.

Large volumes have been writ by Hebrew Doctors as Hieronymus, Augustine, Origen, Ambrose, Nazianzene, Athanasius, Basilus, Hillarius, Rabanus, Bede, and more others confirm this doctrine of the virtue of Numbers. And now in nature how great virtues Numbers possess is evident in the herb Cinquefoil.

The Number Seven works wonderful things—the seventh son to heal distempers. Whosoever shall know how to make vocal and natural numbers join with divine numbers and adequate their Constancy, may perform and know how to act wonderful things by these numbers.

The Pythagoreans foretold many events by the Numbers that attended Names, wherein lay hid a great mystery. St John in the Apocalypse speaks of the number of the Name which is the Number of a man, Lateinos 666.

Numbers operate much on the Soul, the figures on the bodies, but the harmony thereof on every animal.

Of Unity or the Number One

The powers and virtues of Numbers whereof Enoch's Tables are founded to be reckoned from Unity—Unitas omnem Numerum simplicissime penetriat, omniumque numerorum communis mensura, fons et origo.

There is one God, one world, one Sun of that world, one Phoenix in the world. One King among bees, one Captain in flocks. Among the members of the body, one is chief by which the rest is governed, whether it be the head or the heart. In the Elementary world, the Stone of the Philosophers which is the only subject and Instrument of all natural virtues and beyond the natural. In the Infernal world, Lucifer, the only prince of the rebellion of the Angels and darkness.

Of Duality or the Number Two

In the Archetype $\aleph$: $\aleph$ Nomina Dei duarum literarum.

In the Intellectual world, two substances Intelligible— the Angel, the Soul.

In the Heavenly world, two great Luminaries— the Sun, the Moon.

In the Elementary world, two Elements producing a living Soul— i.e. the earth, the Water.

In the Lesser World, two principal seats of the Soul— the Heart, the Brain.

In the Infernal world, two Captains of Demons— Behemoth, Leviathan...

Two things which Christ threatened to the damned— Weeping, Gnashing of Teeth.

Of the Triad or Number Three

The first number uncompounded and uneven, a holy Number perfect, most potent, for there are three persons in God, there are three Theological Virtues in religion — Faith, Hope and Charity.

The Name of God in 3 letters $\aleph$ Sadai.

The whole measure of time in a Ternary— past, present and to come.

All magnitude contained in three things— a line, superficies, and a body.

Three kinds of Souls; a Vegetative, Sensitive and Intellectual— all three are in man.

In the lesser world— the head, the breast, the body— three parts answering the triple world.

In the Infernal world, three Infernal furies— Alecto, Megera, Tisiphone.

Three Infernal Judges— Minos, Aracus, Rhadamanthus.

Three degrees of the damned— Malefico, Apostates, Infidels.

Of the Number Four

Pythagoras preferred this Number as the root and foundation of all Numbers, from whence all foundations in artificial as well as divine things are quadrate, and signifies solidity.

The Name of God in four letters: יהוה

In the Intellectual world, unde Lex fatalis— four Triplicities or Hierarchies Intelligible.

Seraphim	Dominations	Principalities	Innocents
Cherubim	Powers	Archangels	Martyrs
Throni	Virtues	Angels	Confessors

Four Angel Presidents for governing the Cardinal points of Heaven

Michael	Raphael	Gabriel	Uriel
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Quatuor praefecti Elementorum— four Governors of the Elements

Seraph	Cherub	Tharsis	Ariel
שרף	כרוב	חרשׁישׁ	אריאל

Four Sacred Animals

Leo	Aquila	Homo	Vitulus
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Four Triplicities of the Tribes of Israel.

Dan	Jehuda	Manasse	Reuben
Asser	Isachar	Benjamin	Simeon
Nephthalim	Zabulon	Ephraim	Gad

Four Triplicities of the Apostles

Matthias	Symeon	John	Thaddeus
Petrus	Bartholomew	Phillip	Andreas
Jacobus Major	Matthew	Jacobus Minor	Thomas

Four Evangelists

Mark	John	Matthew	Luke
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The four Triplicities of the Signs of the Zodiac

Aries	Gemini	Cancer	Taurus
Leo	Libra	Scorpio	Virgo
Sagittarius	Aquarius	Pisces	Capricornus

The Four Elements

The Stars and Planets as they are related to the Elements

Mars and	Jupiter and	Saturn and	Stella Fixae
Sol	Venus	Mercury	and Luna
Ignis	Aer	Aqua	Terra

The Four Qualities— Hot, Moist, Cold, Dry.

The Four Seasons— Summer, Spring, Winter, Autumn.

The Four Cardinal points of the World— East, West, North, South.

The Four Elements in Man— the Mind, the Spirit, the Soul, the Body.

The Four Powers of the Soul— the Intellect, the Reason, the Phantasy, the Senses.

The Four Moral Virtues— Justice, Temperance, Prudence, Fortitude.

The Four Elements of the Human body— the Spirit, the flesh, the humours, the bones.

The four Humours— Choler, Blood, Phlegme, Melancholy.

In the Infernal world, the four Princes of Demons that do hurt in the elements— Samael, Azazel, Azael, Mahazael.

The Four Infernal Rivers.

The four Princes of Demons governing the four Quarters of the World— Oriens, Paymon, Aegyn, Amaymon.

Of the Number Five

This number hath a great force in Expiations. For in holy things it drives away bad Demons, in natural things it expells poisons. Also it is called a Number of felicity and grace, and is the seal of the spirit of grace, the number of Christ's wounds on the Cross.

The names of God of five letters,

אֵלִיִּן Elion

אֱלֹהִים Elohim

יֵשׁוּעַ Ihesuh

In the Intellectual world there are five Intelligible substances—

1. The Spirits of the first Hierarchy called Gods, or the Sons of God,
2. The Spirits of the second Hierarchy called Intelligences,
3. The Spirits of the third Hierarchy called Angels which are sent,
4. The Souls of heavenly bodies,
5. Heroes or Blessed Souls.

In the Celestial world, five wandering stars, Lords of the Terms— Saturn, Jupiter, Mars, Venus, Mercury.

In the Elemental world— Water, Air, Fire, Earth, a mixture of the Elements.

The five species of mixed beings— Living Creatures, Plant, Metal, a Stone, Zoophylum, or that are in part living creatures in part plants, as sponges, oysters.

In the Lesser world, the five senses— Tasting, Hearing, Seeing, Touching, Smelling.

In the Infernal World, the five corporeal torments— Bitterness mortifying, horrible haulings, terrible darkness, burning that cannot be quenched, stink that penetrateth.

Of the Number Six

In the whole context of Numbers, six is the most perfect Number in Nature. It is so perfect, that by the collection of its parts, the same results; for if the parts, to with, the middle, the third and the sixth, which are three, two and one, are gathered together, they do perfectly fill up the body of six, which perfection other numbers want. The sixth day the world was made, and the heavens and Earth and the adornments thereof.

It is called the number of a man, because on the sixth day Man was created. In the Law it was ordained, six days to work, six days to gather Manna, six years to sow the Earth, a Hebrew servant to serve six years his master, six days the glory of God inclined upon Mount Sinai covering it with a cloud. A Cherub had six wings. There were six circles in the firmament—the Arctic, the Antarctic, two Tropics, the Aequinoctial and Ecliptic; six planets that err—Saturn, Jupiter, Mars, Venus, Mercurius, Luna—running through the latitude of the Zodiac, running on this and the other side of the Ecliptic. A solid quadrate figure hath six superficies. There are six tones of all Harmony, viz., 5 tones and two semitones which make up one tone, which is a sixth.

In the Elementary world, there are six substantific qualities of the Elements— Rest, Thinness, Sharpness, Bluntness, Density, Motion.

In the lesser world, six degrees of Man— Intellectus, Memoria, Sensus, Motus, Vita, Essentia.

In the Infernal world, six Demons, the authors of all calamities— Acteus, Megalesius, Ormenius, Lycus, Nicon, Mimo.

The Name of God of six letters אֱלֹהִים אֱלֹבֹר

Of the Number Seven

The Number Seven is of a divers and manifold power. It consists of one and six, or of two and five, or of three and four, and it hath an unity as a Copula or joining together a double trinity. It is a Number full of all Majesty. The Pythagoreans call it the vehicle of human life, for this Number comprehends soul and body, for the

body consists of the four Elements and is affected with four qualities; the ternary also belongs to the Soul, by reason of his triple force, that is, his rational, irascible and corruptible. Therefore, the septenary Number, which consists of three and four joins the soul to the body, and the force of this number seven pertains to the geniture of man. Plato in his *Timaeus*, hath writ largely concerning this Number seven, as to its power and wonderful operation in the generation, geniture of man and vicissitudes every seventh year. Pythagoras called Seven a Number of virginity, because it is the first which is neither generated nor doth generate, neither can it be divided into two equal parts, so as it may be produced of any repeated number, neither of itself brings forth any number of a duplicate, which may be brought within the limits of ten, which is the first limit of numbers, and therefore the seventh Number was sacred to Pallas. In religion this number is venerated, it is called the Number of an oath among the Hebrews, so Abraham when he made a League with Abimelech he appointed seven ewe lambs in testimony. And it is called the Number of blessedness and rest. The seventh day, the Creator rested from his works, therefore this day with Moses is called the Sabbath, that is a day of rest. Through the Old and New Testaments we find many times Seven recorded, and many mysteries in the Apocalypse comprehending the number Seven. The Number Seven hath many powers as well in natural things as in holy thing and ceremonies—seven days, seven planets, seven pleiades, seven ages of the world, seven changes of man, seven liberal arts as many mechanical, seven colours, seven metals.

In the Archetypal world, the Name of God in seven letters,

אֶרֶאֱרִיחָא

Ararita

אֶשֶׁר אֶחֱיָה

Asser Eheie

In the Intelligible world, seven Angels which stand before the face of God— Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael. These are Hebrew names of God as to his Attributes which names the seven Angels that govern this sublunary world do bear.

In the Celestial world, the seven planets— Saturnus, Jupiter, Mars, Sol, Venus, Mercury, Luna.

In the Elemental world

♂ ♀ ♂ ☉ ♀ ♀ ☾

seven Birds—

Upupa	Aquilo	Vultur	Olor	Columba	Ciconia	Noctua
Lapwing	Eagle	Vulture	Swan	Dove	Stork	Owl

seven Fishes—

Sepia	Delphinus	Lucius	Vitulus	Thimallus	Mugil	Aelurus
Cuttle	Dolphin	Pike	Sea Cow		Mullet	Seal

seven Animals—

Talpa	Cervus	Lupus	Leo	Hircus	Simia	Feles
Moles	Deer	Wolf	Lion	Goat	Ape	Cat

seven Metals—

Plumbum	Stannum	Ferrum	Aurum	Cuprum	Argentum	Argentum
Lead	Tin	Iron	Gold	Copper	Vive	
					Quicksilver	Silver

seven Stones—

Onychmus	Sapphirus	Adamas	Carbunculus	Achates	Chrystallus	?
Onyx	Sapphire	Diamond	Carbuncle		Crystal	

In the Infernal world, seven habitations of the damned, which Rabbi Joseph Castiliensis describes in *Hocto nucis*—

גיהנום	Gehenna	בארשחת	Puteus Inferitus
ועלמות	Portae Mortis	שיטהיון	Lutum fecis
ידעשהום	Umbra Mortis	אכריו	Perditio
		שאויל	Fovea

Of the Number Eight

The Pythagoreans call it a Number of Justice and plenitude, because first of all it is divided into numbers alike even, that is to say into four, and that division is made twice two, and for the equality of its division it assumes the name of Justice. And for its other name of plenitude, because it makes a solid body. Hence, Orpheus swearing by eight Deities to implore divine Justice, viz., fire, water, earth, heaven, Moon, Sun, Phanes, and the night.

There are also only eight visible spheres of the heavens, and the propriety of corporeal nature is signified to us by him which Orpheus comprehended in his Octonary of maritime hymns. And this number is also called a number of league and Circumcision which by the Jews was instituted to be done on the eighth day.

This number pertains to Eternity, and the end of the worlds, because it follows the seventh number, which is the symbol of time. Hence this number is of beautitude, for so many degrees of blessedness, Christ taught in Matthew. It is also called a number of safety and conservation, for so many souls were saved in Noah from the deluge of waters.

This number was esteemed holy by Dionysius, who came into the world in the eighth month, unto the everlasting memory of him the Island Naxos was dedicated to him, and obtained this prerogative that only the women of Naxia brought forth healthful children in the eighth month, when almost all those born so in other nations died and their mothers also lay under manifest danger.

The Names of God in Eight letters:

אלוה דעתה	Eloha Vedaath
יהוה דעתה	Tetragrammaton Vedaath

In the Intelligible world, the eight rewards of the blessed— an Inheritance, Incorruption, Power, Victory, Vision of God, Grace, a Kingdom, Joy.

In the Celestial world— the Starry heaven, the heaven of Saturn, the heaven of Jupiter, the heaven of Mars, the heaven of the Sun, the heaven of Venus, the heaven of Mercury, the heaven of the Moon.

In the Elemental World, eight particular qualities— the dryness of the earth, the coldness of the water, the humidity of the air, the heat of the fire, the heat of the air, the humidity of the water, the dryness of the fire, the coldness of the earth.

In the Lesser world, eight sorts of blessed men— the peaceable, those that hunger and thirst after righteousness, the meek, persecuted for righteousness, pure in heart, merciful, poor in spirit, mourning.

In the Infernal world, eight rewards of the damned— a Prison, Death, Judgment, Anger of God, Indignation, Tribulation, Anguish, (?).

Of the Number Nine

This number was sacred to the Muses; there are nine Moveable Spheres, and nine Muses, everyone relating to the spheres—Calliope is accommodated to the primum mobile, Urania to the starry heaven, Polyhymnia to Saturn, Terpsichore to Jupiter, Clio to Mars, Melpomene to the Sun, Erato to Venus, Euterpe to Mercury, Thalia to the Moon.

There are Nine Orders of Blessed Angels, that is to say—Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, Angels, which Ezechiel figures out by nine Stones, which are these— the Sapphire, Smarag, Carbuncle, Beryl, Onyx, Chrysolite, Jasper, Topaz, Sardius.

This Number is of a sacramental great and occult quality, at the ninth hour Jesus expired, and in nine days the Ancients buried their dead, and in so many years Minea in a den received the Laws from Jove, from hence this number was chiefly observed by Homer, and Astrologers of old had the same esteem for Novenary years as well as Septenary, which was equally reckoned Climacterical, wherein they observed notable mutations. But sometimes this Number hath a note of imperfection and defect, because it reaches not to the perfection of a Denary, but is less than an unity, as in the Gospel, of the 10 lepers, but where are the nine. Neither doth it want a mystery, the longitude of Og, King of Basan, who was nine cubits long, but he was a type of the devil.

The Names of God in Nine letters

יהוה צבאות	Tetragrammaton Sabaoth
יהוה צדקנו	Tetragrammaton Zidkenu
אלהים גיבור	Elohim Gibor

In the Intelligible world, the nine Choirs of Angels— Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities,

Archangels, Angels. The nine Angel presidents in the heavens—Metratton, Ophaniel, Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael, Gabriel.

In the Celestial world—Primum Mobile, Caelum Stellarum, Sphera Saturni, Sphera Jovis, Sphera Martis, Sphera Solis, Sphera Veneris, Sphera Mercurii, Sphera Lunae.

The nine Stones—Sapphirus, Smaragdus, Carbunculus, Berillus, Onyx, Chrysolithus, Jaspis, Topazius, Sardius.

In the Lesser world, the nine senses as well outward as inward—Memory, Cogitation, Imagination, Common Sense, Hearing, Seeing, Smelling, Tasting, Touching.

In the Infernal world, nine Orders of Cacodemons—Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultiores Scelerum, Praestigiatore, Aereae potestates, Furiae seminatrices malorum, Criminatores sive exploratores, Tentatores sive Infidiatores.

Of the Decade or Ten

Ten, this every number is called, whether an Universal or a number complete, denoting the full course of life, for from this number beyond it we cannot number except by replication, and it implies all numbers either within itself, or by itself it resolves them by multiplication, whereof it is esteemed of a manifold religion and power, and fitted for the purging of our hearts. Hence the Ancients abstained from certain things ten days using denary ceremonies for expiation; thence it was a custom with the Egyptians that whosoever was initiated in the sacred rites of Isis, were wont to fast ten days, which Apuleius testified of himself.

This Number as a Unity is also circular, because being heaped together it returns into an Unity from whence it had beginning, for it is the end and complement of all Numbers and the beginning of Decades. As a denary flows back into Unity from whence it proceeded, so the water runs to the sea from whence it had its original.

The Name of God in Ten Letters:

אלהים צבאות Elohim Sabaoth

In the Intelligible world, the ten orders of blessed spirits according to the Hebrews— Haiioth Hakados, Ophani, Aralim, Hasmalim, Seraphim, Malachim, Elohim, Ben Elohim, Cherubim, Issim.

Ten Angel Presidents— Mettratton, Iophiel, Zaphkiel, Zadkiel, Camael, Raphael, Haniel, Michael, Gabriel, Anima Messiah.

Ten Mundane spheres— Primum Mobile, Sphera Zodiaci, Sphera Saturni, Sphera Jovis, Sphera Martis, Sphera Solis, Sphera Veneris, Sphera Mercurii, Sphera Lunae, Sphera Elementorum.

In the Elemental world, ten sacred animals relating to the heathen Gods— Columba, Pardus, Draco, Aquilo, Equus, Leo, Homo, Serpens, Bos, Agnus.

In the Infernal world, the ten Orders of the Damned— Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultiores Scelerna, Praestigiatore, Aeriae potestates, Furiae seminatrices malorum, Criminatores sive exploratores, Tentatores sive Justitiatores, Anima provae et Damnata.

Of the Number Eleven

The Eleventh Number as it exceeds the tenth, which is the number of the Law and Commandments. Therefore it is called the number of sinners and penitents, hence this number hath no communion with divine things, nor heavenly, nor ladder tending to heaven, nor any merit, but sometimes perchance receives a grateful favour from God, as he who at the eleventh hour was called into God's vineyard, he received the reward of them who bore the burden and heat of the day.

Of the Number Twelve

The Twelfth Number is divine, wherein heavenly things are measured. Twelve signs in the Zodiac, wherein twelve chief Angels preside bearing names of the great God. In twelve years Jupiter performs his course around the heavens, and the Moon daily runs through twelve degrees.

The Names of God in twelve letters:

הַקְדִּישׁ

Pater

וְהוּא

Filius

כַּאֲבֹ

Spiritus Sanctus

In the Intelligible world, the twelve Orders of blessed Spirits—Seraphim, Cherubim, Throni, Dominations, Potestates, Virtues, Principalities, Archangels, Angels, Innocents, Martyrs, Confessors.

The twelve Angels president over the signs— Malachael, Asmodel, Ambriel, Muriel, Nerchiel, Hamaliel, Zwael, Barbiel, Adachiel, Hanael, Gabriel, Barchiel.

The twelve tribes — the twelve Prophets — the twelve Apostles — in the Celestial world, the twelve signs of the Zodiac — the twelve months — twelve plants in the Elemental world — twelve stones in Aaron's Breastplate — twelve principal members of man, head, neck, arms, etc., in the lesser world.

In the Infernal world, twelve degrees of Damned Spirits and Devils— Pseudothei, Spiritus medarii, Vasa Iniquitatis, Ultiores Scelerum, Praestigiatores, Aeriae potestates, Furiae seminatrices malorum, Criminatores seu exploratores, Tentatores seu Justitiatore, Malefici, Apostatae, Infideles.

Of Other Numbers, their Power and Virtue

13 The Thirteenth day after Christ's birth, a star guided the Magi to Christ.

14 The Fourteenth is a type of (relating to Christ, who was offered the fourteenth day of the first month — the going out of Egypt.

15 The Fifteenth, a spiritual number of Ascensions, and therefore a song of degrees on fifteen Psalms was made. Fifteen years was added to Ezechia's reign.

16 The Sixteenth is a Number of an equilateral square body, called by Pythagoras a Number of felicity. For it comprehends all the prophets of the Old Testament as well as all the Apostles and Evangelists of the New Testament.

18 These Numbers by Divines are reckoned unfortunate.

20 Israel served Eglon King of Moab 18 years, Jacob served, Joseph was sold.

22 The Number 22 signifies the fulness of wisdom, so many are the Hebrew letters, and so many books the Old Testament contains.

28 The Number 28 attributed to the Moon who completes her course through the Zodiac in twenty eight days.

30 The Number 30 is full of Mysteries, the price put on our Saviour, at 30 years he was baptised. John the Baptist preached at 30. Ezechiel prophesied at 30.

32 A number of Wisdom as the Hebrew Doctors assert, for so many paths of wisdom are described of Abraham. The Pythagoreans style this number of Justice which may be divided into equal parts even to Unity.

40 The Ancients worship this Number with great veneration, from whence they celebrated the Feast of Tesseracoston. This number is full of mysteries, a number for Expiation and penitence in religion. 40 days the Deluge. 40 years the Children of Israel lived in the Desert. 40 days before the Subversion of Nineveh. 40 days Moses, Elias, and Christ fasted. 40 weeks Christ was borne in the womb of the Virgin. 40 days from the Nativity, Christ was in Bethlehem before he was offered in the Temple. 40 months he preached publicly. 40 hours he lay in the sepulchre. The 40th day after his resurrection he ascended into heaven.

50 The 50th number is significative for remission of sins, and servitude and liberty. According to the law, debts were remitted in the 50th year, and every one was returned into their own possession—a year of Jubilee. On the 50th day of the Israelites going out of Egypt the law was given. The 50 day after the resurrection, the Holy Ghost descended upon the Apostles in Mount Zion. From hence it is called a number of grace, and attributed to the Holy Ghost.

60 A number sacred to the Egyptians and proper to the Crocodile, who for 60 days brings forth eggs, and in so many days nourishes them, is said to live 40 years, and hath 40 teeth, and lastly every year for 40 days sequesters himself from meat.

70 . This number contains great Mysteries. 70 years the face of

the sacrifice did live lying hid under water during the Babylonian captivity. So many years Jeremiah foretold the destruction of the Temple. So many years lasted the Captivity of Babylon. So many years completed the desolation of Jerusalem. Cum multis aliis.

72 This many languages are recorded. So many Elders of the Synagogue. So many Interpreters of the Bible. So many Disciples of Christ. It hath great communion with the Number Twelve. Hence in Celestials every sign divided into 6 parts, there result 72 Quinaries, over which are president so many Angels, and so many Names of God bear influence, and every quinary is set over one Idiom with so great efficacy, that thence Astrologers and Physiognomers can know of what idiom or planet any one was born under. So many patent arteries in the human body answer them, of which in every finger of hand and foot are reckoned three, which with the principal twelve above in the 12 accounted, do constitute 72.

100 Centenary, in which a sheep found is collocated who also passes from the left to the right, is found sacred, as also from ten generated designs a complete perfection.

1000 But the complement of all numbers is the Millenary, which is the Cube of ten, signifying consummate and absolute perfection.

There are two numbers celebrated very much by Plato and Aristotle in his *Politics*, which have proved ominous to Kingdoms and portended great mutations in cities. These numbers are the Square of 12 and his Cube, to wit, the 44th above a hundred, and 728th above a thousand which number is fatal.

Of the Numbers that the Ancients Consecrated to Their Gods and Ascribed to the Elements and Planets

The Pythagoreans dedicated certain Numbers sacred to the Elements and heavenly bodies. To the Air and Octonary, to the Fire a Tetragon, to the Earth a Senary, to the Water a Duodenary number they assigned. Moreover, they ascribed unity to the Sun, because he is the only King of the stars, wherein God placed his Tabernacle. They ascribed the same to Jupiter, who was the father and head of the Gods, as unity is the beginning and parent of Numbers.

Duality is given to the Moon, which is the second luminary, and figures out the Soul of the World, and is called Juno, because between her and unity there is the first conjunction and alike concord. It is also given to Saturn and Mars, the two Infortunes with Astrologers.

The Number Three agrees with Jupiter, the Sun and Venus, the three fortunes, it is also deputed to Vesta, Hecate and Diana. This triad is therefore dedicated to this virgin, which they say is powerful both in heaven and hell.

Four or the Quaternary Number belongs to the Sun who by that number constitutes the cardinal points of heaven and the seasons or times of the year, it is also deputed to Cillenius which was the only quadrate God esteemed.

Five or a Quinary is assigned to Mercury from one parity and one imparity, as it is manifest from either sex, masculine or feminine. Also it is attributed to the heavenly world, which above the four elements is the fifth under another form.

A Senary pertains to Venus and Jupiter, which is made up of a triad led by a dyad, which number Pythagoras is accommodated to generation and marriage.

Septenary, a number of rest, belongs to Saturn. The same number concerns the Moon's motion and light. It is assigned to Minerva who hath no generation, also to Pallas that virago, because it consists of numbers as well masculine as feminine. Plutarch gives this number to Apollo.

The Eighth number belongs to Jupiter, sacred to Justice and it is dedicated to Vulcan. It is attributed to Cybele, the Mother of the Gods, to whom every Cube is given. Plutarch assigned that number to Bacchus or Dionysius, who was born in the eighth month; because others born in the eighth month died, they constituted that number to Saturn and the Parcae.

The number Nine belongs to the Moon, the last receptacle of all celestial influences and virtues, no less than if it were dedicated to the nine muses, as also to Mars from whom is the end of all things.

The tenth number is circular because Monas or Unity belongs to the Sun. Also it is assigned to Juno. In like manner the Twelfth number, because the Sun goes through the 12 signs in 12 months. This number is given to the world, to the heaven, and to the Sun. But the eleventh number because it is semicircular is attributed to the Moon and deputed also to Neptune.

Of the Little Tables of the Planets and what Divine Names, Intelligences and Demons Belong to these Tables

The Magi of old framed certain Tables distributed to the seven planets. They called them sacred containing great virtues of heavenly things because they represent the divine reason of heavenly numbers, by the Ideas of a divine soul, by a reason impressed on the Soul of the World in heavenly things, and the sweet harmony of those heavenly things, according to the proportion of the effigies, signifying together the Intelligences more than mundane, which cannot otherwise be expressed than by the notes of numbers and characters. For material numbers and figures can do nothing in the mysteries of hidden things unless represented by numbers and formal figures as they are governed and informed by the Intelligences and Divine numerations, which unite the extremes of matter and spirit, to the will of the soul elevated by a great affection of the operator in celestial virtue, receiving power from God, by the Soul of the Universe, and the observations of celestial constellations, unto a matter applied to a form convenient, by disposed mediums in the skill and science magical.

Saturn's Table consists of a quadrate ternary containing nine particular numbers. In every line three numbers which make 15. To this Table are prefixed Names filling up these numbers, with an Intelligence for good, and a Demon for evil. From the same Numbers are found the seal and character of Saturn and his spirits.

This Table engraved on a plate of Lead and worn about you, Saturn being fortunate, helps childbirth, makes a man safe and powerful in his petitions to great persons, but if Saturn be unfortunate, it casts a man down from honours and dignities, increases strife and discord.

Tabula Saturni in Notis Hebraicis.

ד 4	ו 9	ב 2
י 3	ה 5	ז 7
ח 8	נ 1	ו 6

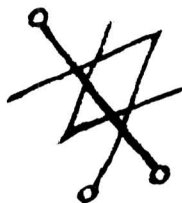
*Divina nomen answering to the
Numbers of Saturn.*

Ab. 3. : ב נ
Hol. 9. : ד ה
Iak. 18. : י ה
Agad. 45. : ל נ י נ
Zarol. 45. : ל י נ

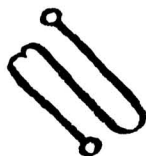
: ל נ י נ

: ל י נ

Signacula seu Characteres Saturni



Intelligentiæ Saturni.



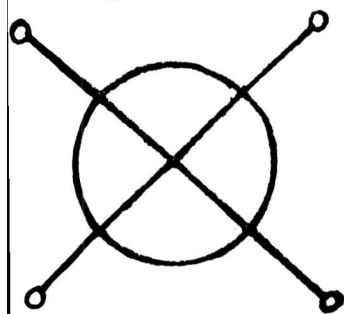
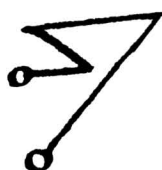
Demonij Saturni

Jupiter's Table consists of a quaternary in itself containing 16 particular numbers. The total sum is 136. And there are set over it the Divine names with an Intelligence to good, and a Demon for evil, and the character of Jove and of his spirits is allured by it.

If this table be engraven on a silver plate, Jupiter potent and ruling, gain and riches will attend him that wears it, favour and love, peace and concord. It will dissolve witchcraft being engraven in Coral.

The Table of Jupiter

ד 4	ד' 14	טו 15	א 1
ט 9	ז 7	ו 6	יב 12
ה 5	יא 11	י 10	ח 8
יז 16	כ 2	ג 3	יג 13

*Divine Names according
to the Numbers of Jupiter**Abba . 4 : אבא**El Ab. 34 : אל אב**Jophiel. 136 : יהפאל
Intelligentia Jovis .**Hismael. 136 : חסמאל**Demonium Jovis**Intelligences of Jupiter**Demonij Jovis*

The Table of Mars hath a quinary square containing in the whole numbers 25. In every line, side and diameter, 65. The total sum is 325. Over which presides Divine names with Intelligences to good and a Demon to do evil, and from hence is allured the Character of Mars and of his spirits.

This table engraven on an Iron Lamen or Sword, makes him that bears it valiant in war and terrible to his adversaries, and shall conquer his enemies. And if it be cut in Cornelian stone it stops bleeding and the menstrua. But if Mars proves unfortunate let it be graven on a Lamen of red brass. It casts down the potent from dignities and honours and riches, breeds discord and contentions and hatred of man and beast, makes unfortunate those that go a hunting and to the wars, causeth sterility or barrenness in men, women and other creatures.

Tabula Martis. in Notis Hebraicis.

Divino Nomen Answering
The Numbers of Mars.

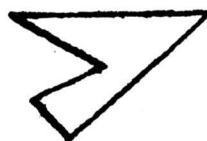
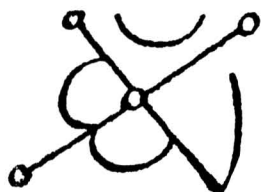
י א	כ ר	ז	ב	ג
11	24	7	20	3
ד	י כ	ב ה	ה	ו
4	12	25	8	16
ז	ה	ו	ב א	ט
17	5	13	21	9
י	י ח	א	י ר	כ ב
10	18	1	14	22
ג ב	י	י ט	ב	י ח
23	6	19	2	15

Ho-5 : ה

Adonai-65 : א ד נ י

³²⁵
Graphiel : ג ר א פ י א ל
Intelligentia Martis.

³²⁵
Barzabbl. Daemonium
Martis.



Intelligentia Martis

Damonij Martis

The Table of the Sun consists of a Senary quadrate. It contains numbers 36; whereof 6 in every side and diameter produce 111, and the sum of all is 666. The Divine names preside with an Intelligence to good and a Demon for mischief, and from thence are alluded the Characters of the Sun and his spirits.

This Table graved on a golden Lamen, the Sun being fortunate, makes the bearer glorious, lovely, beloved, grateful, powerful in all works and makes a man a companion for Kings and Princes, elevating a man to the top of fortune's wheel to command what he will. But the Sun unfortunate makes him a tyrant, proud and ambitious and to make an ill end.

The Table of the Sun in Hebrew notes.

ו	לכ	ג	לר	לה	א
6	12	3	34	35	1
ז	יא	בז	בח	ה	ל
7	11	27	28	8	30
יט	יד	ין	יה	כז	כד
19	44	16	15	23	24
יה	יב	כב	כא	יז	יג
18	20	22	21	17	13
בה	בש	י	ט	בו	יכ
25	29	10	9	26	12
לו	ה	גל	ד	ב	לא
36	5	33	4	2	31

Divine names answering the Numbers of ~~the~~ The Sun
 : ו, ^{vau} a Letter of the Holy name. 6
 : ה He, a letter of the Holy name 6.
 : אלה Eloh. ————— 36
 : נביאל Nachiel. Intelligence of the Sun. 111
 : סורא Sorath. Demonium Solis 666.



The Table of Venus consists of a Septenary in numbers 49, whereof 7 in every side and Diameter constitute 175, and the sum of them all amount to 1225. And they bear the names of God with an Intelligence to good and a Demon to evil, and from thence the Character of Venus and her Spirits is drawn.

This Table engraved on a Lamen of Silver, Venus being Fortunate, reconciles and makes concord, takes away contentions, gives the love of women. Further it helps conception, takes away barrenness, makes powerful to generation, dissolves witchcraft, generates peace between man and wife and all other creatures, makes flocks of cattle fruitful, and being put in a dovecot, multiplies pigeons. A sovereign remedy against all griefs that proceed from melancholy, creates joy and makes fortunate travellers that wear it. But if it be formed in brass, Venus unfortunate, then understand the contrary.

The Table of Venus in Hebrew Notes.

בב	מז	יו	מא	י	לה	ד
22	47	16	41	10	15	4
ה	כג	מר	יז	מכ	יא	כט
5	23	48	17	42	11	29
ל	ו	בד	מש	יה	לו	יב
30	6	24	49	18	36	12
יג	לא	ו	כה	מג	יש	לג
13	31	7	25	43	19	37
לה	יד	לב	א	כו	מר	כ
38	14	32	1	26	44	20
מח	לט	ח	לז	ב	כז	מה
21	39	8	33	2	27	45
מו	יח	מ	ט	לר	ג	בח
46	15	40	9	34	3	28

הַגִּיטָל — 49
Hagiol an Intelligencia of Venus
 נתן — 7

קדמאל 157
Kodemal
Demonium
Veneris.

בני שרפים: *Bon Seraphim Intelligencia Veneris*

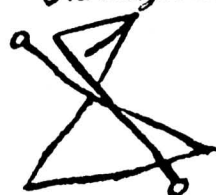
Signacula seu Characteres Veneris



Intelligentia Veneris



Intelligentiarum Veneris



Demonij Veneris.

The Table of Mercury results from an Octonary containing numbers 64, whereof 8 in every side and by either diameter do make 260, and the sum of all is 2080. And to it is affixed the Divine names with Intelligence to good and a Demon to mischief and from thence is brought the Character of Mercury and his spirits.

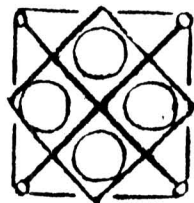
And if it shall be engraven, Mercury being fortunate, in Silver, Tin or Brass, or written in Virgin parchment it will make him that wears it fortunate to obtain whatsoever he desires, it confers gain and expells want, it gives a memory and understanding, and divination and knowledge of occult things by dreams. And if Mercury prove unfortunate then judge the contrary.

The Table of Mercury in Hebrew Note

א	ס	ס	ב	ר	ה	ש	ח	ך
1	63	62	4	5	59	58	8	
נו	י	יא	נג	נב	יר	יה	מט	
56	10	11	53	52	14	15	42	
מח	יח	יט	מה	מר	בב	בג	מא	
48	18	19	45	44	22	23	41	
כה	לט	לח	בח	כט	לה	לר	לב	
25	39	38	38	29	35	34	32	
לג	לא	למ	לו	לז	כז	כו	מ	
33	31	30	36	37	27	26	40	
כד	מב	תג	בא	כ	מו	מז	יו	
34	42	43	21	30	46	47	17	
יו	נ	נא	יג	יב	נר	נה	ט	
16	50	51	13	13	54	55	9	
נז	ז	י	ס	סא	ג	ב	סר	
57	7	6	60	61	3	2	64	

Signacula sive Characteres

Mercurij



Intelligentia Mercurij



Demonij Mercurij



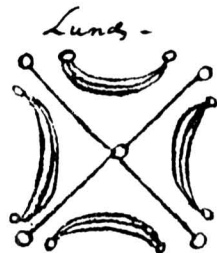
The Table of the Moon consists of a Novenary in itself multiplied in itself, having numbers 81; in every side and diameter 9, producing 369, and the sum of all is 3321 and there preside over it the Divine names with Intelligences to good and a Demon to evil. And there is drawn out from it Characters of the Moon and of his spirits.

This Table engraven in silver, the Moon fortunate, makes the bearer thereof, lovely, grateful, pleasant, cheerful, honoured, taking away all malice and ill will; makes one secure in traveling and getting riches, sound in body. It expells enemies and other hurtful things from any place that you desire. And if this table be made on a Lamen of Lead, wheresoever you shall bury it, that place shall be unfortunate, and the inhabitants therein, as also ships, fountains, rivers, mills. It will make unfortunate every man against whom it shall be rightly made, making him a profligate or vagabond in his country and mansion place where it shall lie buried.

The Table of the Moon *in Hebrew notes*

ה	מה	גי	סב	בא	ע	כט	עה	לי
5	45	13	62	21	70	29	78	37
מו	יר	סג	כב	עא	ל	עט	לה	ו
46	14	63	32	71	30	79	38	6
יה	נח	כג	עכ	לא	פ	לט	ז	מז
15	55	23	72	31	80	39	7	47
נו	כד	סד	לב	פא	מ	ה	מה	יו
56	24	64	32	81	40	8	48	16
בח	סה	לג	עג	מא	ט	מט	יז	גז
25	65	33	73	41	9	49	17	57
סו	לד	עד	מב	א	נ	יה	נה	בו
66	34	74	42	1	50	18	58	26
לה	עה	מג	ב	נא	י	נט	בז	סז
35	75	43	2	51	10	59	27	67
עי	מר	ג	נב	יא	ס	יש	סח	לו
76	44	3	52	11	60	19	68	36
מה	ד	נג	יכ	כא	ב	סט	בח	שז
45	4	53	12	61	20	69	28	77

Signacula sive Characteres



*Intelligon
- hia -
Intelligon
- hia -
Luna -*

Orval Scho-hakim 3321.

Of the Sun and Moon Magically Understood and Explained

The Platonists esteemed the Sun to be the Soul of the World, the Lord of all Elemental virtues, and the Moon by the virtue of the Sun is the Lady of Generation, of increase and decrease. The Sun and Moon are the lively eyes of Heaven infusing life to all things. The Sun plentifully gives light from itself to all things, not only in the heaven and air, but also in the earth and profound Abyss. Whatsoever good we have proceeds from the Sun, the Sun being the fountain of heavenly light, the heart of heaven and placed in the middle of the planets, the most exact Image of God whose Essence is of the nature of the Father, Splendour the Son, Heat the Holy Ghost. The Sun is the conspicuous Son of God, the Image of Divine Intelligence. So many motions there are in the mind, as every day the Sun may bring, who is the prince and the moderator of the planets.

But the Moon, being nearest the Earth of all the planets, is the receptacle of all Coelestial Influxes, joining issue monthly with the Sun and the rest of the planets and stars, the supposed wife of all the stars, bringing the rays and influences of all the planets and stars to this lower world.

The motion of the Moon is chiefly to be observed before all other planets, she is the parent of all conceptions. Consider her complexion, motion, site and aspects which differ from the planets and the other stars, and although she may get strength from all the stars, chiefly from the Sun so often as she is joined to him, she is filled with a lively virtue and as she beholds them alters complexion, for in the first quarter she is hot and moist, in the second hot and dry, in the third cold and dry, in the fourth cold and moist.

From the Moon in heavenly matters begins the series of things which Plato called the Golden Chain. Observe the Rule that if you will take the virtue of any star, you must take a stone and herb of the nature of that star which from the Moon happily beholds that star.

Of the Soul of the World, Proved

That the Soul of the World and Heavenly Souls are rational and do partake of a divine mind.

The Soul of the World is defined to be *vita quodam unica*, a certain only life, filling all things, pouring forth all things from every part, gathering together and connecting all things, that it may become one machine of the whole world; and that it may be as one Monochord, sounding, again from the three kinds of Creatures only by one breath and one life, Intellectual, Celestial and Incorruptible.

That human Imprecations do naturally impress their strength upon outward things. And that how the human mind ascends into the intelligible world by every degree of dependencies and is made like to the spirits and more sublime Intelligences.

Of Intelligences and Daemons Three Sorts of Them, Their Divers Names And of Infernal and Subterranean Daemons

An Intelligence is a substance intelligible, free from all gross putrefying mass of body, Immortal, insensible, influencing all things. And there is the same nature of all Intelligences, spirits and Daemons. But those Daemons are not those which we call Devils, but spirits so called from the propriety of the word, as knowing, intelligent and wise. But of those Daemons there are three kinds according to the tradition of the Magi, whereof they call the first Supercoelestial, and minds in a manner disjoined from the body, and in a manner intellectual spheres, worshipping one God as their most firm established unity or Centre, whereof they call them Gods, by a certain participation of divinity, because always they are full with God, and drunk with Divine Nectar. They are only conversant about one God, neither are they set over the bodies of the world, nor adapted to the ministration of Inferior things, but influence the light they have from God to inferior Orders.

Next to these in a second Order follow the Heavenly Intelligences which they call Mundane Daemons, to wit accommodated to the spheres beyond the divine worship of the world, these Intelligences are president of the stars in every heaven. Hence they distribute them into so many orders as there are heavens in the world and stars in the heavens, and they called others Saturnians, who were set over the heaven of Saturn, and Saturn himself: others were Jovians who presided or were set over the heaven of Jupiter or Jupiter himself. In like manner, they gave names to other Daemons by the name and virtue of other stars: and because the ancient Astrologers did assert 55 motions, hence to these they found out as many Intelligences or Daemons. And they placed in the starry heaven, Daemons who they set over the Signs and Triplicities, Decans and Quinaries, degrees and stars. They placed twelve chief Daemons, who were set over the Twelve Signs of the Zodiac, and 36 who were set over so many Decans or faces of the Signs, every Sign containing three faces, and 72 besides were set over so many

Quinaries of heaven, so many Linguas and Nations of heaven. And 4 they set over the Triplicities and Elements: and 7 Governors of the whole world according to the seven planets, and they gave names to all these and Seals, which they call Characters, and used them in Invocations and Incantations and their Sculptures, describing them in Instruments of their own operations, in Images, Lamens, glasses, rings, paper and the like made of wax, that when they made an operation to the Sun, they Invoked by the names of the Sun, and by the names of the Solar Daemons, and so of the rest.

Thirdly, they put Daemons as Ministers to dispose of things Earthly in inferior things, which Origen calls certain invisible virtues which none can behold, which direct our journeys and business. They are oft set over battles, and give wishes for success to our friends and secret relief, to reconcile in prosperity and inflict in adversary, as you please.

In like manner they distribute them into more orders these distinctions of Daemons according to the Elements are fiery, watery, aerial, and earthly, which four spheres of Daemons are compelled according to the strength of the four coelestial souls. For aerial Daemons follow the reason and favour the rational power, separating it after a sort from sensual and vegetable. Therefore, they serve the active life, as the fiery serve the contemplative life. But the watery Daemons follow the Imagination and sense, they serve the voluptuous life. Earthy Daemons follow nature, they favour vegetal nature. Furthermore they distinguish this kind of Daemon into Saturnians and Jovials according to the names of the stars and of the heavens. Besides, some Daemons are Oriental, others Occidental, others Meridional, others Septentrional. Lastly, no part of the world is destitute without the assistance of these Daemons: not because they are there only, but because they most reign there: for they are everywhere, although some most strongly operate, and have influence elsewhere. Neither are these things so to be understood as if they were subject to the influxes of the stars, but that they may answer to the supra-mundane heaven, from which chiefly all things are directed and to which all things ought to be Conformable, hence as these Demons are adapted to divers places and seasons, not that they are restrained to time or place, but

because the order of wisdom hath so decreed it; therefore they more favour and defend those bodies, places, times, stars; so they called these Daemons some diurnal, some nocturnal, some meridian. In like manner, they call some Daemons of the woods, others mountains, others of the valleys, others domestic. Hence the Sylvens, Satyrs, Nymphs, Dryads, Genii, etc., Semi-Gods or Goddesses. Of these, some are so near and familiar to men, that they are affected with human troubles. And in Denmark and Norway there are Daemons of a divers kind that are subject to the service of men, some of them are corporeal and mortal, whose bodies being generated perish, but they are of long life. This is the opinion of the Egyptians, of the Platonists, Proclus, Plutarch, Demetrius and Aemylius.

There are Daemons of this third sort as many Legions as there are stars in heaven. Athanasius saith that the numbers of good Daemons are thought to be 99 according to the Parable of the 100 sheep. Later Divines say that the number of good Angels transcends all human capacity, to which on the other side there are innumerable unclean spirits in this lower world as there are clean spirits in the upper world: under these they place a subterranean dark kind of Daemon, which the Platonics call deserting angels, the revengers of Impiety, bad daemons, wicked spirits, there are legions of them, and distinguished according to the names of the stars and Elements and parts of the world, some are Kings, Princes and Presidents, as *Clavicula Salomonis* doth inform. Porphyrius saith these daemons inhabit this Earth and there is no sort of mischief which they dare not perpetrate and delight to act all kinds of villainy.

Of the 28 Mansions of the Moon and of Their Strength and Virtue in Mundane Affairs

In the space of 28 days the Moon runs through the Zodiac and according to Alpharus, these mansions partake of divers properties and names from divers stars in the Eighth Sphere, whose powers and virtues they partake of. It is Rabbi Abraham's opinion that every one of these Mansions contains 12 degrees, 51 minutes and 26 seconds almost, whose names as well as their beginnings in the Eighth Sphere are these:

The First Mansion is called Alnath, that is the horns of Aries, the beginning thereof is from the head of Aries of the Eighth Sphere. It makes journeys prosperous but it creates discord. A good time to give physic, chiefly laxatives.

The Second Mansion is called Allothaim or Albocchia, that is the body of Aries, the beginning thereof is from the 12th degree of the same sign, 51 minutes, 22 seconds complete. This Mansion is good to find out treasure hid, to the keeping of captives, to go voyages, to sow or plant, but contrary to purge or vomit.

The Third is called Achaomazone, a rainy Mansion, or Pleiades. The beginning is from 25 degrees complete of Aries, minutes 42, 51 seconds. Good for navigation, hunting and the works of Alchemy.

The Fourth Mansion is called Aldebaran, that is the eye or head of Taurus, the beginning thereof is from the 8th degree thereof, minutes 34, seconds 17. This Mansion destroys and hinders buildings, fountains, wells, gold mines, and generates discord.

The Fifth Mansion is called Alchataya or Albachaya the beginning thereof is from the 21st degree of Taurus, 25 minutes, 43 seconds. It causeth a safe return from a long journey or voyage; good for instruction of scholars, confirms buildings, gives health and favour among persons of quality.

The Sixth Mansion is called Alhanna or Alchaia, that is a small star of great light, his beginning after the fourth degree of Gemini, 17 minutes and 9 seconds. It is good for hunting and besieging

cities, a revenge to princes; destroys harvests and fruits and hinders the operation of physic.

The Seventh is called Aldimiach or Alarzach, that is to say, the arm of Gemini, and it begins from the 17th degree of Gemini, 8 minutes, 34 seconds and lasteth to the end of that sign. It brings gain and friendship, it is profitable for lovers, it destroys Magisteries, and this fourth part of the heavens is complete in these seven Mansions. And in like order and number of degrees, minutes and seconds, the remaining Mansions in the several quarters have their several beginnings that in the first sign of that quarter, three Mansions may have beginning in the other two signs, two Mansions in either.

And, therefore, the seven following mansions begin from the head of Cancer, whose names are Alnaza, or Anatrachia, that is, cloudy, to wit, in the Eighth Mansion. It causeth love and friendship, and the society of travellers, afflicts captives, holding them in prison.

The Ninth Mansion is called Archaam or Alchaph, that is, the eye of the Lion. It destroys harvests and travellers and makes discord amongst men.

The Tenth is called Algelioche or Algebh, that is, the neck or the forehead of Leo. It confirms buildings, gives love, favour and help against enemies.

The Eleventh Mansion is called Azobra or Ardaf, that is, the hair of the Lion. It is good for travellers and gain in merchandise and for redemption of captives.

The Twelfth Mansion is called Alzarpha or Azarpha, that is, the tail of the Lion. It gives prosperity to harvests and plantations but hinders navigators; but it is good for servants and captives and bettering their companions.

The Thirteenth Mansion is called Alhayre, that is, the wings of Virgo. It produceth friendship, gain, journeys, harvests, and deliverance of captives.

The Fourteenth is called Achuroth or Arimet, of others Azimeth or Alhumech, that is, Spica Virginis or Spica Volans. It avails to the love of married persons, to heal the sick, it profits navigators, but hinders such as travel by land. And in these Mansions is the

second quarter of heaven complete. The other 7 Mansions follow, of which the first begins in the head of Libra.

The Fifteenth Mansion and the name thereof Agrapha or Algarpha, that is, covered or covered flying. It avails for extracting treasures, for digging wells. It causeth discord, divorce, and the destruction of houses and enemies, and hinders travellers.

The Sixteenth Mansion is called Azubene or Ahubene, that is, the horns of Scorpio. It hinders journeys and marriage, harvests and merchandise. It avails to the deliverance of captives.

The Seventeenth is called Alchil, that is, the Crown of Scorpio. It makes better cross fortune, makes love durable, confirms buildings and prospers navigators.

The Eighteenth is called Alchas or Altob, that is, the heart of Scorpio. It causeth discord, sedition and conjuration, against princes and powers, and to the revenge of enemies: but it delivers captives and makes good for buildings.

The Nineteenth Mansion is called Ablatha or Achala, of others, Hycula or Axala, that is, the tail of Scorpio. It is good to besiege cities and to take towns and to drive men away from those places, and to the destruction of navigators and perdition of captives.

The Twentieth Mansion is called Abnahaya, that is to say, a beam. It is good to tame wild beasts, to keep men in prisons, destroys the wealth of confederates, compels a man to come to any place.

The One and Twentieth is called Abeda or Albeldach, which is a desert. It makes for harvests, gain to buildings and travellers, and for making divorce. And in this Mansion the third quarter of heaven is completed. There remains the last seven Mansions completing the last quarter of heaven, whereof the first which is in order.

The Two and Twentieth beginning from the head of Capricorn, is called Savahaca or Zodeboluch or Zandeldona, that is a shepherd. It promotes the flight of servants and captives and to the healing of the sick.

The Twenty Third Mansion is called Sabadola or Zobrach, that is devouring, makes for divorce, for the deliverance of captives, and the healing of the sick.

The Twenty Fourth Mansion is called Sadabath or Chaderoad,

which is, the star of fortune, and avails for the good agreement of the married, for the victory of soldiers. It hurts the undertaking of Magisteries and hinders that they shall not be accomplished.

The Twenty Fifth Mansion is called Sadalabra or Sadalachia, that is, a Pavilion or Tent. It makes good for betraying or revenge, destroys enemies, confirms prisons and buildings, makes speedy messengers, makes for witchcraft, copulation and to the tying up for any member of a man that it shall not perform its office.

The Twenty Sixth mansion is called Alpharg or Phtagal Mocadon, that is hauriens primus. It makes for union and love of men, for the safety of captives, destroys prisons and buildings.

The Twenty Seventh is called Alcharya or Alhalgalmoad, that is hauriens secundus. Increaseth harvests, merchandise, gain, heals diseases; but hinders buildings, prolongs men in prisons, and helps to bring mischief on whom you will.

The Twenty Eighth Mansion is called Albothan or Alchalh, that is, fishes, increases harvests and merchandise, secures travellers through dangerous places, conduceth to the joy of wedlock, but keeps men in prison and causeth men to lose treasures.

And in these 28 Mansions of the Moon lie hid many secrets of the wisdom of the ancients, by which many miracles have been wrought in all things that are under the Circle of the Moon. And the ancients attributed to every Mansion his proper resemblance or Image or Seal and the Intelligences that governed, and they worked by their virtues divers ways.

Of the Images of the Mansions of the Moon

In the First mansion, for the destruction of any man, they made the image of a black man in an iron ring, clothed with a hair garment and girded, bearing on his right side a lance, and they sealed it in black wax, and fumigated it with liquid Storax and made an imprecation.

In the Second Mansion, against the anger of the prince, and for reconciliation, they made the Image of a King Crowned, and sealed it with white wax and Mastic and fumigated it with Lignum Aloes.

In the Third they made an Image in a silver ring, whose table was squared, and whose figure was a woman well clothed, sitting in a chair, her right hand lifted up above her head, and they sealed it and fumigated it with Moscho [Musk?], Camphor and an Aromatic hoof, this would give prosperity of fortune and all good.

In the Fourth Mansion, for revenge, separation and enmity, they sealed an Image in red wax of a Soldier sitting on a horse holding in his right hand a serpent, and they fumed it with red Myrrh and Storax.

In the Fifth, for the favour of Kings and Officials, and good reception, they made a seal in silver, bearing the head of a man. They fumigated it with Sandal.

In the Sixth Mansion, for increase of love between parties, they sealed in white wax two Images embracing one another, and fumed it with Lignum Aloes and Amber.

In the Seventh Mansion, to gain riches, make a Sigil of silver bearing the Image of a man well clothed, holding up his hands to heaven as if praying and supplicating, and fumigate it with good odours.

In the Eighth Mansion, to gain victory in war, they made the Image of an eagle of tin, having the face of a man, and they fumigated it with Sulphur.

In the Ninth, to help infirmities, they made a Sigil of lead bearing the Image of a man wanting his Virga and witnesses with his hands covering his eyes, and they fumigated it with Resin of the pine tree.

In the Tenth, to further childbirth and heal the sick, they made a sigil bearing the figure of the head of a Lion and fumed it with Amber.

In the Eleventh Mansion, to create a fear, reverence and veneration, they made a golden Lamen, the Image of a man riding upon a Lion, with his left hand holding him by the ear, and fumed it with sweet odours and Saffron.

In the Twelfth Mansion, for to cause a separation of lovers, they made in a seal of black lead, the Image of a Dragon fighting with a man, and fumed it with Lion's hair and Asafoetida.

In the Thirteenth Mansion, to cause concord and love after marriage, and to dissolve witchcraft when they copulate, they made both their forms in a seal, the man in red wax, the woman in white wax, embracing one another, fumigating it with Lignum Aloes and Amber.

In the Fourteenth Mansion, for divorce and separation of the man and the woman, they made in a seal the Image of a Dog biting his tail, and fumigated it with the hair of a black dog and a black cat.

In the Fifteenth Mansion, for gaining friendship and good will, they made the Image of a man in a seal sitting and reading letters and fumigated it with Frankincense and Nutmeg.

In the Sixteenth Mansion, to gain by merchandise, they made in a silver seal, the Image of a man sitting upon a chair holding a spear in his hand, and they fumigated it with sweet odours.

In the Seventeenth Mansion, against thieves and robbers, in an iron seal they made the Image of an ape, and fumed it with the hairs of an ape.

In the Eighteenth, against fevers and pains of the body, they made a seal in brass bearing the Image of the tail of a belly worm

holding it above his head, and fumigated it with hart's horn. The same Sigil being buried caused all serpents and venomous creatures to quit that place.

In the Nineteenth Mansion, to make childbirth easy and to provoke the menstrua, they made in a seal of brass, an Image of a woman holding her hands upon her face, and they fumed it with liquid Storax.

In the Twentieth mansion, for hunting, they made in a seal of tin bearing the Image of Sagittarius, half a man and half a horse, and they fumed it with the head of a fox.

In the One and Twentieth Mansion, for the destruction of any thing, they made the Image of a man with a double forehead or countenance before and behind, and fumed it with Sulphur and a Lobster and laid it in a brass box.

In the Two and Twentieth, to secure fugitives, they made in an iron seal the Image of a man with winged foot, on his head wearing an Helmet, and they fumed it with quicksilver.

In the Three and Twentieth Mansion, to work the destruction and devastation of any thing or person, they made a seal of iron bearing the Image of a Cat having a Dog's head, and fumigated it with Dog's hair and buried it in a place where they designed to hurt any man.

In the Four and Twentieth Mansion, to the increase of flocks and cattle, they took the horn of that ram, bull, or goat or other beast which they would multiply, and made in an iron seal the Image of a woman suckling her child, and they hanged this seal on the neck of that beast which was the ringleader of the herd or flock.

In the Twenty Fifth Mansion, for the preservation of trees and plants, they made in a seal of the wood of a fig tree, the Image of a man planting, and they fumigated it with the flowers of the fig tree, and did hang it on the tree.

In the Twenty Sixth Mansion, to create love and favour, they made in a seal of white wax and Mastic, the Image of a woman washing and combing her hair, and fumigated it with sweet scent.

In the Twenty Seventh Mansion, to destroy fountains, wells, *baths, they made of red earth the Image of a man winged, an empty vessel bored through which he held in his hands, and the Image being baked, they put into the vessel Asafoetida and liquid Storax, and buried them in a well, which they would destroy.*

In the Twenty Eighth Mansion, to gather fishes together, they made in a brass seal, the Image of a fish, and fumigated it with the skin of a seafish, and cast it into the water wheresoever they would have the fishes gather together.

Moreover, with the foresaid Images they also did inscribe the names of the Spirits and their Characters, did Invoke and Imprecate them to do that which they desired to obtain.

Of Spirits Called Hobgoblins

These kind of spirits play mad pranks without doing any harm. They sometimes play on Gittens and Jews Harps, and ring bells, and answer those that call them with laughter and merry gestures, so that those of the house come at last to be so familiar and well acquainted with them that they fear them not at all. But if they had free power to put in execution their malicious desire, we should find these pranks of theirs not to be jests but earnest indeed, tending to the destruction of body and soul.

Trasgosy gives some examples of frolics acted by Daemons to prove the truth of what is here asserted. I will at the end of these magical discourses relate some historical examples of the actions of spirits with men, and a wonderful but true history of a maiden that was enamoured of the Devil.

It is an opinion of great antiquity and averred by the learned that whensoever any man is possessed, the soul of some one that is dead should enter into him and speak within him. This is absurd, for though sometimes God permits the Souls departed, for some special causes to return unto the world, yet doth he not permit them to enter into a body where is another soul. For two reasonable souls can by no means abide in one body, so that there cannot be a greater error than this. For without doubt they are devils and not souls, as we may see by their casting forth, which is done by the virtue of holy and sacred words, at which time they use their utmost endeavour not to be constrained to go into places where they cannot exercise their malice. An example of him in Luke 8 possessed of a Legion of Devils, was delivered of them by our Saviour, by whose permission they entered a herd of swine, which threw themselves immediately down the rocks tumbling into the sea.

Psellus and Guadentius Merula show as the cause why the Devils are so desirous to enter into men's bodies, and can with such difficulty be cast out of them, making thereunto all resistance that they possibly may. The reason is this, that though the Devils are enemies unto men, yet they enter into their bodies not so much

with will to do them hurt, as with a desire of a vital heat and warmness. For these spirits are such as inhabit the deepest and coldest planes, where the cold is so pure that it wantest moistness. So that they covet places hot and moist, searching all opportunities and occasions to enter into them so often as for some reasons which we understand not, God suffereth and permitteth them so to do.

And when they cannot enter into the bodies of men, they enter into the bodies of other creatures where willingly they detain themselves so long as they may, and through the violent strength which the body by their entry receiveth, happen those tremblings, shakings and forcible motions, which we see they use that are possessed.

This kind of Devils use the spirit of the patient as their proper instrument and with his tongue speak and utter what they list. But if they be such spirits as fly the light and dwell in the profundities of the Earth, as the last and utmost sort of those of the Earth, then they make the patient both deaf and dumb like a block without understanding, as though he were deprived of all his senses and forces which he had before. And this is the worst of all and with the greatest difficulty cast out.

The Difference between Witches and Enchanters

Enchanters are so called who publicly and openly have any agreement or Covenant with the Devil, by whose help they work things which are in appearance wonderful, entering into Circles they cause them to appear and speak, consulting with them using their favour and aid in all their works and many they make the Devil alone to do for them.

Witches are those which though they have familiarity and conversation with the Devil, yet the same is in such sort that they themselves scarcely understand the error wherewith they abuse themselves, using unknown signs, characters and other superstitions in which they secretly invoke the names of the Devils, using their aid and counsel. And because the Devil may the better bring them to his bias, he discloseth unto them some properties and virtues of roots, herbs and stones and other things, which have secret operations, mingling the one with the other, that is to say, that of Natural Magic with that of the Devil. But to conclude they may all be called Witches and Enchanters which with Natural Magic (which is the knowledge of those things whom Nature hath imparted these secret virtues), mingle signs, characters and words, using them though they may understand them not, in their Sorceries and Witchcraft.

The Devil Doth Sometimes Enter the Body of Unreasonable Creatures

This is verified by Scripture of the Devils that entered the herd of swine.

A memorable example I will here impart. There was a student in Guadaloupe that on an evening walking in the field saw a clergyman riding on a horse so lean and tired scarce able to stand on his feet; entertaining some discourse with him the traveller told him that he was bound for Granada which was 400 miles distant, the student being poor and having friends there, wished he had a horse to bear him company thither. The traveller being glad of company, importuned the student to get behind him on the croupe of his horse, at which the scholar laughing told him that his horse in respect of his leanness, seemed to be fitter for dog's meat than to carry two men at once on his back. "Well," quoth the clergyman, "if you know my horse as well as I do, you would not say so, for I assure you how ill favoured soever he look, there is not his fellow in the world, neither would I sell him for my weight in gold; and if you doubt of his ability to carry us both, get but up and you shall soon know the contrary." The student got up and this lean palfrey carried them away with such smoothness and so swiftly, that he thought he never rode pleasanter in his life and every foot his companion asked him what he thought of his lean beast, assuring him that he would not be tired or alter his pace though the journey were never so long. After they had ridden all night, at last the dawning of the day began to appear, and the student saw before him a goodly country full of gardens and pleasant trees, and not far off a very great city. Asking of the clergyman what country and city the same was, he said that they were within the precincts of Granada. Desiring him in recompense of his safe journey, not to utter this matter of him and his horse to any man living. The student thanked him and parted with him, but went to the town the most amazed man in the world thinking it impossible to finish a voyage of so many miles in one night unless there had been some devil within the horse, as most likely there was.

But this example is not strange, for the Devils lost not their nature, though they lost grace, then is the power and force which they have if they be in liberty and not restrained, like unto that of the good angels, and as the Angel carried by the hair the prophet Abucuck out of Jewry into the Den of Lions which was in Babylon where Daniel was; might the Devil likewise carry those so great a journey as I said. And in this manner do they carry those men and women called sorcerers and Hags whither they will themselves.

The Sorcerers and Hags are a lineage and kind of people which are expressly agreed and accorded with the Devil, holding and obeying him as their sovereign prince and master, and suffering themselves to be marked of him as his slaves, which marks they bear in one of their eyes fashioned like a Toad's foot by which they know and have notice one of another. For they have amongst themselves great companies and fraternities making often general meetings together, at which times they pollute themselves with all fifthiness, abominable villainies, beautiful lusts and Infernal Ceremonies, and always whensoever they meet so together, they do lowly homage and reverence to the Devil who most commonly appeareth to them in the figure of a great Ram Goat.

To prove the truth hereof I shall relate briefly what happened to a learned man in Spain recorded by the authors of *Malleus Malleficarum*. There was a learned man who suspecting a neighbour of his to be a Sorcerer entered into a league of friendship with him covering so finely his dissimulations, that the other was content to admit of him into the society he kept and that in so doing he should enjoy all the pleasures and contentments in the world, so it was agreed between them that at the next assembly of theirs he should go and make his covenant and confederation with the Devil, putting himself under his banner and protection. The day assigned being come and gone, after it was darkness, the sorcerer took the learned man out of the town and carried him along certain valleys and thickets where he had never been before though he knew the country round about very well, and in short space he thought that they had gone very far, coming at last into a plain field enclosed round about with mountains, where he saw a great number of people, men and women, that went up and down in great mirth,

who all received him with great feast and gladness, giving him many thanks for that it had pleased him to become a member of their society, assuring him that there was no greater happiness in the world, than that which he should enjoy. In the midst of this field was a throne built very sumptuously in which stood a great and mighty Ram Goat, to whom at a certain hour of the night they all went to do reverence and going up certain degrees one after another, they kissed him in the foulest part behind. The learned man seeing an abomination so great, though he were by his companion thoroughly instructed how he should behave himself, could no longer have patience, but began to call unto God, at which very instant there came such a terrible thunder and tempest as though heaven and earth should have gone together, in such sort that he became for a time through great astonishment senselessly and without all judgment and understanding, in which sort he knew not himself how long he continued. But when he came to himself it was broad day, and he found himself among certain rough mountains so bruised and crushed as though he had scarcely any one sound bone in his body, and being desirous to know what this place might be wherein he was, coming down from those mountains to the plain country underneath, he found people so strangely differing in habit, custom and speech from those of his country, that he neither understood their language nor what course best to take to get home. But making a virtue of necessity, craving charity by signs and guiding himself by the Sun he took his way towards the West and was three years in his journey homewards, enduring by the way great hardships in so long travel to his home. As soon as he came home he certified the Magistrate what he had seen, accusing by name and surname divers persons which he had seen and known in that abominable assembly, who were apprehended, found guilty and executed.

You may read Alonso De Castra Cap. 16, *De Iusta Punitione Haereticorum* who confirms what I have writ, and makes a difference between those Hags and Sorcerers and those Enchanters and Witches I mentioned before. For (saith he) these Hags and Sorcerers are agreed only with the Devil to the end that they might in this life enjoy all manner of delights and pleasures. The first time that they

go to present themselves before him, and to do him homage they find him not in the likeness of a goat, but like a King of great and royal authority. They are all brought into his presence by other Devils in figure of Ram-goats, whom they call Martinets. Moreover, he saith that the reverence and homage which they do unto him, is not like that which we use unto princes, but in turning their shoulders and bowing down their heads as low as they can, and that he which is newly assumed into this brotherhood doth first with words wicked and abominable, blaspheme and renounce all the holy points and mysteries contained in our Catholic belief, vowing unto the Devil his faithful service for ever, with many other execrable ceremonies, vows and oaths which he there useth, which being accomplished, they mingle themselves together, and many devils with them in likeness of young gentlemen, and some of beautiful dames, where without shame or respect they fulfil in all abomination their filthy lust and beastly appetites. And of this company the greater part or in a manner all are women, as being through frailty and ignorance readiest to be deceived by the Devil and aptest thereunto through the lust of the flesh. And these women, saith he, are called Lamia and Stirges. For Lamia is a most cruel beast, which hath the heart of a woman and the feet of a horse; and Stirges is a bird that flieth by night, called a Screech Owl, makes great shrieking and noise. When she can get into any place where children are, doth suck out their blood and drink it. For which cause the Sorcerers are also called Stirges, because they work the same effect, sucking out the blood of men, when by any means they may, especially that of little children.

I will now add the two manners of ways by which the Sorcerers are present in general assemblies with the Devil. The one through the deceit of certain oils and ointments with which they anoint themselves, which depriveth them of their right soul, making them imagine that they are transformed into birds and beasts, deceiving not only themselves with this error but oftentimes also the eyes of others that behold and view them, for the Devil with deceitful appearance, formeth about them that phantastical body, which is also practised by sundry Enchanters, who so dazzle and deceive our sight, as did Circe and Medea, and others that used the art of Magic,

turning and transforming men into brute beasts, to the seeming of *all those which beheld them, though in truth it was nothing so*. For as the philosopher Aristotle saith, it is impossible to change one shape into another. And the Council of Aquilon useth these words—"Whosoever doth affirm that any creature may be transformed into any other thing better or worse, or take any other shape than that in which it was of God created, is an infidel."

But the Sorcerers and Sorceresses, though they find the manner wherewith they are deceived and abused, yet they take it well and give consent thereunto, thinking themselves in these imaginations to be transported with great swiftness into those parts which they desire, and verily do see and find themselves in action of these, those things which to their phantasy are represented.

The other kind of going to the assemblies, and transporting them to far places with such swiftness, is really and truly by help of the Devils, upon whom they sometimes ride in likeness of goats, sometimes they anoint themselves with other ointments, whose operation maketh them think they are fowls and fly in the air, when indeed they are carried by the Devils. This is verified by all authors both ancient and modern, that the Devil can in very short space, and as it were in an instant, transport these sorcerers into marvellous far regions. For he which had power to carry our Saviour Christ (with reverence I speak it) out of the desert and to set him on the top of a pinnacle on the Temple, and from there to convey him to a high mountain where he might view and discover a great part of the world, can far more easily transport a man or woman through the air.

Much more I find in Alonso de Castra to prove what I have writ. He allegeth the authority of Paulus Grillandus in his treatise of heretics.

Malleus Maleficarum telleth of a woman, a sorceress, who affirmed obstinately before the Commissioners, that she could come and go bodily whither she list in short space though she were never so fast imprisoned and the way never so far off, that for trial they presently caused her to be shut up in a chamber and willed her to go to a certain house and learn what was there done and to bring them relation thereof, the which she promised to do. After she

remained a while alone the Commissioners caused the door to be suddenly opened and entering the chamber found her lying stretched out on the ground as if dead. One of them curious to see if she had any feeling or no, took a candle and with the flame thereof scorched one of her legs, but seeing no sign of motion in her he left her and departing out of the chamber caused the door to be fast locked again. Presently upon which she came forth, telling the Commissioners that she had gone and come with great travail, declaring unto them the marks and tokens of all such things as they asked, obstinately declaring that she had been present, and viewed the scene with her eyes. Whereupon they asked her if she felt no grief in one of her legs. She answered that since her coming back it grieved her very sore. Then laid they before her the grossness of the error wherewith she was abused, and told her what they had done unto her in manner as before, which she truly perceiving fell down upon her knees and craved pardon upon promise of her repentance and amendment of life.

Lucius Apuleius and Grinaldus declare how sorcerers or witches are able to change not only their own but other men's shapes, also as Circe and Medea did, and partly through natural magic, that is the knowledge of the virtues of herbs, stones, oils and ointments, whose properties are by the devils revealed unto them and partly through the mere help of the Devil employing there in his whole power for the better binding and assuring them to be perpetually his.

Zoroaster, Lucius Apuleius, Apollonius Tyaneus have been of old famous or rather infamous in the world by their sorcery and necromancy, with many others whom historians thought unworthy to commend to posterity.

Another sort of them called Charmers, who have a particular gift of God to heal the biting of mad dogs, and to preserve people and cattle from being endamaged by them. Franciscus Victoria saith that they have the wheel of St. Katherine, in the roof of their mouths, who though they may do great help in such like matters, yet to hear their prayers and Conjurations and clownish phrases would move anyone to laughter. They are a base forlorn people of ill example in their life and boast sometimes of more than they can

accomplish and some of them will creep into a red hot oven without danger of burning.

Pliny writeth alleging the authority of Crates Pergamonas that there is in Hellespont a kind of men called Ophrogens, who with only touching heal the wounds made by serpents. Varro saith that in the same country there are men which with their spittle heal the biting of serpents. Isigonus and Nymphodurus affirm that there is in Africa a certain people whose sight causeth all things to perish which they intently fix their eyes on, so that the trees wither and the children die, and therewith more might be wrote of this head.

Anthonia de Florencia
His Opinion Why the Devil Suggesteth Evil Thoughts
To Us in Our Sleep

He represents to our phantasy those things in which we take delight and such as are pleasing to our humours and appetites, especially making us dream lascivious dreams and tempting us so far with filthy and carnal lusts, that he provoketh us oftentimes to pollutions. To others he represents in their sleep great treasures and riches, to the end that waking they might be stirred with desire of them, and have their thoughts and imagination busied about them, leaving matter of better meditation. But his malice is not always herewith contented for sometimes it tendeth further, provoking us in our sleep to commit follies, whereby we may lose both body and soul at once.

A wonderful but true narrative I will here in short declare concerning one Tapia, who had so strange a condition in his sleep, that he arose divers nights sleeping out of his bed, and went up and down the house from place to place without waking. For which cause, to prevent danger, his servants used to set up a shallow tub of water by his bedside, that when he was troubled with that passion, if he touched the cold water he would presently awake. His servants one night forgot to set this vessel by the bedside. The season being very hot, he arose sleeping out of his bed with great agony to go swimming in the river, and casting about him a cloak over his shirt, he went out of his chamber, unbolted the door of the house, hastened to the riverside, coming to the town's end he met with another companion who seemed glad of the opportunity to go with him into the river. So was Tapia, who putting off his cloak and shirt, and ready to enter into the water, the other fell a scoffing and jeering at him as at one that knew not how to swim, which he taking an ill part, because he was therein very expert, answered in choler that he would swim with him on what wager he pleased. So the other forthwith went up to the top of a high bridge that crossed over the same river, he stripped himself naked and threw himself down headlong into the water, the river running in that place very

swift and dangerous. Where swimming up and down in the main stream, he called upon Tapia, bidding him to do the like. But Tapia, disdaining to be less courageous than the other went likewise up to the top of the bridge and threw himself down in the same place the other had done before him, till which time still remaining fast asleep, his feet were no sooner in the water, but he awakened presently, where finding himself plunging in midst of the rough stream, though in great amazement, yet with all the speed he could, he scrambled forth earnestly calling on his companion that brought him thither with him, thinking assuredly that there was a man swimming with him indeed, but having passed with great difficulty the danger of the stream, after long calling and looking about him, when he could neither see nor hear any man make answer he began to mistrust, that this matter proceeded by the crafty illusion and deceit of the Devil who (as he truly thought) endeavoured by the subtle practice and enticement to destroy in his sleep both his body and soul.

Of Presaging by Dreams

The Light of God and Nature contradict not Daniel and others by dreams foretold natural things, for the sidereal spirit was so disposed, Joseph by the help of this star interpreted the fat and lean oxen to show the fertility and difficulty of provision. This being a natural cause, it was interpreted by the Light of Nature. By dreams many things diverse ways are to us revealed not only by a star, but by an Angel of God.

To make easy one of Enoch's Tables I shall briefly set down the cause and interpretation of all dreams under these heads:

- 1 Concerning Joseph's Oxen
- 2 The Graecian Horse
- 3 Dreams merry jocose
- 4 Serious Dreams
- 5 Riotous Dreams
- 6 Sick Dreams
- 7 Dreams of fortune
- 8 Dreams of misfortune

Concerning Joseph's oxen this tenet will be verified that so often you dream of an Ox, so often the year may be judged, for the nature the Ox is of, the like the year will prove. There was a certain diviner that dreamed of future riches. To this his constellation propounded 15 lean oxen and at last one fat ox. Thence he concluded that the 15 lean oxen were given him that he should sell them when they were fatted. In the meantime he was forced for 15 years to wander up and down in a miserable starving condition. But in the sixteenth year he happened to enjoy a fat ox, that is to say a rich wife. With this wife he lived one year and then died. The lesser cattle some signify a quarter of a year, some a month, some a week, some a day, and some an hour.

By the Graecian Horses are meant that Man's constellation in his own thought is of that great power, that he may have the help of a starry spirit in his dream without the help of an Elementary body. This Astral Body hath the force to infect with poison, make

sick, blind, puffing up, aspiring and beating, and that in an instant, and afterwards to return to his Elementary body. For it is plain that by so strong an imagination, the ancients in battle, by force of the astral body prevailed against the enemy so that some of a sudden were taken paralytic in their bodies, no natural cause concurring, some deprived of their sight, some made leprous, and some almost strangled, and many other mischiefs like those are inflicted which cannot be cured in a long time.

The power of an astral spirit is great in the forming of dreams and their fatality. As for vain ludicrous dreams whose interpretation is doubtful, you must know that in the sidereal spirit there is no perfection, but tends to the delusion that the dream will prove happy, though in the end it will not prove so. There are many dreams that prove true to the finding out of treasure, success in marriage, climbing up to honour, as also forerunners of sorrow, poverty and all hardships, according to everyone's predestination and the benevolence of the stars. And none can deny that dreams, have their practice by which starry bodies are compelled that they should reveal anyones intention. The reason of this practice is wonderful, neither is it obvious or received of everyone, for it causeth that the stars manifests by what is asked, and this is done, whilst the Imagination, trust, hope and charity, and the persuasion of the starry spirits is so far looked into as nothing is able to deny it. And though prayer may indeed be directed to God, yet it is not of the soul but from the light of Nature. Therefore, that practice is placed upon the foundation of imagination. love, hope, expectation, and serious friendship.

The astral spirit hath speculation; of great moment is speculation, from thence flows good and evil. From speculation arises an Usurer, whoremaster, dicer, blasphemer, etc., from the same arise what is good. The invention of sciences whether mechanical or not is due to speculation, so is Alchemy, but the Astral spirits before a due time learn nothing. Nothing can be speculated but what is found and comprehended by Astral spirits.

Our mind governs a star, so that a star follows the mind and with it is reconciled. As if saffron be cast into water, all the water waxeth yellow, so a star comparatively like saffron penetrates man

and with man is united. A star is the tincture of speculation of the mind, that is of all things of man. Because therefore a star is the tincture, man is the body that is tinged. Let none admire that a star many ways operates in man. But there are peculiar stars which have a regard and do govern beasts but their influence and constellation is of a different nature from man's.

It is therefore practical that man should incline himself towards the stars and be joined with them, that so he may compel and change all things to its own essence. Therefore as to the practical part of divination we determine that it finds out great arts, sciences and workmanships. And it were good that worldly men should receive such a Light of Nature, and not busy themselves with intimate phantasies, or study to deceive themselves or others, but embrace the genuine star, and obey the same which will tend to the recreation and welfare of his earthly body, without any loss or prejudice to his Soul or his Image.

Behold how the Stars, Angels and Genii communicate their virtues in dreams, how they come down with their influential power by the beams of the planets to the Earth by the figures of Astromancy and Geomancy to the bodies of men in their dreams. Many of the ancient learned Hebrews, Greeks and Latins, have handled the subject of dreams, but with so little assurance, that amongst a thousand significations, there are hardly two true, having no more experience for what they advance than conjecture and imaginations, whereof they have made large volumes, which have rendered them that studied them more anxious and perplexed than they were before for their dreams. But they are deceived though learned, not knowing that a thousand dreams which possess the spirit of man every night are nothing but a remembrance of his former actions; the which thing is common to him with the beasts, and that the occupation which the person thought most concerned his life and livelihood, is that which represents itself every night. Which Claudian hath represented in these verses:

*Omnia quae sensu voluntur vota diurno,
Pectore sopito reddit amica quies.
Venator sua fesso tororum membra reponit,
Mens tamen ad sylvas et sua lustia redit.*

*Judicibus lites, aurigae somnia currus,
Unaque nocturnis mota cavetur equis.*

Which in effect is no more but this:

The Hunter, Lawyer, Carter all repent,
The sense of what hath past the day forespent.

That which Antiquity thought divine in dreams was indeed nothing but folly, and that in this case, there is no difference between a man and a beast, for Solomon the wisest that ever has said. That the ends of the sons of men, and the end of beasts, is the same thing as to them, as the one dies so do the others, and they have all the same spirit, and a man naturally is no more than a beast, for all is vanity, all goes to the same place, all is dust, and all shall return into dust. Who is it that knows that the spirit of the children of men ascends up on high, and the spirit of the beast descends under the earth? For who can bring it back to see what was become of it? If this be doubtful who will attribute divinity to so many sottish visions dreamed by gross people. If a thousand figures are seen by a rustic in his sleep even so it is with a labouring beast; if the one chafes the other will show it is angry, all their passions are alike. Although dreams are equal to them with us, yet Man hath something more than is ordinary to beasts, some dreams being to him the forerunners of some fortunes or misfortunes which follow him the day after they have been seen and dreamt, and sometimes for a longer date.

There are 73 various dreams I find recorded by the ancient Cabalists, Merubalists and Massorets which are easily understood by those who know the temperament of those that have dreamed them and not otherwise. You must also know the day of the Moon, and the hour of the night they were dreamed in. I shall hereafter write a particular discourse on this subject of dreams, wherein I shall discover the errors of Artemiderus, Cardan and Nephius in their resolution of dreams. I shall only at this time add a few corollaries on this magical head and proceed further to the doctrine of the Nymphs, Sylphs, etc.

Dreams are either Divine or human.

Divine dreams without doubt are most certain, but be cautious to consider what dreams are properly Divine and what are not, for sometimes Satan transforms himself into an Angel of light. Divine dreams are tried by examining them by the rule of the known word of God. The Devil imitates God in dreams, creeps into the minds of foolish and improvident people who sometimes are possessed with enthusiasms from heaven. Abhor the dotings of fanatic people though they pretend never so much to derive them from heaven.

Next to divine dreams are the Angelical which may be believed if they agree with the Divine. But Diabolical dreams are to be detested, by which the heathens of old, and of late the Manichaeans, Pelagians, Monks and fanatic persons being deceived, were the authors and defenders of many horrible false doctrines. And it being granted that sometimes that the devil may know casual events, yet he often deceives the Magicians as to the true signification of things to come. The Conimbricensian Philosophers have written a large volume of this doctrine, and they charge Augustine, Damascenus, and Thomas Aquinas with it.

Human dreams which have no other but natural causes, and happen to men ordinarily as they sleep are either physical or common. The physical dreams are those which by the agitation of the humours, and disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes discover unto the physician the more certain of constitution of the patient. These may be observed without impiety or atheism, to the end that more fortunate medicines may be provided for the sick. So a certain wrestler dreamed that he was plunged in a cistern of blood, and that he should hardly deliver himself thence. Accordingly to this dream, the physicians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. Galen mentions another who dreaming that one of his legs became dead as a stone, a while after became paralytic in that leg.

Common dreams are those that proceed from compound causes; and they are true or false or equivocal. Many things in dreams may be rightly interpreted, yet many times may not happen accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dream.

So Cambyzes dreaming that his crown touched the heaven, and that he sat in his brother Smerdis' royal seat, was to him the signification of death. Many dreams are ambiguous of a double sense uncertain and doubtful. One told a Conjector that he had dreamed he was turned into an Eagle. He answered, thou shalt overcome, for there is nothing swifter or more violent than that bird. But says Antiphon to him, dost thou not see thyself overcome, for that bird pursuing and chasing others is ever the last itself.

Of many Dreams there are but a few have there true events, especially in melancholy persons. Read Poucher *Lib. de Divinatione per somnium*. A certain man told a Conjector that he had dreamed he saw an egg hanging by a string of his bed. The Conjector answers that there was a treasure hid under his bed. He searches and finds a parcel of Gold compassed with Silver. He sent the interpreter what Silver he thought fit. But says the other, will you give me more of the yolk? For that doth as well signify the Gold as the white does the Silver.

Many holy persons have the society of the Guardian Genius by which they have the apprehension and knowledge of the death of their friends and kindred, either before or after they are dead by certain monetary dreams, or by a strange and unusual restlessness within themselves, though they be a thousand leagues distant, and they commonly dream of hair, or of eggs, or of teeth all mingled together with earth, a little before the death of any friend or relation. All which manifestly demonstrate the power of the Angels of Astromancy and Geomancy when they are united, and how Superiors and Inferiors communicate to man.

Having thus compendiously laid down the various opinions of philosophers both ancient and modern as to dreams of all sorts with a short explanation thereof, leaving the larger exposition to a particular treatise I shall hereafter set forth, if God spare me life and health to complete the same. I shall in the next place discourse of Nymphs, Sylphs, Pigmies, Salamanders, and other spirits, in order to the better understanding one of Enoch's Tables which is full of obscurity and darkness. This part of Magic is an Arcanum of great value though mysterious.

Of Nymphs, Sylphs, Pygmies and Salamanders, with Other Spirits

There is a light in man which is above the light of Nature. This light causeth him to search and learn and experiment supernatural things. Nature itself gives a light by which, as from a proper light the same may be known. For man is somewhat more than Nature, for he is both Nature, a spirit and an Angel, he hath the property of all three. How great is the dignity of man, he searcheth hell and heaven. In this discourse, I shall set forth created things beyond the knowledge of the light of Nature. Here are four sorts of spiritual men, to wit, Nymphs, Sylphs, Pigmyes and Salamanders, to which are added Giants, Melusines, and Mons Veneris, and what are like them. All which we see not from Adam's progeny, but another sort of Creature, divers and separated from men and all living creatures, though they converse with us, and children be born of them.

I shall observe this method. First, lay down their creation and what they are. Secondly, their country and habitation, where they live and what government they have. Thirdly, how they appear among us, mingle themselves and cohabit with us. Fourthly, what miracles they act, as we read of Melusines, Mons Veneris and others. Fifthly, the generation of Giants, their original and end, nothing from Scripture as to their nature can be found, except some few testimonies of the Giants, the cause whereof is founded in this, that their works appear in verity. If we believe there is Magic and consider its original from that foundation, these matters may be known, for the writers of the Old and New Testaments treated of those things which concerns the welfare of the soul towards God, which hinders not this our philosophy. There is nothing created which wants its mystery. We find many wonderful things done in the Old Testament, which none can expound except he be instructed by the New Testament.

In the next place, consider what the Spirit is, what the Soul. Also the Spirit of these is flesh, and the flesh Spirit.

Flesh is two-fold, flesh from Adam and not from Adam. Flesh from Adam is gross, because earthy, but what flesh is not from

Adam, it is subtle, not fit to be bound or comprehended, 'the flesh of Adam cannot penetrate walls'. The difference lies from two offspring, that is, descending from two parents, and are in themselves, as the Spirit and Man. The spirit penetrates all walls, nor can be excluded from anything, but so is not man, who may be excluded.

But these subtle Creatures do differ in this from spirits, that they have blood, flesh and bones, beget children, speak, eat, drink, walk. Spirits do none of these. They are like spirits in agility, they are like men in generation, species and eating, and therefore they are men bearing the nature of both spirit and man, which in them is one.

Iamblichus saith, they are not men, because they walk spiritually; they cannot be spirits, because they eat, drink and have flesh and blood; they are therefore a peculiar Creature, and from their double nature they are made one mixture as any compounded matter of sweet and sour, or like two colours under one species. Man hath a Soul, a Spirit hath not, but the Creature is either and yet hath not a soul. Nor is it like a Spirit; a Spirit dies not, but a Creature dies; it hath not a Soul, it is not like a Man. Christ died not for those that are not of Adam's race. They beget children like themselves not us. They are prudent, rich, poor, fools, as we who are of Adam. And proceeding not from Adam, have not the Image of Man.

As to the nature of these Creatures that are not of Adam's race. They are men and people, dying with Animals, walking with Spirits, eating and drinking with men, that is to say, as cattle so they die, nothing remaining, and there is neither water nor fire that hurts them, as being spirits, neither can any one be able to shut them in as spirits. Their propagation is like to that of men, obtaining all their nature. They are obnoxious to human diseases and health, and use not the medicines of the land from which man was made, but the medicine wherein they live. They die as men but after the death of beasts, their flesh like other flesh putrefies, their bones like other bones perisheth, no footstep left. Their manners, gestures, speech, wisdom, are all human, either vicious or virtuous, gross or subtle, better or worse. They differ in themselves either in form or species, as other men. They live with men after the same

law, eating the fruits of their own hand's labour, spinning and weaving their own garments, handling all things by a certain reason, governing with wisdom, administering Justice, for although they are animals, yet are all endued with human reason, only they have no souls. Therefore, they want the judgment of serving God, to walk in his ways, because they want a soul. Therefore, as animals act honestly in their life by an innate principle, so do they. But in reason, they overcome all other animals, and as man is next to God on earth above all Creatures, as to understanding and gifts, so they are next to man among all animals, and for this cause may be esteemed men. Neither are they destitute of any thing than the nature of a Spirit and the Soul of a Man—a peculiar and wonderful work of Creation, surpassing all things that can be considered.

Of their Habitation

Their habitation is divers, varying according to the Four Elements. They that live in the Water are called Nymphs; those that inhabit the Air are called Sylphs; those that are in the earth are called Pigmyes; those that are in the Fire are Salamanders. These are the usual names, yet some will call watery men Undines, and airy men Sylvestres, and earthy men Gnomes, and fiery men Vulcans rather than Salamanders.

But if we describe their regions. Let their parts be divided, the Nymphs have no commerce with the Pigmyes, nor they with them, and so among the Sylvestres and Salamanders every one hath his peculiar habitation; and here we may see the wonderful works of God who made no element void without a miracle contained in it. Consider their four Regions wherein they differ, as to their habitation, persons, essence and nature, and yet are more conformable to man than to one another.

We, the Sons of Adam, do stand and walk in the air, no otherwise than a fish in the waves, neither can we want air no more than a fish can want water, for as a fish lives in the water, and water is to it in the place of air, in like manner to a man is air instead of water; and so every Creature inhabits and walks in his own element. By this example you may understand, that the Undines

inhabit the waters which serves them as air serves us. And as we admire that they live in the water, so they admire that we live in the air. The same reason may serve for the Gnomes who inhabit in the mountains, whereof the air and Chaos is their earth. For in the Chaos everything lives that is inhabit therein, walks therein, stands therein. But the Earth is only a Chaos to the Gnomes, for they pass through solid walls, stones and rocks, as spirits do, and therefore all these things are only to them a Chaos, that is, nothing. As the air hinders not us in our walking, even so the earth nor mountains nor stones, hinder the Gnomes, and with as much ease as we pierce the air, even so they pierce stones and rocks, for such things are to them a Chaos which is not so to us. As the Chaos is more gross, so the Creature is more subtle, as Man hath a subtle Chaos, therefore he is more gross. According to the condition of the Inhabitants so the Chaos varies in nature and property as to walking.

The Four Elements, then, is their habitation and their Chaos, and as we live in the air without damage, so they live in their Chaos, they are neither choked, strangled or burnt. For there are no such things but air to these Creatures which inhabit in them. For water is the air of the fish. If the fish is not choked, the Undine is not choked. What reason is for the water, the same is for the earth. The earth is the air of the Gnomes, therefore they are not strangled in it. They want not our air no more than we want theirs. So the air of the Salamanders is fire, so our air to us is air. But the Sylvestres are next to us, if indeed they are conversant with our air; but before others they die most like to us. For in the fire they are burnt, and so are we: in the earth they are strangled, and so are we. Therefore, every one remains sound in his own Chaos, but in another he dies. God is wonderful in his works.

But now to say something of the food of the Creatures. You must know, that every Chaos hath a double sphere, to wit a heaven and an earth, no otherwise than as we men walk in the earth, but the earth and heaven supply us food, and the Chaos as a medium lies between these two. So, therefore, we in the middle of these two spheres and little globe are nourished. In like manner they that inhabit in the water have the earth for their ground, and the water

for their Chaos, and the heaven even to the water belonging, and also they that live in the middle of the heaven and earth, and therefore the water is their Chaos, but their habitation is agreeable to nature. So we must judge of the Gnomes, whose ground or earth is water, Chaos is earth, and the heaven is a sphere; that is the Earth stands in the water. But now the earth is to them a Chaos, and water is the ground, after this manner by these things is their aliment produced. The Sylphs are like unto men, and after their manner do live off the fields and herbs of the woods. The ground of Salamanders is the earth, and fire is the Chaos. So their food comes from the earth and fire, and the Constellation is from the air their heaven. But now for their eatables and drinkings. Water is drunk by us or satiates us, but not so the Gnomes, nor Nymphs, nor the other two. For as water quenches our thirsts, so there is another sort of created water for them, which we can neither see nor can find out. It is necessary they should drink, but that kind of drink which in their world is drunk. In like manner it is needful they should eat, but it is such sort of food which their world affords. This is certain that their worlds hath a peculiar property no otherwise than our own World hath.

As to their clothing, they have their clothing and hide their privates, but not after our fashion but their own, for they are modest as becomes men. Also they have their Orders, their Magistrates, as bees who have their king, or as the wild geese who have their leader. Neither live they according to the order of human laws, but according to the laws of their homebred nature. Their labour is like ours according to the nature of that world wherein they live. He that gave sheep's wool to us, the same gave them wool. God is able not only to create those sheep who are known to us, but otherwise such of foods in the fire, water, in the earth. The same God not only clothes them, but he clothes the Gnomes and Nymphs, Salamanders and Sylphs; they are all under God's protection, and they are all clothed and sustained by Him.

They sleep, rest, watch as we do. The Gnomes have the earth which is their Chaos, but this to them is air, not as it is earth to us, from thence it follows that they see by the earth, as we see by air. Lastly, they have the Sun and Moon and all the firmament before

their eyes, as we have. In the like manner, the Undines have water for their Chaos. But water doth not intercept the Sun from them, but as we receive the Sun by the air so they receive it by the water. After the same manner, the Vulcans by their fire. Moreover, as the Sun irradiates us on the earth and makes it fruitful, so it makes them. So it is evident with them that the Summer, Winter, Day, night, and the like flourishes with them. As rain, snow, etc., is common with us, so it is with them. They are equally afflicted with pests, fevers, pleurisy and other diseases from heaven, as we are, but as to God's Judgment in the Resurrection, they are animals not men.

As to their person, the Undines, as well men as women, have the stature of a man. The Sylvestres have not that form, but are more sharp, grosser and longer than the others. The Gnomes are humble, about a span long. The Salamanders are oblong, slender and dry, but their seal and places are in the Chaos, as we said. The Nymphs inhabit the water that they may seize on men washing or riding. The Gnomes inhabit in a mountain Chaos. Hence it is that there are found around chambers and the like in the earth built and furnished. The Nymphs have the like lodgings. In like manner the clamour of the Salamanders is heard in the mountains of Etna, where they build lodgings, which are discovered in the conflagration of the Elements. They have all things common in our habitations, according to the property of their arcana. Certain documents are found in metal mines and waters, and Etna, where the Vulcans chiefly discover themselves. More might be added as to their money, their payments, their manners, etc.—shall be hereafter at large explained, when I shall deal with a History of the actions and manners of the Rosy Crucians.

After what manner these Creatures appear to us and are beheld of us

All Creatures that ever God created have manifested themselves to man, for God to this end manifested the Devil to man, that he should have knowledge of Him. In the like manner, the knowledge of Spirits and Soul, the Angels (were manifested) to men that they should know and believe that these Angels were from God

whom they serve. But apparitions of this kind are seldom made but when something is to be confirmed and that we may learn how admirable and stupendous are the works of God, and to confirm the verity of the Holy Scriptures, and to certify us that such Creatures subsist in the Four Elements which seem wonderful in our eyes, and these Creatures converse with men and shall talk with them and the like, and that we may be better documented as concerning the Nymphs, they are not only seen of us, but they copulate and bear children. In the like manner, the Pigmies are not only seen of men, but talk with them and receive money of them and suffer the like passions as we do. And it is known that the Sylphs do negotiate and travel with men. Lastly, the Vulcans or Aetneans have appeared to men as we shall hereafter demonstrate. Furthermore, their appearance is by divine Judgment. As God sends us an Angel for our help and after that takes him away, so the Nymphs go out of their water and come to us, offer themselves to our service, negotiate with us, deal with us, then depart and return to their water, and all this for the sake of man, that he may better contemplate the divine works, but these men are only animals without a mind. From whence it comes that they copulate with men in Matrimony, that an Undine marries a man from Adam, takes care of all his courtesies in a familiar way, and bears children, and you must know that these children coming from Adam's race by the father, have a soul that partakes of eternity, and the wife after she is married receives a soul from God, and after the example of other women she is redeemed by God. This may be proved by many instances, that these Creatures of themselves are not eternal, but if they are joined with men by matrimony they are made eternal, and so after the manner of men they receive a soul. God created them so like men and conformable to man's nature in all things that nothing could be more like. So that copulation is the cause of the soul and salvation of these Nymphs, in like manner as Man's league with God and God's Covenant made with Man is the cause why he enters the Kingdom of God. If this league or Covenant were not, what would the Soul profit us? Truly nothing. Furthermore, there are two that are accounted spirits, to wit, the Pigmies and the Aetneans, not such Creatures as they appear like splendour and a spectrum. But

you must know that they are flesh and blood as man is, although they be nimble, swift as spirits; they know all things past, present, and to come, occult from the eyes. In these things they serve men by revealing and forewarning. They have reason common with men, if they receive a soul. They have knowledge and the Intellect of Spirits, understood of those things that belong to God. They have great endowments; they lead and allure men to try these things of them, and we must believe that God brought forth these creatures that we might learn how great things God can work by his Creatures.

We have hitherto spoken of the Nymphs who come out of the water to us and in the banks of rivers where they inhabit, sometimes they are taken sitting and after the said manner are copulated.

But the Sylphs are grosser than those and know not how to speak, though they have a tongue and other things necessary for speech.

Of Gnomes, Etc.

The Gnomes have the same speech as the Nymphs, but the Aetneans speak nothing, though they are able to speak, although hardly and rarely.

The Nymphs go forth in a human habit and countenance, and appetite.

The Sylphs so appear like men, but they are false and fearful, and have no substance.

The Gnomes are like men, but they are short like dwarfs, sometimes equal to a middle sized man.

The Aetneans show themselves in a fiery habit and essence. These verily are those of which men talk of—In this house walks a fiery man or spirit, this burning soul wanders, etc.—as spirits of this kind are often seen. In meadows and grounds they appear like burning chips or brands running up and down and cause men to go out of their way. Such are the Vulcans. But we find these not to converse with men, by reason of the force of their fire, but they are often found among witches and with them to copulate. The Devil wanders with these and makes use of them to betray men. Without these fiery men conversation is dangerous, because for the most part they are possessed in whom the Devil rageth to the great damage of mankind. But sometimes the Devil enters into the Gnomes and serves them. In like manner the Devil lets himself into the Sylphs, chiefly their females, conversing with them in the woods and then copulates. Their births prove leprous, scabby, itchy, are incurable. These sorts of spirits commerce with men. They retain the nature of spirits as to their vanishing. Let him that take heed that hath a Nymph for his spouse, that he come not at the water, or hurt her in the water. In like manner, he that hath a Pigmean, let him not molest her in those places where she can separate. So strictly are men bound that without a cause they cannot separate from them, and this is wont to be in those places from which they go forth. And, therefore, a Nymph except she be upon the water, she cannot vanish away from her husband if she be provoked, in other places she may be kept. So also the Gnomes, if

they be once employed in our services, they are compelled to keep to their covenant and perform those things required, and if the promises be kept honestly on both sides then they remain true, constant and faithful in their office, chiefly in gathering together money. For the Gnomes abound in money, which they coin themselves. Which you shall so receive. He hath that of the spirit whatsoever he wishes to have. For the Gnome gives him any certain sum of money he desires and it is good current money. After this manner they give money to many men in the Caverns of mountains, that thence they may again depart. And so they buy with a price the departure of men. All these things are done by God's ordinance.

We have declared hitherto how these men come to us. It remains that we explain after what manner they again depart from us, or who are conversant with us. First, therefore, when they copulate with men, they beget children, and when they are moved to anger at men upon the water, then of a sudden throw themselves into the water, nor are they found again. When, therefore, she thus falls into the water she forsakes her husband and children, the wedlock nevertheless remains entire, for you must know that in regard of such a matrimonial that she will appear at the Last Judgment, nor is she separated from that very soul, but attends the same and expects due reward. For though, indeed, she remains a Nymph she is compelled to act the same as soul and league requires. In the meantime though they are disjoined from one another, nor do not again meet together excepting at what time the husband shall wed another wife. For then the Nymph returns and brings death to the husband, as many times hath been observed.

After the same manner the Syrens are bred, living upon the waters, rather then in the waters. These differ not from fishes, are virgins but differ from the form of women in their lower parts. These bring forth nothing but are monsters, no otherwise than if a monstrous man should be born of two true men. Put the case that Nymphs should produce themselves as men do, if they beget a monster, they beget Syrens swimming on the waters, which these parents eject, nor tolerate with themselves. Hence there are beheld in divers shapes, as we do find it falls out in divers monsters. Nor

are the Nymphs alone the only cause of our wonder, but the Syrens which far exceed men by their various gestures. Some do sing, other play on the pipe, others act other things.

From the Nymphs are generated Moncks, which is a kind of monster. These represent a Monck both in species and form. They are like unto men, are found in like places, descend from men, that is, have their generation from Nymphs, Gnomes and the like. God himself works wonderful things in his creatures. So a comet from other stars hath his birth, as a certain monster, nor hath it a natural course as a star, but looked upon as a prodigy.

To this example are referred the monsters of the Sea, proceeding from the Nymphs, they are Comets, and of God manifested, that we may learn in his wonderful works. But because in very many Charity waxes cold, many such things are neglected, the greatest part of men are so given to usury, their own profit to dice and drinking, etc. But turn your eyes to these monsters, you shall become such after death, observe therefore admonition and take heed to your selves.

But why do these Nymphs ensnare men? You must know that men of this kind manifest themselves, and meet in one place, where they may live together, and have the familiarity of men which they studiously covet. For flesh and blood greatly loves flesh and blood. Many amongst them are wives to men. These are few, they are numerous. Which is the cause they hunt after and catch at other men. From these men there arises a gathering together and conversation which they call Mons Veneris, which is nothing else but an assembly or gathering together of Nymphs made in some certain den or cave of their world, not indeed in their Chaos but in the Chaos of men, but in the meantime in their Regions. The family of this Mons Veneris is very ancient of many years standing. They are long lived, without any defect in nature that is notable; they retain the same species always to the end of their life. But, now, Venus is both a Nymph and a Wave or Undine more worthy and superior than the rest, who hath reigned indeed a long time, but at length life is defunct. Whom another Venus hath succeeded but not like the former, to whom was given the government of domestical affairs, but she is dead at length, as also her kingdom. But as to the

Immortality of Venus, Philosophers differ, for some are of the opinion that she is the possessor of eternal life even to the day of Judgment. But, understand this of her and her seed, to wit, according to the species, not according to the Individuum. For the Last day will end and terminate all. Everything hath his end, they and all others die, but in the meantime in respect of seed, all generations continue till the last day.

The original of this Mons Veneris is thus recorded:— There was once a Nymph, some say a Queen, who lived on a mountain. This Nymph took occasion to leave that place and descended to a Lake in that Region, and there she built herself an habitation for love's zeal, which was defended by the mountain and without the doors a ditch, that a freer passage might be for her suitors and lovers.

Read the famous history of the Nymph that married Stauffenberg, whom some Divines will not allow otherwise than a diabolical delusion and not real, but it was true. She was an Undine, so called, and was married to one Stauffenberg and cohabited with him so long till he married another wife in regard he reckoned her for a Divorce, and that was the cause why he married another. But at the day of marriage, he sitting at the table, she appeared and gave him a sign of his breach of faith to her by striking him on the thigh, at the table, he being astonished therewith, the third day after he was found dead. This was a just punishment for adultery.

But to say something of Melusina, who was a Nymph who possessed a Sorceress. Such is Beelzebub's nature to transform such into other forms, as cats, or wolves, dogs, etc. Besides this she was a Nymph having flesh and blood, fruitful, disposed to generation, from the Nymphs she came out of the Earth to men to ensnare them, where she lived to the end of her life, how long that was God knows. This was a great fraud and treachery of Beelzebub. Superstition caused men to use Incantations to penetrate such places where such creatures were which remained with them like a Worm or Dragon of this kind to the end of their life.

Besides these, two more generations belong to the Nymphs and Pigmies. These are the generations of the Giants and Dwarves not descending from Adam. We must not refer St. Christopher to this class, because he was born of man's seed, but you must consult

histories which give you account of Bernensis, Sigenot, Hildebrand Deitric and others, the like which were famous giants, as Laurinus was a famous dwarf. These giants were generated of the Sylphs, and the dwarfs came from the Pigmies, and of these are monsters or the Syrens of the Nymphs. The strength of these is wonderful as well as their appearance, which is rare. They exceed their own kind, the consideration of their prodigious acts and wicked designs. They are born of animals which are men, hence it follows that they have not their soul from their parents and being monsters, it consequently follows that they have no soul although they have become famous by many generous though abhorred crimes, as parrots know how to speak and Apes know how to act Man's gestures, so these by Nature's indulgence can express Man's deeds, but yet we cannot consider that they have a Soul. God can if he will infuse a Soul into these men like others, as the league between God and Man teaches, as well as the league of the Nymphs with Man, but they were born not for the Soul but for the Creature, that God might be seen therein more to be admired in his works. Neither would he create gigantic Souls, although one man may be like another in the Kingdom of God. Therefore, I compare them with animals whose soul is unknown to me; for although they shall do good and just things, I cannot say they are partakers of redemption, for they are not wise in faith, but lived like prudent animals. And if a wolf or fox could speak, they would not be much unlike them as to their intellect which is natural that so ready a judgment may be given of their soul.

Sylvestres or aerial men beget Giants, when they do meet in Conjunction, no otherwise than if a Conjunction should happen to a Comet, to an Earthquake and the like. But if it were requisite, a Monster should be born. According to the usual course of nature he is not born, but overthwart or crosswise according to the providence of God. But the Sylphs after their own way do copulate and bring forth monsters. Of the manner of which they are generated, nothing can be defined. For that work the order is Divine, nor otherwise can it be explained by Astronomy, of the wandering stars and of their generation, who have no rule after a natural manner, and are begotten and made, or the earthquake, which sometimes falls out and for a long time intermits. The like we must judge of

the Giants who are born after the same manner by constellations of the same kind not indeed in heaven but as the constellations are made in Man. For the same heaven hath no force or operation to produce such monsters: with men, as to the constellation, with heaven there is no commerce. Indeed, all are under heaven and included of the same. But because it is another body, they have another Chaos, therefore, heaven can make no impression on them, because it sticks not nor lasts not. But here is to be understood a natural course and motion from the heaven as of these made by itself East and West. But here you must know that if any man be born more tall or more short, it must not be imputed to heaven, but to a peculiar course of nature. But of this I will be silent. Understand the like of the Dwarves which are born of the Pigmies of the earth, from whence they become not so tall, but in proportion are so much shorter by so much as the pigmies are more short than the Sylphs, these are no less monsters than the Giants and have the same manner of generation.

Consider what St. John the Baptist said to the Jews—God is able of these stones to raise up children unto Abraham. If it were possible to God to produce children from Adam's loins, the same God could make other men without his loins, as Nymphs, Giants, etc. Whereby he might as well increase as preserve his world. This may serve for our example and instruction, that God being powerful in one thing he is powerful in the other thing. If he can produce men seven feet long, he can also produce men that are 20 or 30 feet long. We see the example in Giants of whom we may learn that God is this Lord who is able to do all these things, and infuse a soul in a moment.

But to draw to a conclusion we must add that men of this kind, whether Giants or Dwarves, are fit to get with child women sprung from Adam, as to nature if like with like may square. But although these monsters are not fruitful, they are monsters only in their person, as to strength and magnitude not to generation, but as much as in them is beyond one seed they cannot evacuate; that is to say they attain not to the third and fourth generation. Furthermore, if they come to the generations of men, a double foetus or birth is begotten; that is to say, if it is bodied according to the nature

of his mother then it requires her genius, otherwise it is generated like its animal the parent. But that there be made a mixture, which cannot be, for then the seed would have a greater force in the other. But although otherwise the two seeds may become one, but this is not in the like manner. And although there may be made one seed, it is qualified or separated from the other part which confers the soul. Therefore, after this manner their generations end, neither are heirs left to them. And as comets leave no children, and as an earthquake leave no seed after them, but together are ended as one in themselves. So they also in a degree or generation rise together and set.

Of the Cause of These Creatures

God in his infinite wisdom, set over keepers or preservers to all things in the universe, neither left he any thing unpreserved or without a keeper. So the Gnomes, Pigmies and Manes keep the treasures of the earth, that is to say, the metals and other things. From where they are conversant, there do lie hid great treasures and opulence. But there is a time defined when these treasures may be obtained, and we must beware that they be not brought to light before, which if men do find, they are wont to say in old time the Pigmies walked here, they are already gone, that is to say, the time was, that riches were proffered. From the treasures of the Earth are so distributed, that even from the beginning of the world, there are daily found metals, silver, gold, iron, etc., which are so kept from those men, that all everywhere go not forth in one day, but one by one. So the riches of the Mountains fly about, to and fro, according to time and regions being distributed from the first day to the last.

In like manner we must judge of the Salamanders, that they are the keepers of the fiery regions, wherein they are conversant. For in those regions are coined and fabricated those things which the Pigmies keep. For if the fire burns the Pigmies, then begin to watch, after whose watching the things are produced. After the same manner even the Sylphs keep the exterior gems which lie under the air, and fabricated of the Salamanders, and reserved in a due place where men may possess them. These jewels they defend, that they cannot be got till an appointed time. For where the like treasures

lie, there these little men have their abode, taking care that these *hidden riches shall not be enjoyed before a fit time, and have a right thereto*. Therefore, since these men are the keepers of the goods of this kind, it may easily be understood that they indeed want a soul, but yet they are like unto men.

The Undines or Nymphs act in the waters and do keep these riches which are in the seas, and left and fabricated of the Salamanders. Therefore, in general we must note this of them, that where-soever they are found, great treasures and the best of metals lie hid, of which they are ordained keepers.

Furthermore, such is the case and condition of the Syrens, Giants and Manes, as of the Scintillas or Sparks, which are only the monsters of the Salamanders, that indeed, they keep nothing but show some novelty or grand thing to men. So when any belchings of fire appears, a destruction is denounced to that country, for the most part a laying waste of that monarchy is presaged. In like manner, the Giants do portend great ruin and mischief will happen to that region. But the Manes or Ghosts of the dead, for the most part foretell to the people great want and poverty.

The Syrens do threaten sects and divisions and the destruction of Kings and Princes.

The main cause is hidden from us why and how these things are acted, but when the end of the world shall approach all these things from the least to the greatest shall be manifested, what manner of things they were, why and how they shall stand or walk and what they shall portend, for whatsoever thing was done in the whole world shall in that day be laid open. Every man shall then receive his reward according to his desert, then the darnel shall be separated from the wheat and the chaff from the corn.

Of Presaging

There are five manners of presaging or foretelling of events.

As to the first, the Prophets, Sybils and Disciples of Christ, foretold nothing by art but from the mouth of God.

The second kind of presaging came from nature itself, which showeth what good or bad anyone should make.

The third way of presaging is called Divination, whereby a man from his own light may foresee what end shall befall one.

The fourth way of presaging is by the help of Spirits, and this is called Sorcery.

The fifth kind of presaging is called Augury—to presage from the singing of birds, from the entrails of animals, from the inundations of waters, and from the violence of winds.

But the fourth way of presaging which is sorcery and contained under these four heads—Geomancy, Astromancy, Pyromancy and Hydromancy—which succeeds as Spirits do favour. This is the main subject of the *Tabula Sancta*, and I will particularly make a large discourse hereon. But now to put the Tables into practice, I will lay down Dr. Rudd's directions to know good Spirits from bad with the Invocations to visible appearance through all the Nine Hierarchies.

**DR. RUDD'S
NINE HYERARCHES
OF ANGELS
WITH THEIR
INVOCATIONS
TO VISIBLE
APPEARANCE**

scriptum per Pet. Smart A: M. Londiniensem
July 9th 1712

The Directory

The Signs

The Signs and Appearance both of good and evil Spirits are and ought to be carefully and well observed by reason they are foregoers of such appearances, and whereby are known the differences thereof which is a matter of material consequence as shall be more plainly showed forth.

Good Angels moved

If good Angels or Elemental powers of light or otherwise dignified Spirits of benevolent or symbolising nature with celestial powers, and allied to the welfare and preservation of mankind, are moved and called forth to visible appearance in a Crystal Stone or Glass Receiver as one usual way or customary form is among the learned Magicians, then the sign of their appearance most seemeth like a veil or curtain or some beautiful colour hanging in and about the stone or glass as a bright cloud or other pretty kind of Hieroglyphical show, both strange and very delightful to behold.

It is therefore to be remembered that the Magical Sophy ought to have for his purpose a Crystal Stone of a round globic form, very clear and transparent, or other stone of like diaphanity or ball of clear and solid glass or thick hollow glass with a little hole on the top of like form, of any convenient bigness or diameter according as can reasonably be obtained or made, and the same to be set in a frame, and also the Glass to be made with a stalk or shank fitted thereto and so to be put into a socket with a foot or pedestal to stand upright. The stone being called by the name of a Show Stone, and the Glass by the name of a Glass Receptacle, and in practice or action upon Invocation or motion made for spiritual appearance. There shall either be a wax candle on each side thereof, or a Lamp behind the same burning during the time of action set on a table apart fitted and furnished for the purpose. But if appearance hereof aforesaid be moved for, by Invocation out of the Show Stone or Glass Receptacle, or if yet notwithstanding appearance happen to show themselves out of them, yet the sign of their appearance will

be very delectable and pleasant though various and amusing the senses to behold as a shining brightness, or sudden flashes or such like similitudes very splendid in show all about or in the place where action is made or appearance moved.

Invocation

When Invocation is made to any of the Celestial powers or dignified Elemental Spirits of light and appearance according is presented and visibly sheweth itself either in the Show Stone or Glass Receptacle, or otherwise out of them, then view the same very well and also take notice of its corporature, physiognomy or features of the face, vestures or garments, deportment or behaviour, language or whatsoever else may be worthy of note by reason of making a fine distinction between the appearance of good angels or spirits, and others that are evil. And of knowing the same without being deceived; for although evil powers or spirits of darkness may be invoked, moved or called forth to visible appearance, and consulted withal and made use of in such concerns or upon such actions, wherein by nature and office they may be commanded to serve in all such matters, according as thereupon are dependent and as the necessities thereof shall be suitable and requisite. But then Actions with them are different both in time, place and order, and also the manner of operation which by them are diversely and severally elsewhere, hereafter inserted and showed forth in its proper place. Therefore do the Magick philosophers give this caution, saying—Beware that one Action, operation or secret in this Art be not mixed with another.

Action Apart

But let all Celestial, Elemental and Infernal actions, operations and Invocations be used and kept apart or separate, according to the method and manner, as are in particular ascribed and properly referred unto each of them. Now, then, observe that the appearance of Celestial and benevolent Angels and other dignified Elemental spirits or powers of light are to be thus known or distinguished from those that are infernal or evil powers or spirits of darkness. The good Angels or dignified powers of light as aforesaid, are in coun-

tenance very fair, beautiful, affable and youthful, smiling, amiable and usually of flaxenish or gold coloured hair, and in behaviour or gesture very courteous and friendly, in speech very gentle, mild, grave, eloquent, using no vain, idle or superfluous language or discourse. In their corporature very handsome, straight, comely, well favoured and in every limb most exactly formal and well composed; their motions sometimes to be plainly perceived, sometimes swift and sometimes imperceptible, both in their appearance, continuance and departure; and their garments and vestures of what fashion, form or colour soever thereof, are likewise very fair and beautiful or orient, and if it be of many colours or strange fashion, yet they are also very splendid, rare and lovely to behold, and in short, they are Celestially glorified in all their appearances, as they are in countenance and corporature most commonly beautiful, amiable and well composed without any of the least deformity either of hairiness in the face or body, or a swarthy complexion or any crookedness or either any ill shaped member of the body, so also are their garments or vestures without spot or blemish, either of being ragged or torn or stained or anywise to be seemingly dirty or daubed with any filthy, greasy or nasty soil, and always embrace the word Mercy.

Appearance

When the appearance of any Celestial Angels or Angelic powers of light or dignified Elemental Spirits are visibly showed forth and by good testimony or diligent observation well known to be so, then with due reverence given, thereto may be said as followeth.

Receive thus

Welcome be the light of the highest, and welcome be the Messengers of Divine Grace and Mercy, unto us, the true Servants and Worshippers of the same your God, whose Name be Glorified both now and for ever. Amen.

Good or Evil

And if the Appearance be of good, then it will stay, but if not it will immediately vanish or flow hastily away at the rehearsal of the

word Mercy. But if any evil power shall appear in the place or stead of that which is good, and impudently withstand any opposition, then vanquish it as in this case. Evil spirits are to be dealt withal, in manner and form as hereafter is inserted in its place.

By reason these powers or spirits who are by nature evil and so are contrary to those by nature good, may not be dealt withal in those actions or operations. Nor those powers of light by nature good, to be moved in reference to what otherwise properly appertaineth or belongeth by nature and office to the evil powers or spirits of darkness, more than as for their assistance and so accordingly for deliverance from any violent surprises, assaults or illusions or other infernal temptations or envious attempts.

Expected Appearance

Now then, if by these Directions the expected Appearance is understood and found to be Celestial and of good, or to be dignified Elemental Spirits or powers of light and so likewise of good, as accordingly was Invoked, moved, or called forth to visible appearance, say thus—

Demand

Are ye the same whom we have moved and called forth to visible appearance here before us at this time by the name **N** or what else are ye and of what Order amongst blessed Angels or otherwise known or called by any mortal man, if you be of Celestial or Elemental verity and so of Charity, you cannot mislike or deny these our sayings.

Answer

Then if it maketh any Answer as peradventure it will, then make Reply according as the nature of your discourse requireth, but if it make no answer, then repeat the words aforesaid—Are ye the same, etc.

Then it will show forth or tell its name or office, the which when it is known by hearing, then it will speak or otherwise show forth. Say then as followeth.

Who it is

If you be **N** as you say, in the name of Jesus say, that all wicked Angels are justly condemned, and that by the mercy of God in the merits of Christ, Mankind Elect is to be saved.

Answer made, or be gone

Whereunto it will then return a satisfactory Answer or else it will depart or be gone away. Then if the Appearance be good (as may be known by the Answer) and the Reasons thereof that was made or given to the aforesaid proposition. Say as followeth.

Speak to the Appearance

O ye Servants or Messengers of Divine Grace or Mercy, and Celestial Angels or Angelic powers of light or dignified Elemental Spirits and Mediums of benevolence to Mankind, Servants of God. You, both now at this time and always, are and shall be unto us truly and sincerely welcome. Humbly desiring you to be friendly unto us, and to do for us in whatsoever it shall please God, to give by your Order and office to us for the better knowledge and benefit of mankind living on Earth, and make us partakers of true science and sapience in the undefiled and secret wisdom of your creation.

Answer Made

And if any Answer shall be made hereunto or any discourse from hence should arise or proceed hereupon, then both wisdom and reason must be the principal conduct in the managing thereof. But if there be silence and that no discourse arise from hence, then begin to make humble Request for Answer to such desires and proposals as in a certain writing is contained which ought to be in readiness with you, and then will the efforts of all things be undoubtedly and with good success determined.

Intrusion

The signs of Intrusion or appearance of evil when action or Invocation is otherwise made for moving or calling forth Celestial Angels or Intelligences or their dignified powers or Elemental

spirits of light, are not apparent or visible to be any ways discernable more than the shapes, forms, gestures, and other like principles in appearance quite contrary in behaviour, language, clothing or vestures to those above related and to be observed of the good Angels. Neither are they herein otherwise to be judged of them, than as Intruders, Tempters and Illuders on purpose if possible to deceive and also destroy the perseverance and hopes of obtaining any benefit by Celestial and good Mediums, by reason that they are degraded and deprived of power to send or show forth any foregoing signs of their Appearance. In these are such superior actions Invoking or moving only Celestial or dignified Elemental powers and to visible appearances herein no ways to have further notice than to be vanquished and sent away, as before hath been said.

Observe then that the Corporature, forms and shapes of evil powers or spirits of darkness in their appearance by forcible Intrusions of this kind are easily to be discovered from the good powers and spirits of light as now shall be declared as followeth.

Of Evil Powers

Evil Powers or spirits of Darkness are ugly, ill favoured and beastly in shape and appearance, wherein observe if they appear in upright or human stature, then either body, face or covering are quite contrary to the other before specified of good. For although an Evil or Infernal Spirit may appear in the likeness of an Angel of light, especially in the time and place when good Angels or Spirits of light are Invoked, moved or called forth forming themselves very nearly, so even almost unperceived to the sight and apprehension except ingeniously discovered by curious observation and clearly may be discerned quickly by their raggedness, uncleanness of their garments and differences of their countenance in beauty and features and other decent composures of body, language and behaviour, and the corporeal difference of the limbs or bestial similitudes who in times do usually and suddenly make their appearance, and as readily show forth strange motions, gestures and speakings, unusual, blasphemous, ridiculous or different languages, altogether dissonant and contrary and very unlike both in

matter and manner to that of the Celestial Angels and Elemental powers and other dignified spirits of light, which also may be soon discovered by the diligence of a sober and curious speculator. Which notable Intrusions they make on this action properly to destroy and if possible overthrow the reason, hope and Judgment of the Invocation, and by great errors, and other ignorant mistakes not only to deceive and confound the more solid and genuine knowledge and capacity of man labouring herein, but also to distract the senses, and thereby lead the understanding into a meander and therein to weary and tire us with verity of doubt, and desperation not knowing how to unravel this Gordian Knot or to be satisfied or delivered from the hopeless pilgrimage, but by the hope of Icarian wings.

From hence it may be understood that evil powers and spirits of darkness sooner appear as impudent Intruders in the time of good action, and in place where Invocation is made, for the moving and calling forth of any Good Angels or dignified Elemental powers or spirits of light to visible appearance, than at any other time or place. When as unto themselves they shall be indifferently by order, office and name Invoked, moved and called forth to visible appearance, for such is their assistance, as by nature and office wherein they are accordingly serviceable and suitable to the occasion wherein they were commanded. Therefore, in such actions, methods, form or observations as are to be only referred unto these evil powers or spirits of darkness. These actions we say are differently set apart and to be distinguished both in time, place, order and method, form and observation aforesaid, and so they may be moved and called forth, commanded and constrained, and accordingly so dealt withal and used as the present action shall require, and the discretion of the Invocant shall find agreeable to their nature and office. So then here it is observable, the Evil spirits may be invoked and dealt with differently and apart by themselves accordingly as aforesaid, but not in such place or at such time as when action or motion is made for the appearance of any Celestial or other dignified powers or Spirits of light and other Elemental powers or different spirits by nature good as well as evil and other wandering spirits non-resident in orders certain of like nature, etc., may be constrained and

commanded by invocation to service and obedience, comparatively as vile slaves, accordingly as elsewhere in a particular treatise and Invocation properly thereto referred with several appurtenant rules and observations inserted therein as amply and at large showed forth. But Celestial Angels and other dignified Elemental powers and spirits of light by nature and office wholly benevolent and good, may not be commanded nor constrained by any Invocation. They are only to be moved and called forth by humble entreaties thereby acquiring favour and friendship.

When Wicked Intruders

Now then, if at any time or place where actions or motion are made, and humbly entreated, earnestly besought for the appearance of any Celestial Angel or dignified Elemental power or other spirit of light, and wicked Intruders shall impudently insinuate and thrust themselves in place and would enforce credulity into the Speculator. And that it shall be plainly discovered, then shall the Magical Sophy dismiss, discharge and send away and banish them from hence after this manner.

To Banish the Evil Spirits

The Vengeance of God is a two-edged sword cutting rebellious and wicked spirits of darkness and all other usurping powers in pieces. The hand of God is like a strong Oak, which when it falleth it breaketh in pieces many shrubs. The light of his eye expelleth darkness, and the sweetness of his mouth keepeth from corruption.

Blessed are all those to whom he showeth mercy and preserveth from temptation, and illusion of wicked Intruders, defending them by his mighty power under the Covert of Divine Grace, notwithstanding his humble servants to be overcome or overthrown by any infernal assaults. Now, therefore, because you have come hither and entered without license, seeking to entrap and ensnare us, and secretly conspired by these your subtilties to deceive and destroy us and our hopes, in the true meaning of these our sober, innocent, honourable and Celestial Actions and operations. We do in the great and mighty name and by the power of the most High God, triumph imperially over you, and by the virtue, force and efficacy

thereof, be you and your powers vanquished, overthrown and utterly defaced and behold by virtue of that Celestial power by divine grace given to us and wherewith we are potently dignified, and as heirs of God's promise through faith continuing inherent in us. We do hereby wholly deface and overthrow you and ye are totally vanquished. Therefore, we say, depart and immediately be gone from hence in peace, without noise, turbulence, injury, harm, violence or other damage whatsoever. And as you are of darkness and the places of darkness, and have without any charge or permission enviously intruded, seeking thereby to ensnare, deceive and overwhelm us. The Divine Judgement and vengeance of the Most High God for this your wicked and malicious conspiracy and insinuation be your deserved reward, and as it was delivered to you, so take it with you, that the malice that you have shown us may heap up your own destruction. Be ye, therefore, dismissed and immediately we say, Depart hence unto your Orders and there to continue in the bonds of Confinement during the divine pleasure of the Highest.

If they are yet obstinate and impudent and will not depart, but rather will withstand the commands of the Magician, let him say as followeth.

To Vanquish

Do you thus impudently withstand and obstinately refuse to depart from our presence and from this place, and perniciously attempt yet further against us. IN THE NAME OF JESUS we say, Depart ye wicked seducers, and be ye immediately gone away from hence, and be it unto you according to the word of God, which judgeth righteously from evil unto worse, from worse unto confusion, from confusion to desperation, from desperation unto damnation, from damnation unto eternal death. Depart, therefore, we say unto the last Cry, and remain with the Prince of Darkness in punishment justly due as a fit reward unto your wicked malicious deservings. And the God of Mercy, graciously deliver us from you. Jehovah. Jehovah, Schah.

And if no Celestial Angels or other dignified spirits of light appear in place to vanquish and send away or seal up any wicked or

Infernal Spirits or spirits of darkness when Appearance is present as notorious Intruders in the time and place when Celestial or Elemental Actions with dignified powers of Light are in agitation and operation.

Rules to be Observed

Then let the discreet Magician with prudent passion have diligent regard to himself and consult the foregoing Rules according to respective and serious observation. Who then by the Office of himself will undoubtedly not only contract the sight and friendship of the Celestial Angels and also dignified Elemental and other benevolent spirits of light, to his relief and comfort, and to vanquish and overcome all evil spirits or powers of darkness. But also he shall have power to command, call forth and constrain all sublunary spirits and powers of all natures, orders and offices, both good and evil, light and darkness, or otherwise relating thereunto and bring them to such obedience, as according to their several and respective natures and office they may be so commanded and constrained to serve and obey.

A Second Introduction

When Invocation and Replication thereunto is amply made according to time, method, and order, and the Celestial Angel or Intelligence thereby moved doth appear, or any other Angel or Intelligence of the same Hierarchy, then mark and observe well the manner, shape, form, corporature, gesture, vestments and foregoing sign thereof, and if in all symbolical likelihood and probable symptoms the Apparition seemeth to be no less, or otherwise conjectured than what is from hence to be expected. Although that very Intelligence that was moved and called forth by name doth not appear, by reason it is of the superior order of the Hierarchy who are not always sent nor usually go forth neither are moved to visible appearance, but if especial grace and divine pleasure more especially unto choice and peculiar vessels of honour accordingly appointed immediately by the Holy Ghost to fulfil the Commands of the Highest, but yet some one or other or more of the Celestial powers of the same order as aforesaid, more inferior in degree, may be moved hereby to descend and appear at the earnest request of the Sophic Invocant, and perform whatsoever shall be requested according to its nature and office.

It cannot be unknown to any discreet Magician, that whensoever any good Angel or Celestial Intelligence is moved or called forth to visible experience, but also that evil spirits and infernal powers of darkness are immediately ready to encroach and appear in the room instead of the good Angels. Therefore, it behoveth to be very careful and greatly observing thereof, both the method and manner how to know and rightly to distinguish the appearance of the good angels or spirits from those that are evil, and how to deal with either of them. That is to say, how to receive good angels in their appearance and how to vanquish and banish Evil Spirits when they intrude and enter into place and presence, to deceive and overwhelm us. We have sufficiently and at large inserted and shown forth in our Directory, therefore, we shall in this place only show forth a method of our greeting the Apparition of any Celestial Angel or dignified power of light, and when by all the prescribed

rules given, that apparition is truly known to be Celestial and of good, then humbly receive it with ample benevolence, saying as followeth.

To Receive a good Appearance

Welcome to the light of the Highest, and welcome to the Messengers of Divine Grace and mercy unto us, the true servants and worshippers of the same your God, whose name be glorified both now and for evermore.

When known to be Good

If the Appearance is perfectly known and understood, and by all the signs and tokens perfectly known to be Celestial or Angelical powers of light, then with due reverent observance say as followeth.

Receiving Good Angels

O you Servants or Messengers of divine grace and mercy and Celestial Angels, or Intelligences, powers of light, or dignified Elemental Spirits and Mediums of benevolence to mankind, Servants of God, you, both now at this time and always, are and shall be unto us truly and sincerely welcome. Humbly desiring you also to be friendly and do for us in whatsoever it shall please God to give by your Order and Office unto you for the better knowledge and benefit of mankind living here upon Earth, and to make us partakers of true sapience and science in the undefiled and sincere sacred wisdom of your Creation.

Answer

And if any Answer shall be made thereunto, or any discourses from hence should arise or proceed thereupon, then both wisdom and reason must be the principal conduct in the management thereof, but if there be silence that no discourse ariseth from hence, then begin to make humble request for answer to your desires and proposals, then will the effects of all things undoubted and with good success be determined.

Fear or Mistrust

But if there should any fear, doubt or just cause of jealousy be had or made of any expected apparition of any Angel or Intelligence of the Celestial Orders or other Elemental power of light, celestially dignified or otherwise, if at any time there should appear a spirit which you do think is not of good, or of the Order you moved for, or have any mistrust of it, the which you may easily perceive by form and also by its answering you in your question, then you may say to it as followeth.

To Know who it is

"In the name of JESUS who art thou?" Then perhaps it will say, "I am the Servant of God." Then you may say — "Art thou come from God? Art thou sent from him with good tidings or message?" Then perhaps it will say to you, or some such like words — "What I am he knoweth of whom I bear witness." Then you may ask its name, saying then — "What is your name? Either as it is notified among the blessed Angels or called by of mortal man, if you be of verity and so of charity you cannot mistake my speeches." Then it will tell you its name, or say nothing at all. But if it doth tell you his name, then you may say to it — "If you be in the name of Jesus, say that all wicked Angels are justly condemned, and that by the mercies of God in the merits of Christ, Mankind elect is to be saved." Then it will give you a sufficient answer to satisfy you or else it will be gone from you. And then if it be of good and hath answered your request, then perhaps it will say, "Thus much thou hast required." Then you may say — "I did so for so is his Judgement and Justice against the Impertinent and his mercy to his Elect. Test is Truth. "

Then you may ask your desire.

We thought good to instance thus much for better Information and Instruction, although a full narrative hereof is amply and at large showed forth in the foregoing Directions or Directory, both as to the knowing and receiving of good Angels or Celestial Intelligences or other Elemental Spirits or powers of light Angelically or

Celestially dignified, and for the knowledge vanquishing and driving away of all evil spirits and infernal powers of darkness whensoever any such Apostate shall forcibly intrude or make entrance or appearance instead of Celestial and good Angels or other dignified Elemental powers of light, in the time and place of these actions, purposively to deceive and confound and utterly if possible to destroy the hopes and expectations, comforts and benefits of the sophic Philosophers in their elaborate industry and care and earnest addresses unto the Celestial Angels and blessed Intelligences or dignified Elemental powers or other spiritual Mediums or Messengers of divine light for the true knowledge and finding out the true use of all physical and metaphysical arcanums or secrets in a superior or profound mystery, which cannot otherwise be known or found out but by the divine light and conduct of Angelical Ministry or other Spiritual Revelation and instruction by such mediums of benevolence to Mankind as through the divine grace, mercy and goodness of the highest as are by nature, order and office thereunto preordinately decreed and appointed.

But as touching the insisting any further of this matter we think it needless; since it is more full treated of in the foregoing Directory which we advise to be well understood by a due and serious consideration, before any progress or unadvised proceedings are made herein.

Observe, also, whereas we have severally and particularly mentioned Celestial Angels or blessed Intelligences and Elemental powers of light and other dignified spirits of light who are by nature and office good and also friendly and benevolent unto mankind, and generally inserted them together with material distinction, yet let the grave and sober Magicians take notice that consideration be first had, of what Angel or Intelligence, of what spirit, or of what order and office, he would move or call forth and so in particular to make mention thereof accordingly and not otherwise, whereunto everything ought by order, nature, degree and office, properly to be referred.

Here endeth the Isagogical Preface
or Second Introduction

**A PRAYER TO BE SAID
before the Moving or Calling Forth
Any of the Celestial Intelligences
to Visible Appearance
by the Following
KEYS OR PROVOCATIONS**

O Almighty Immortal Immense Incomprehensible and Most High God, the only Creator of Heaven and Earth, who by thy Word alone hast in thy Omniscience among the rest of thy marvellous and wonderful works placed and appointed many Hierarchies of sacred Celestial Angels from thy mighty and unspeakable Throne unto the fiery Region as ministering spirits of several names, natures, degrees, Orders, and offices, residing in those Eleven Orbs or Spheres placed one above the other as the proper Mansions of those blessed Angels or Mediums or superior Messengers, both mediate and immediate of divine grace, light and mercy, and amongst the sons of men from the beginning of time called sacred Celestial Intelligences from the Orb, Region Element of fire, from the superior to the inferior in their several and respective Orbicular Mansions, Orders and Offices, do serve before thee and obey thy Commandments and most high Commands as in thy divine will and pleasure in the unity of the blessed Trinity is decreed and appointed, and also by thy most gracious and merciful permission to minister unto and illuminate the understanding of thy servants, the sons of men, and by their frequent appearance verbal converse, friendly community, Angelic Archidoctions and other spiritual Instincts continually, from time to time and at all times directing, instructing and inspiring them in all true science and sapience, and also to fulfil thy divine will and good pleasure therein to all such of thy humble and true servants whom thou art graciously pleased to show forth thy bountiful and paternal mercies.

We thy most sinful and undutiful Servants, unworthy of the least of thy blessings, yet with an assured confidence of thy heavenly benignities, do in thy holy fear, humbly prostrate our-

selves before thy Almighty presence, at the sacred feet of thy fatherly goodness and clemency in all contrition of heart and earnestness of spirit, humbly beseeching thy Omnipotent Majesty to have mercy, pity and compassion upon us, and to pardon all our sins and offences that we have committed against thee, and in thy infinite mercy graciously to dignify us with celestial dignity by the power of thy holy spirit and grant that these, thy glorious ministering Angels or blessed Intelligences, who are said to govern or reside in the nine Orbs, orders or Hierarchies, as they are severally and respectively therein placed and set over.

That is to say:

1 METHRATTON in the ninth moveable Heaven in the Order of Seraphims,

2 RAZIEL in the highest Orb or Starry Heaven or firmament in the Order of Cherubims,

3 CASSIEL or Zaphkiel and Jophiel in the seventh Orb or Heaven of Saturn in the Order of Thrones,

4 SACHIEL or Zadkiel in the sixth Orb or Heaven of Jupiter in the Order of Dominations,

5 SAMAEL in the fifth Orb or Heaven of Mars in the Order of Potestates,

6 MICHAEL and Uriel in the fourth Orb or Heaven of Sol in the Order of Virtues,

7 ANAEL in the third Orb or Heaven of Venus in the Order of Principalities,

8 RAPHAEL in the second Orb or Heaven of Mercury in the Order of Archangels,

9 GABRIEL in the first Orb of Heaven of Luna of the Order of Angels,

messengers of Divine Grace from the Superior to the Inferior, residing and bearing office in each respective Orb of Heaven and Hierarchies severally and distinctly in general and particular, and also all others thy benevolent Messengers, Spirits of light, and residing in the Orbicular Spheres, Angels, Orders, Mansions, Divisions and the Heavens by thy divine goodness and permission, and

at our humble request, Invitations and Invocations, may move, descend and appear to us in this Crystal Stone or Glass, which we shall call receptacles as being convenient for the receiving of all Angelical and spiritual presence in their Appearances, and so for that purpose set here before us.

The which we beseech thee, Lord, to bless and to dignify, first with thy omnipotent Confirmation, and secondly by the Influence of the Angelical Confirmations by them conveyed, therefore, and conjoined thereunto, and also by their splendid presence in action and that in and through the same, they may transmit their luminous rays or true and real presence in appearance to the sight of our eyes and their voices to our ears, that we plainly and visibly see them and hear them speak unto us or otherwise to appear out of them or besides them visibly to be seen and to be heard of us, as shall please thy Divine will and shall best or most benefit and comfort and also befitting our convenience in these actions, Inquisitions, matters or things.

That we thus humbly beseech thee to give and grant unto us and all things else that shall be necessary for us, which great benefits thou hast been pleased mercifully heretofore to emit and give our ancestors and forefathers, and also lately to such of thy Servants (as we have humbly, faithfully, unfeignedly and obediently besought thee for true wisdom by Divine and Angelical Inspirations and Instruction), which they have fully enjoyed by the ministry of thy sacred Angels.

**THE
NINE GREAT
COELESTIAL KEYS
OR
ANGELICAL INVOCATIONS**

The Nine Great Celestial Keys or Angelical Invocations

moving or calling forth to visible appearance the Governing Angels or blessed Intelligences and all other the Celestial ministering Angels and Mediums Spiritual of divine light, grace and virtue, locating residing and bearing rule in the Seven Orbs, heavenly Mansions or Spheres and properly referred to the seven planets, the starry firmament or First Mover who therein according to each and every of their several respective Hierarchies, Orders and Offices whereunto they distinctly appertain, do serve and obey the commands of the Most High God, and both immediately and mediately as Messengers and servants spiritual of Divine grace and light and mercy, fulfilling his omnipotent decrees, determinations and appointments as dispensable and disposed of at his omniscient will and pleasures, and who are frequently conversant and familiar with such holy pious and devout men living on Earth, wheresoever they are by them called forth to visible appearance as either may or fitly shall be qualified therefor, or otherwise endowed with Celestial gifts, blessings and confirmations by Angelical mystery or divine grace more superior.

KEY NAME	ANGEL	HIERARCHY OF ORB	NUMBER OF
First	Methratton	Seraphim	Ninth
Second	Raziel	Cherubim	Eighth
Third	Cassiel	Thrones	Seventh
Fourth	Sachiel	Dominations	Sixth
Fifth	Samael	Potestates	Fifth
Sixth	Michael	Virtues	Fourth
Seventh	Anael	Principalities	Third
Eighth	Raphael	Archangels	Second
Ninth	Gabriel	Angels	First

[The copyist of this manuscript chose to write out these Nine Conjurations as they would be spoken. However, the framework of each Conjurati-
 on is exactly the same, only the particular constellation of Angelic
 Name, Hierarchy, Heaven, Number of Orb, Sephirah, and Divine Name are
 changed with each Conjurati-
 on. I have chosen instead to print out the text
 once only and list the corresponding names and attributes to be inserted
 for each Angelic Conjurati-
 on. Although this may seem a rather clumsy
 method, I felt it unnecessary to print out nine separate versions of the one
 formula. Also, this forces those readers intending to use such conjurations
 to actively hold these correspondences in their consciousness and not
 merely read these conjurations and prayers off the printed page.—*Editor*]

HEAVEN	SEPHIRAH NAME	DIVINE
Prime Mover	Kether	Eheia
Fixed Stars	Hokmah	Iod Jehovah
Saturn	Binah	Tetragrammaton Elohim
Jupiter	Hesed	El
Mars	Geburah	Elohim Gibor
Sol	Tiphereth	Eloha
Venus	Nezach	Adonai Sabaoth
Mercury	Hod	Elohim Sabaoth
Luna	Hesod	Sadai Elhai

THE NINE KEYS

moving or calling forth to visible appearance the Celestial Hierarchies of Angels of the Order of [**Hierarchy**] whose principal governing Angel or blessed Intelligence bearing rule is [**Angel Name**] and residing in the [**Number of Orb**] Orb, Mansion or Sphere called the [**Heaven**].

THE PRAYER OR INVOCATION

O you great glorious, sacred and Celestial Angel or blessed Intelligence who is called [**Angel Name**] and all other the Celestial Angels, Servants of the Most High Omnipotent, Incomprehensible, Immense, Eternal God of Hosts, the only Creator of Heaven and Earth and of all things whatsoever, both Celestial, Elemental, Animal, Vegetable, Mineral, and Reptile or Insect, that is contained or comprehended therein and serving as ministering Angels present always before him at his most high superior and divine commands and appointments in the Order or Hierarchy of Angels called [**Hierarchy**] and residing in the [**Number of Orb**] Heaven and bearing office, rule and power in the Mansion, Orb or Sphere called the [**Heaven**].

We, the Servants also of the Highest, reverently here present in his holy fear, do call upon, humbly request, earnestly entreat and move you to visible appearance in, by and through this most excellent, ineffable, great, mighty, signal, sacred and divine name of the Most High God [**Divine Name**] and his numeral attribute [**Sephira**] who sitteth in the most Imperial and highest heaven, before whom all the Host or Choir of Celestial Angels incessantly sing O MAPPA-LA-MAN-HALLELUJAH, and by the Seal of your Creation being the mark of Character of Holiness unto you, and by the occult mystery, secret virtue, efficacy and influence thereof dignifying and confirming you in orders, office, name, nature and corporeality with Divine, Celestial, Angelical, Immortal, Eternal, and sublime excellency, glory, power, purity, perfection, goodness and love, first unto the service of the most High God, and his Divine Laws and Commands and next unto the charge, care, conduct,

counsel, comfort, benefit and assistance of his servants the Sons of men living on Earth to inspire, instruct and guide them into the knowledge and way of truth, and all true physical and Metaphysical Sciences, either immediately from the Holy Ghost unto more choice vessels of honour or mediately by Divine Grace and permission from yourself or selves unto the sons of men, servants of God dwelling upon Earth, whensoever you shall be of them Invoked and called forth and thereby moved to descend and appear unto them, and by all aforesaid, and by the great signal virtue, power, dignity, excellency and efficacy thereof, both immediately primary and mediately secondary be respective Mediums of divine light, grace and mercy as ordinately dependant, and so thereby flowing and accordingly diffusing by several emanations proper as symbolizing power and virtue from the Superior to the Inferior.

We do humbly beseech, earnestly request and incessantly entreat you, O you magnific, benevolent and sacred Angel or blessed Intelligence [**Angel Name**] who is said to be the principal Celestial Angel or blessed intelligence governing in the [**Number of Orb**] Heaven, Orb or Sphere called [**Heaven**] together with all others, the benevolent sacred and Celestial Angels or Intelligences, Ministers of truth and true science and sapience, both celestial and terrestrial, Messengers spiritual of light and Mediums of divine grace located, bearing rule, and residing in the Order and Hierarchy and Office called [**Hierarchy**] in the [**Number of Orb**] Heaven, Orb or Sphere of [**Heaven**] from the Superior to the Inferior, in general and particular, jointly and severally, every and each one by office and degree respectively, and to gird up and gather your selves together, and some one or more of you as it shall please God and by divine permission to move and descend from your Celestial mansion or place of residence into this Crystal Stone or Glass Receiver and therein to appear visibly unto us.

And we do also entreat you would be favourably pleased in and through the same to transmit your true Angelical and real presence plainly unto the sight of our eyes, and your voice unto our ears, that we may visibly see you and audibly hear you speak unto us, or

otherwise to appear out of the same, as it shall please God and you his servants of divine grace and Messengers of mercy, seemeth most meet, proper, pertinent or best befitting this action, appearance, occasion or matter, and to show plainly and visibly unto us a foregoing sign or test of your appearance and we also yet further humbly beseech you, earnest entreat, undeniably request and move you, O you benevolent and glorious Angel and blessed Intelligence [**Angel Name**] together with all others, the sacred Celestial Angels or Intelligences from the Superior to the Inferior in power and Office, residing in the [**Number of Orb**] Orb or Sphere, called the [**Heaven**] Heaven, and serving the divine decrees, commands and appointments of the highest in the office and order of [**Hierarchy**] in, through and by this divine Signal Majesty and powerful Name of your God [**Divine Name**], Numeral Attribute [**Sephira**], and the great efficacy, virtue, excellency, power, prevalency and superiority thereof, to give up and gather your selves together every and each one jointly and by itself respectively and severally to move and descend from your Celestial Mansion or place of residence, apparently visible to the sight of our eyes in this Crystal Stone or Glass Receiver standing here before us as being set for this purpose, or otherwise unto us and before us out of the same, as it shall please God and you his servants of divine grace, light and mercy, seemeth best befitting this action, and also to show forth a preceding sign of your appearance and to be friendly unto us, and by your Angelical benevolence, Celestial Illumination, favourable assistance, familiar society, mutual correspondency, verbal converse, continual community and sacred instructions, both now at this time present and at all other times, to inform and rightly direct our more weak, depraved, stupid and ignorant Intellect, Judgment and understandings, and to conduct us by your Angelical Instincts and Archidoctions into the luminous pathway of truth, leading and giving entrance into the ports, cities and palaces of wisdom and true sapience, and to make us partakers of undefiled knowledge, without whose angelical guide, Spiritual Conduct, blessed assistance and benevolent advertisement, it is very difficult if not impossible for us or any mortal on Earth, to find or obtain or to be esteemed worthy of entrance into with testimony.

Wherefore, we humbly entreat and move you, O you great sacred and Celestial Ministering Angel or Intelligence [**Angel Name**] and all other the president and inferior Angels and Servants of the most High God residing and officiating in the [**Number of Orb**] Heaven, Mansion, Orb or Sphere of [**Heaven**] in the Order and Hierarchy of Angels called [**Hierarchy**] who all obediently serve and readily fulfil his omnipotent decrees and Commandments in his divine dispensations and appointments, according to your general and respective offices, in, by and through, this his ineffable Imperial great signal and divine name [**Divine Name**] and his Numeral Attribute [**Sephira**], and by the power, virtue and efficacy thereof, we the servants of the same your God and by the strength and force of our hope and faith in Him for divine assistance, grace and mercy, therein do earnestly request, powerfully invoke and confidently move you and call you forth to visible appearance here by us in this Crystal Stone or Glass Receiver, or otherwise thereat as it shall please God is given unto you so to do, and likewise to show visibly unto us a foregoing sign of your appearance.

O you Servant of mercy [**Angel Name**], and all other the Celestial ministering Angelic Messengers, Mediums of divine grace and light from the superior to the inferior, residing, serving and officiating in the Order of [**Hierarchy**] move, we say, and by superior power and permission in the name of the Highest, descend and appear and visibly show yourself, jointly and severally and respectively unto us in this Crystal Stone or Glass Receiver standing here before us or otherwise out of the same, as it shall please God to appoint and permit you, and to show us a preceding sign thereof. And by your immediate Angelical Inspiration and information and chief teaching to instruct, help, aid, and assist us, both now at this time present and also at other times and places whensoever and wheresoever we shall Invoke, move or call you forth to visible appearance and to our assistance in whatsoever truth and subject matter or thing appertaining thereunto in all wisdom and true science, both Celestial and terrestrial and that shall be necessary for us and also as any other emergent occasion shall properly and duly require to the advancement and setting

forth of God's glory and the improvement of our welfare and comfort, and benefit of our worldly and temporal estate and condition while we yet live, and likewise in all such matters or things whatsoever else that shall be necessary for us to know and enjoy, even beyond what we are able to ask or think, which the Almighty Giver of all good gifts shall in his bountiful and paternal Mercy be graciously pleased hereby to give you to reveal and show forth unto us or otherwise to bestow upon us.

O you great Angel or blessed Intelligence [**Angel Name**] and all other you Celestial Angels of the order of [**Hierarchy**] Mediums of divine grace and mercy, Ministers of true light and understanding and Servants of the most high God, particularly recited and respectively spoken of, Invoked, moved and called forth to visible appearance as aforesaid; Descend, we say, and by the power of superior commission from one or more of you, appear visibly here before us, as for the Servants of the most high God, whereunto we move you all, jointly and severally, in power and presence, whose works shall be a Song of honour and the praise of your God in your Creation. Amen.

Let the foregoing Invocation be devoutly and seriously read and uttered. Then make a pause for about 9 minutes of time, which is a little more than half a quarter of an hour, and if nothing yet appear within the Crystal Stone or Glass Receiver or otherwise out of them to visible appearance, then read with good devotion and serious Observance as aforesaid, this following Replication, three, four or five several times, observing the like pause or a little space of time aforesaid betwixt every each Replication.

REPLICATION

O, you glorious Angel or blessed Intelligence, who by name is called [**Angel Name**] and all other the sacred Celestial Angels of the Order of [**Hierarchy**], residing and located by Mansion proper in that Mansion, Orb or Sphere of Heaven called the [**Heaven**], [**Number of Orb**] Moveable Heaven, particularly recited, mentioned, moved

and called forth to visible appearance as in the foregoing Invocation is and hath been of us lately and more at large rehearsed, humbly solicited, supplicated and earnestly requested, by the virtue, power, force and efficacy whereof and of all the Royal words and sentences therein contained, and also by the mighty, great, powerful and excellent name of the most high God [**Divine Name**] and his Numeral Attribute [**Sephira**] or otherwise by the truest and most especial name of your God.

We the servants also of the highest, reverently here present in his holy fear, attending his divine grace, mercy and good pleasure paternally unto us therein; Do by the strength and power of our faith, hope and confidence of and in our God and our Confirmation in his Holy Spirit, dignifying us with superior power and perfection, humbly entreat and earnestly request and powerfully move you, O you great Angel or blessed Intelligence, from the Superior to the Inferior, in general and in particular, every and each one, for and by itself, respectively by degree, nature and office, residing in the Mansion or [**Number of Orb**] or the [**Number of Orb**] Moveable Heaven, and serving the commands of the Highest in the Order and Hierarchy of Angels called [**Hierarchy**].

Move, therefore, O you great and glorious Angel [**Angel Name**] or some one or more or either of you, O ye sacred Celestial Angels of the Order of [**Hierarchy**] by degree, nature and office, and by the power, virtue and efficacy of all aforesaid, descend and appear visibly unto us in this Crystal Stone or Glass Receiver or otherwise out of the same here before us as it shall please God and also you his Celestial Messengers of divine grace and mercy and to show forth plainly unto us some remarkable sign or token foregoing your coming and appearance, and be friendly unto us and do for us as for the Servants of the Highest, whereunto in his name we do again earnestly request and move you both in power and presence, whose friendship unto us herein and works shall be a Song of honour and the praise of your God in your Creation.

THE SEAL OF METHRATTON AND THE EXPLANATION



Eheia, the name of the Divine Essence. His Idea is called Kether, signifies a Crown or Diadem, hath his influence by the Order of Seraphim, or as the Hebrews call them Hayioth Hacadesch, i.e. Creatures of Holiness, and then by the Primum Mobile, whose particular Intelligence is called Methratton, that is the Prince of Faces, whose duty it is to bring others to the face of the Prince. And by him the Lord spake to Moses.

THE SEAL OF RAZIEL AND THE EXPLANATION



Iod Tetragrammaton signifieth the Divinity full of Ideas. His numeral attribute Hochma, that is Wisdom, the first begotten, and is attributed to the Son and hath his influence by the Order of Cherubim, or that the Hebrews call Orphanim, that is forms or Wheels, and from thence into the starry firmament or Heaven where he fabricateth so many figures as he hath Ideas in himself, and distinguisheth the very Chaos of the Creatures by particular Intelligence called Raziel, who was the ruler of Adam.

THE SEAL OF CASSIEL AND THE EXPLANATION



Tetragrammaton Elohim, his numeral attribute or Idea is Bina, viz., Providence and understanding attributed to the Holy Spirit, hath influence by the Order of Thrones, which the Hebrews call Great Angels or Aralim, mighty and strong, and from thence by the Sphere of Saturn administreth form to the unsettled matter, whose particular Intelligence is Zazel, or Zaphkiel the ruler of Noah, and another Intelligence named Iophiel, the Ruler of Sem, and these are three supreme and high Ideas, as it were seats of the Divine persons by whose commands all things are made but are executed by the other seven upon Earth, which are therefore called the Divine Ideas framing.

THE SEAL OF SACHIEL AND THE EXPLANATION



El, the strong powerful Name of God, his Idea or numeral attribute Hesed which is Clemency or goodness, and signifieth Grace, mercy, piety, magnificence, the sceptre and the right hand, and hath his influence by the Order of Dominations, which the Hebrews call Hasmalim, and so through the Sphere of Jupiter, fashioning the Images of bodies bestowing Clemency and pacifying Justice on all. His particular Intelligence is Sachiel the ruler of Abraham.

THE SEAL OF SAMAEEL AND THE EXPLANATION



Elohim Gibor, i.e. the Mighty God punishing the wicked. His idea or numeral attribute is called Geburah, that is power, gravity, fortitude, security, Judgement, punishing by slaughter and war, and it is applied to the tribunal of God, the Girdle, the Sword, and the Left Hand of God, it is also called Pachai which is fear, and hath his influence through the order of Powers, which the Hebrews call Seraphim, and these through the sphere of Mars illuminate the Rosy Crucians, to whom belong fortitude and prudence. It draweth forth the Elements, and his particular Intelligence is Camael the ruler of Samson.

THE SEAL OF MICHAEL AND THE EXPLANATION



Eloha, Tree of Life is his Idea, Tiphereth his Sephiroth or numeral attribute, it signifieth apparel, beauty, glory, pleasure, hath his influence through the Order of Virtues, which the Hebrews call Malachim, that is Angels into the Sphere of the Sun giving brightness and life unto it, and from thence producing metals. His particular Intelligence is Michael, who was the ruler of Isaac, Raphael the ruler of Toby the Younger and the Angel Piel ruler of Jacob.

Now for to receive this from the operation of the Sun, make an Image in the hour of the Sun, Leo then ascending and the Sun in it. The figure is a King crowned, sitting in a chair, having a Raven on his hand. It must be cast in Gold, and then the virtue is brought down by Verchiel, the spirit that instantly will rest upon it. This spirit is strong, fair coloured like a temperate and well proportioned man, choleric, having a voice barren. By this spirit, young Toby spake to Raphael and it aided him to fetch his father's Gold and also bound the evil spirit Asmodaeus.

THE SEAL OF ANAEL AND THE EXPLANATION



Adonai Sabaoth or Tetragrammaton Sabaoth, that is the God of Hosts, and his Idea is Nezah, that is, Triumph and Victory. It signifieth the Eternity and Justice of a revenging God. He hath his influence through the Order of Principalities, whom the Hebrews call Elohim, that is the Lords into the Sphere of Venus, gives zeal and love of righteousness, and produceth vegetables. His Intelligence is Anael, and the Angel Cerviel, the ruler of David.

THE SEAL OF RAPHAEL AND THE EXPLANATION



Elohim Sabaoth signifieth the God of Hosts, not of war and Justice for his name signifieth both, and precedeth his army. His numeral attribute Idea or Sephiroth is Hod which is interpreted both praise, confession, honour and famousness. It hath influence through the Order of the Archangels which the Hebrews call Ben Elohim, that is the Sons of God, into the sphere of Mercury and gives eligancy and constancy of speech and produceth living creatures. His Idea is Michael who was the ruler of Solomon. His Intelligence is Raphael, the ruler of Tobias. He giveth clemency, grace, mercy, piety, magnificence, eligancy, wisdom, virtue, industry, faith, religion, royalty, gravity of speech, honesty and acuteness of wit.

The ancient Magicians made an Image hollow or Telesme of Quicksilver, with the figure of a handsome young man bearded on it, then the Genius will speak with a barren voice yet very audible. Sometimes Derachiel, or Ambiel or Gabriel will descend upon the Telesme. These Genii are strong, fair coloured, with a human voice. These were the rulers of Solomon, are exceeding loving and will often stir you up to call the God that made all the World, and to pray to him and his son Jesus Christ that died on the Cross for our Redemption. These Genii help the memory, cure all distempers of the brain, Melancholy, they teach the causes of distempers of heat and cold, and finally teach all things you can name or think on.

THE SEAL OF GABRIEL AND THE EXPLANATION



The Ninth Name of God falls upon the seventh planet. It is called Sadai, that is, Omnipotence, satisfying all, and Elhai, which is the living God. His numerical attribute or Sephiroth is Iesod, that is, Foundation, and signifieth a good understanding, a Covenant, Redemption and rest, and hath influence through the Order of Angels into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the Ideas of the Earth, of the Rules of the 12 divisions, and of their Images and Figures, and of the Genii or keepers of men and distributeth them. His Intelligence is Gabriel who was the keeper of Joseph, Joshua and Daniel.

In the hour of the Moon on a Monday, Magicians raise the first face of Cancer, the Moon in the Ascendant or in her Exaltation Taurus, the figure they then melted in Silver, was a man leaning on a staff, having a bird on his head and a flourishing tree before him; upon which descends the Angel Seheliel, and he causeth increase of gain, and is good against weariness. The second figure they made the Moon ascending in that part of Cancer, was a woman cornuted, riding on a bull. And in the third part they made a figure riding upon a Dragon with seven heads, or a Crab, and in her right hand a dart, in her left a looking glass clothed or covered with white or green and

having on her head two serpents with horns twined together, and to each arm a serpent twined about, and at each foot also. And then they Invoked the Angel Muriel, which is the chiefest of the Deities, the first of the Goddesses, the Queen of Angels, the Mistress of the Elements whom the stars answer when the Moon with her seasons returns. Elements serve her, at whose nod the Lightnings breathe forth, seeds bud, plants increase, the initial parent of fruit.

She is the satellite of the Moon, restraining the various passions of the Stars, dispensing various lights by the circuits of the Sun: the Lady of great beauty, the Mistress of rain and water, the giver of Justice, the Nurse of mankind, the governor of all states; kind, merciful, protecting men by sea and land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on Earth, wandering and shining in the tops of high woods and groves, beholding the playing of Fairies, restraining the rage of Goblins, shutting the openings of earth and dispensing the light of the heaven, the wholesome rivers of the sea, the deplored silence of the infernal gods, by its motion ruling the world, and treading Hell under her feet; of whose Majesty the birds hasting in the air are afraid, the wild beasts straying in the mountains, serpents lie hid in the ground, fishes swimming in the sea. She cureth diseases phlegmatic, catarrhs, dropsy, gout and fluxes of the stomach for want of digestion.

HASMODAI or ☽ in ☿, in Geomancy Populus ruleth by day.

MURIEL by night or Via. (See my Explanation of Enoch's Tables).

★	★	
★	★	
★	★	Populus
★	★	

★	
★	Via
★	
★	

The Olympian Spirits

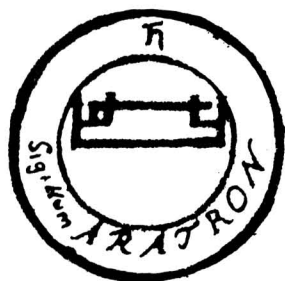
To conclude Dr. Rudd's Doctrine of the Nine Hierarchies of Angels and the better to understand him, that although the glorious Methratton and Raziel may be invocated for some great signal and weighty matters to prevent ruin of states and kingdoms and persons in great authority, yet it is the opinion of Dr. Dee and Dr. Rudd, and Iamblichus that ancient magician, that it is rarely practiced since the Olympic powers are sufficient to be invocated and advised with.

For there are seven different Governments of the spirits of Olympus, by whom God hath appointed the whole frame and Universe of this world to be governed and their visible stars are Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon.

Every Olympic Power rules 490 years.

In the beginning of their simplex Anomaly in the 60 years before the Nativity of Christ was the administration of Bethor, and it lasted until the year of Christ 430, to whom succeeded Phaleg until the 920th year. Then began Och and continued until the year 1410 and thenceforth Haggith ruleth until the year 1900.

THE FIRST OLYMPIC SPIRIT SATURN — ARATRON



Saturn, who is called Aratron, ruleth visible provinces 49. He appeareth in the first hour on Saturday and very truly giveth answers concerning the provinces and provincials, and hath in his power, those things ascribed to the power of Saturn. His Seal is above — the Talitsman, Seal or Character. The Chaldaic word Tsilmonia comes from the Hebrew צֶלֶם Tselem, which signifies an Image and the Arabic word Talitsman signifies the same.

The Telesmatical Images of Saturn and Zazel, they are made for the most part with tall lean and slender bodies, with an angry countenance having four faces, one in the hinder part of the head, one on the forepart of the head, and on each side nosed or beaked. There likewise appeareth a face on each knee, of a black shining colour. Their motion is the moving of the winds, with a kind of Earthquake. Their sign is white earth, whiter than snow.

The forms peculiar to the Spirits of Saturn, they are called particular forms, they arise from Capricorn and Aquarius called by magicians, Cambiel and Anael, and their Geomantic Figures Tristitia and Carcer.



[viz. See Tabula Sancti Enoch.]

A King having a beard, riding on a Dragon
 An old man with a beard
 An old woman leaning on a staff
 A hog
 A Dragon
 An owl
 A black garment
 A hook or sickle
 A Juniper tree.

- 1 Aratron of his own free will can convert any thing into a Stone in a moment, either animal or plant, retaining the same object to the sight.
- 2 He converteth treasure into coals and coals into treasure.
- 3 He giveth familiars with a definite power.
- 4 He teacheth Alchymy, Magic and Physic.
- 5 He reconcileth the Subterranean spirits — maketh hairy men.
- 6 He causeth men to be invisible.
- 7 The barren he maketh fruitful and giveth long life and hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers standing before him, 14 familiars, 7 Messengers, and commandeth 36,000 Legions of spirits. Every Legion is 490.

THE SECOND OLYMPIC SPIRIT JUPITER — BETHOR



Bethor ruleth visible provinces 32, governeth those things which are ascribed to Jupiter. He soon cometh being called. He that is dignified with his character he raiseth to very great dignities, to cast open treasures. He reconcileth the spirits of the air that they give true answers, they transport precious stones from place to place and they make medicines to work miraculously in their effects. He giveth also the familiars of the firmament and prolongeth life to 700 years if God's will. He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Councillors, 14 Ministers, 7 Messengers, and commandeth 29,000 Legions of spirits.

The Telesmes of Jupiter and Hismael

The Images of Jupiter they make with a body sanguine and choleric, of a middle stature with a horrible fearful motion but with a mild countenance; a gentle speech, and of the colour of Iron; the motion of them is flashings of lightning and thunder; their sign is, they say, there will appear men about the place where action is performed who should seem to be devoured of Lions.

Their particular or familiar forms are from Sagittarius and Pisces. Advachiel and Amnixiel by these figures.

★	★		★	
	★		★	★
★	★	Acquisitio	★	★
	★		★	★
				Laetitia

A King with a sword drawn riding on a Stag
 A man wearing a Mitre in long raiment
 A maid with a Laurel Crown adorned with flowers
 A Bull
 A Stag
 A Peacock
 An Azure garment
 A Sword
 A Box tree

After this manner do superior and inferior powers communicate.

THE THIRD OLYMPIC SPIRIT MARS — PHALEG



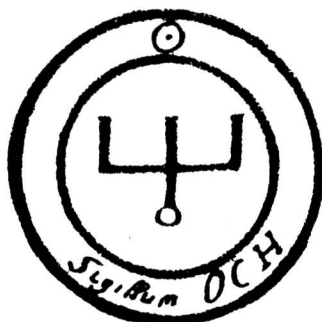
Phaleg ruleth 35 visible Provinces. Phaleg ruleth those things attributed to Mars. He that have his Character he raiseth to great honour in warlike affairs.

The Spirits of Mars appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy, or red having horns like hart's horns and griffin's claws bellowing like wild bulls. Their motion is like fire burning. Their sign is thunder and lightning about the Circle.

Particular forms:

- A King armed riding upon a wolf
- A man armed
- A woman holding a buckler on her thigh
- A he goat
- A horse
- A stag
- A red garment
- Wool
- Cheeslip [sic]

THE FOURTH OLYMPIC SPIRIT THE SUN — OCH



Och governeth Solar things, he governeth 600 years with perfect health; he bestoweth great wisdom, giveth the most excellent spirits, teacheth perfect medicines. He converteth all things into most pure Gold and precious stones. He giveth Gold and a purse springing with Gold. He that is dignified with his Character he maketh him to be worshipped as a Deity by the Kings of the whole world.

He hath under him 36536 Legions. He administrates all things alone, and all his spirits serve him by centuries.

In Geomancy the Sun, or Sorath

★	★		★
★	★	Fortuna	★
	★	Major	★
★			★
			★

Shapes familiar to the Spirits of the Sun

The Spirits of the Sun do for the most part appear in a large full and great body, sanguine and gross in a gold colour with the tincture of blood.

Their motion is as the lightning of heaven, their sign is to move the person to sweat who calls them.

Their particular forms are:

A King having a Sceptre riding on a lion

A King crowned

A Queen with a sceptre

A bird

A lion

A cock

A yellow or golden garment

A sceptre

THE FIFTH OLYMPIC SPIRIT VENUS — HAGGITH



Haggith governeth venereal things. He that is dignified with his Character he maketh very fair and to be adorned with all beauty. He converteth Copper into Gold in a moment, and Gold into Copper. He giveth spirits which do faithfully serve those to whom they are familiar. He hath 4000 legions of spirits and over every thousand he ordaineth Kings for their appointed seasons.

★			
★		★	
	★		
★		★	

Kedemel
Hasmodel
♀ in ☿

		★	
	★		★
		★	
	★		★

Kedemel
Zuriel
♀ in ♌

Familiar shapes to the spirits of Venus

They appear with a fair body of middle stature with an amiable and pleasant countenance, of colour white or green, the upper part golden, the motion of them is as it were a most clear star. For their sign there will seem to be maids playing without the Circle which will provoke and allure him that calleth them to play.

Their particular forms are:

A King with a sceptre riding upon a camel

A maid clothed and dressed beautifully

A maid naked

A she goat

A camel

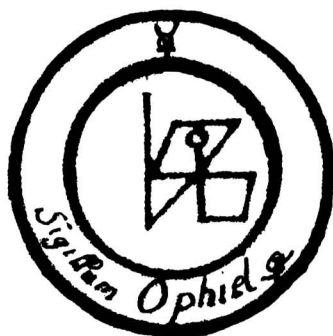
A dove

A white or green garment

Flowers

The herb savin

THE SIXTH OLYMPIC SPIRIT MERCURY — OPHIEL



Ophiel is the Governor of such things as are attributed to Mercury. His spirits are 100,000 Legions. He easily giveth familiar spirits. He teacheth all arts and he that is dignified with his Character he maketh him to be able in a moment to convert Quicksilver into the Philosopher's Stone.

★	★	
★	★	
.	★	
★	★	Albus

★	★	
	★	
	★	
★	★	Conjunctio

The Familiar forms of the Spirits of Mercury

The spirits of Mercury will appear for the most part in a body of middle stature, cold, liquid and moist, fair and with an affable speech in a human shape and form, like unto a Knight armed, of colour clear and bright. The motion of them is as it were silver coloured clouds. For their sign they bring horror and fear unto him that calls them.

The particular shapes are:

A King riding upon a Bear

A fair youth

A woman holding a distaff

A dog

A she bear

A Magpie

A garment of sundry changeable colours

A rod

A little staff

THE SEVENTH OLYMPIC SPIRIT THE MOON — PHUL



Phul changeth all metals into Silver in word and deed, governeth Lunary things, healeth the dropsy, he giveth spirits of the water who do serve men in a corporeal visible form and maketh men to live 300 years if God permit.

★	★		★
★	★		★
★	★	Populus	★
★	★		★

The forms familiar to the Spirits of the Moon

They will for the most part appear in a great and full body, soft and phlegmatic of colour, like a black obscure cloud, having a swelling countenance with eyes red and full of water, a bald head and teeth like a wild boar. Their motion is as it were an exceeding great tempest of the sea. For their sign there will appear an exceeding great rain about the Circle.

Their particular shapes are:

A King like an Arthur riding on a Doe

A little boy

A woman hunter with a bow and arrows

A cow

A little doe

A goose

A garment green or silver coloured

An arrow

A creature having many feet

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MAGIC / SYMBOLISM
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A TREATISE ON ANGEL MAGIC

Edited by Adam McLean

This volume is an exact and complete transcription of a late 17th century compendium of Western esoteric ideas on Angel Magic. An important occult manuscript in the British Library, *Harley 6482* includes sections on the Schemhamphoras, the hierarchies of fallen angels, the Images of the Mansions of the Moon, the Nature Spirits, and John Dee's Enochian system of Angel conjuration, and concludes with Dr. Rudd's Treatise on the Nine Hierarchies of Angels and their conjuration to visible appearance. It is thus an outstandingly complete sourcework on Angel conjuration, correspondences and symbolism, and will be of great value to both scholars and occultists for assessing the broad spectrum of ideas present in Medieval and Renaissance Angel Magic. The book is highly illustrated with explanatory charts and diagrams.

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ENOCHIAN MAGIC *for BEGINNERS*



*The
Original
System
of Angel
Magic*

Donald Tyson

Open the Gates of Understanding

Begin with a clear and comprehensive overview of the entire system of Enochian magic—not just another rehash of previously published material. *Enochian Magic for Beginners* presents the authentic system of angelic magic taught to Dee and Kelley in its natural order, and places these teachings in their historical context. Drawing upon such obscure and hard-to-find sources as Dee's *Heptarchia Mystica*, *Liber Scientiae Auxillii et Victoriae* and others, Donald Tyson has painstakingly reconstructed the most accurate and accessible version of Enochian magic published to date.

Here are all the essential parts of the original system of Enochian magic, as it was delivered to John Dee—completely restored and corrected. All of the sigils, seals, and other magical symbols have been carefully re-drawn based upon photographs of Dr. Dee's original drawings and various plates in Causabon's *True and Faithful Relation*. Everything you need to become a practitioner of Enochian magic—or to learn what it's all about—is provided in an easy-to-use format, in simple language.

About the Author

Donald Tyson resides in Halifax, Nova Scotia, Canada. Early in life he was drawn to science by an intense fascination with astronomy, building a telescope by hand when he was twelve. He began university seeking a science degree, but became disillusioned with the aridity and futility of a mechanistic view of the universe and shifted his major to English literature. After graduating with honors he has pursued a writing career.

Now he devotes his life to the attainment of a complete gnosis of the art of magic in theory and practice. His purpose is to formulate an accessible system of personal training composed of East and West, past and present, that will help the individual discover the reason for one's existence and a way to fulfill it.

To Write to the Author

If you would like to contact the author or would like more information about this book, please write to him in care of Llewellyn Worldwide. We cannot guarantee that every letter will be answered, but all will be forwarded. Please write to:

Donald Tyson
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ENOCHIAN MAGIC for BEGINNERS

The Original System of Angel Magic

Donald Tyson

Llewellyn Publications
Woodbury, Minnesota

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INTRODUCTION

Legacy of the Angels

THE ORIGINAL ENOCHIAN MAGIC

This book contains the complete and original system of Enochian magic. It was transmitted to the Elizabethan sage Dr. John Dee through his seer the alchemist Edward Kelley by a group of spiritual beings who presented themselves as the same holy angels who had instructed the patriarch Enoch. Whether they were really angels is a moot point, since they ceased to speak with humankind after Dee and Kelley separated in 1589, but their legacy is without question the most remarkable artifact in the entire history of spirit communication.

It is both a system of theurgy (a method for summoning and commanding angelic beings) and goety (a method for summoning and commanding demons). Although the angels gave Dee strict instructions that he should never use the magic for evoking evil spirits, the names of evil spirits are provided in Enochian magic nonetheless, along with techniques for summoning them. In the following pages I put forth the premise that Enochian magic may have a deeper and darker purpose that was never revealed by the angels to Dee. It is my belief that the angels intended it to serve as a magical trigger for the chaotic transition—generally referred to as the apocalypse—between the present aeon and the next.

ORIGIN OF THE SYSTEM

The practical efficacy and ultimate purpose of this system depends in large measure on its origin. For centuries it was dismissed by scholars as either a conscious fabrication by Kelley to deceive Dee or a device Dee created to conceal a technique of cryptography he used in his political espionage. The evidence is persuasive that Dee was indeed a secret agent working for the English government, and he did possess an extensive knowledge of ciphers. Kelley, for his part, was a rogue who had engaged in numerous criminal activities including forgery, counterfeiting, and black magic before entering Dee's employ as a seer. Yet there is no evidence that Enochian magic was ever used to encode espionage ciphers, nor is it likely that Kelley was intellectually capable of creating so complex and beautiful a system of magic.

Anyone who makes a serious study of Dee's magical diaries is forced to conclude that Enochian magic is a genuine phenomenon of spiritualism. Whatever the true nature of the angels—messengers of God or shadow personalities within the unconscious minds of the two men—they clearly intended the information they transmitted to serve some higher purpose: one which they never explicitly revealed to Dee. On several occasions they told Dee and Kelley that the men had been brought together to act as key agents in a divine plan, and that united they were greater than the sum of their parts. They informed Kelley that his amazing talent as a psychic was a gift they had bestowed upon the alchemist, a gift that would be withdrawn should Kelley ever leave Dee's service.

One thing is beyond question—there exist levels of mystery and power in Enochian magic that no scholar and no ritualist has even begun to exploit. Much of the

system, including the complex set of magic squares that makes up Dee's *Book of Enoch* and the numbering that appears in the hauntingly beautiful poetry of the Enochian Keys, persists as a complete enigma to this day. For centuries Enochian magicians have made use of parts of the system. Other parts remain beyond their reach, just as they were beyond the understanding of Dee and Kelley. The angels reserved to themselves many secrets.

THE DIVISION OF FATE

Enochian magic falls into two parts. This structure was not intentional, but an accident of fate. Originally the angels transmitted the system in bits and pieces that were not in any logical order, but were scrambled together. This may have been the result of the angels' difficulties in dealing with linear time, or it may have been a deliberate way of concealing the magic from casual eyes. Dee was able to sort out some of the confusion in his manuscripts, but after his death his Enochian papers became split into two collections.

The papers that concern the latter half of Enochian magic were published in 1659 by Meric Casaubon. This is the material that is generally known as Enochian magic. It contains the four Watchtowers, the Enochian Keys or Calls, and the vocabulary of the Enochian language. It was this second half of the system that found its way into the magic of the Victorian occult society known as the Hermetic Order of the Golden Dawn. Through the teachings of the Golden Dawn, Enochian magic has spread widely in the English-speaking occult community over the last century.

The papers that address the first half of the Enochian system remained unpublished until modern

times. They were available to serious researchers in the original manuscripts by Dee and early handwritten copies by others, but were virtually unknown to the average working ritualist. They deal with the invocation of planetary angels using a system of sigils and magic squares. This early portion of Enochian magic known as the *Heptarchia Mystica* is still widely regarded as a separate system, more or less unrelated to the magic of the Watchtowers and the Enochian language. This is incorrect, however. Enochian magic is a single, complex entity that can only be understood as a whole.

THE REASONS FOR THIS BOOK

I wrote this book for two reasons. The first purpose was to present the entire spectrum of Enochian magic as an integrated system. Because of its early division into two parts, and because of the sheer complexity of the subject, it has been the tendency of writers to treat single aspects (such as the Watchtowers) in great detail, but to ignore other aspects. This can be disorienting to the novice, who is unable to place the topic under examination into the context of Enochian magic as a whole.

Too often, Enochian magic is presented as something eternally existent. There is no serious attempt to give a detailed history of Dee and Kelley during their partnership, or to show the technical elements revealed by the angels in a wider context. Usually no more than a few pages is devoted to the ritual method by which the communications were received, to what the angels actually said to Dee and Kelley on a personal level, or to the significance of their philosophical teachings. While I have treated the ritual mechanics of Enochian magic with great thoroughness, I have not neglected the larger

picture. Those who wish to know what Enochian magic is all about will find their questions answered here, insofar as such questions have an answer.

The second reason I wrote this book was to give, perhaps for the first time, the original system of Enochian magic as revealed by the angels and recorded by John Dee. Most works focus exclusively on the form of Enochian magic that was taught in the order papers of the Golden Dawn, which is *not* the Enochian magic of Dee and Kelley. Golden Dawn Enochian magic deals almost exclusively with a modified version of the Great Table of the Watchtowers and the Enochian Keys—important elements of the system, but only a small part of the whole. To this essential nut of Enochian material the leaders of the Golden Dawn grafted a complex set of magical associations derived from the general Golden Dawn system of magic. These occult correspondences have nothing whatsoever to do with the original system of Enochian magic revealed by the angels.

When the Enochian material in the papers of the Golden Dawn represented all of the system generally available to the public, there was some rationale for favoring it. But since most of the surviving original Enochian manuscripts have now found their way into print in one form or another, it has become inexcusable to treat the restricted, modified portion of Enochian material used in the Golden Dawn as the whole of Enochian magic. This work is dedicated to illuminating the whole of the original system.

NEW FINDINGS

Some of what I present here will not be found outside my works. It is the result of my intense personal studies

of the Enochian system. This includes the reformed ordering of the Watchtowers on the Great Table, the assignment of the Enochian Keys to the subquarters of the Table, the completely rewritten *Book of Spirits* by which the angels are to be initially contacted, the final version of the Heptagon Stellar (the great seal of the angelic heptarchy), the illustrations showing the flow of elemental currents in the Round House, and much more.

In the course of writing this book I created two new Enochian typefaces, one for Enochian print characters and the other for script or cursive characters. This was necessary since the standard Enochian typeface contains numerous serious and obvious errors. These new Enochian fonts appear in my illustrations of sigils and tables, all of which have been redrawn and corrected after comparing them with multiple sources. It is my belief that my illustration of the Sigillum Aemeth is the most accurate version currently available.

SECRETS OF THE ANGELS

Enochian magic is complex. Aspects of it remain obscure to this day. This situation is made worse by the loss of some of John Dee's manuscripts, and the damage time has done to those that survive. Even if we possessed all of Dee's magical writings in pristine condition, we would not fully understand Enochian magic because the angels did not transmit all the details of its working. Dee did the best he could to make sense out of the communications, but was forced to rely on an incomplete model.

Without question, some of what appears in this book is faulty. On key topics for which there is no complete explanation I have been forced to speculate. These speculations are clearly labeled as my own interpretation

of the material, and you should treat all of these personal interpretations as unproven. I have given them because I believe them to be the best available understanding of the material. Other writers would give you nothing for fear that they might be discovered at some later date to have made mistakes, and indeed, I have probably committed errors in my personal interpretation of obscure parts of the Enochian system, but I believe the value of these speculations outweighs their liability.

For example, in redrawing the ensigns of the heptarchical angels I relied mainly on the plate that appears in Meric Casaubon's *True and Faithful Relation*, which shows the ensigns spread in a circle on top of the Table of Practice. It is my conviction that the ensigns were actually painted on the table (an alternative method of presentation allowed by the angels). Since the artist who made the plate for Casaubon worked from Dee's actual table, which has since vanished from the face of the Earth, I judge his illustration to be the most valuable, even though it conflicts in many details with other versions of the ensigns published by Robert Turner in his book *The Heptarchia Mystica of John Dee*.

Dee may well have made deliberate modifications to the ensigns when he came to paint them onto the surface of his Table of Practice, and these changes may not have been retroactively made in his manuscript drawings. Nonetheless, I closely referred to the ensigns in Turner's work, and where it seemed likely that the engraver may have committed an error (i.e., mistaking Dee's handwritten "ll" for "u"), I have included these changes in my illustrations of the ensigns.

This process of comparison, judgment, and compromise was followed throughout this book. I believe it has resulted in a high degree of accuracy, but due to the very

nature of the Enochian material, complete accuracy is impossible. In many cases we simply do not know what the angels intended—or even what Dee intended—with absolute certainty. Bear this fact in mind when you encounter details in the system that seem to contradict what you have seen elsewhere.

A COMPLETE COMPENDIUM OF ENOCHIAN MAGIC

I wrote this work to orient the novice to Enochian magic and to provide in a logical and accurate form all the key aspects of the original system delivered to Kelley by the angels. However, experienced Enochian magicians will also find a great deal that is of interest, because I have been able to treat familiar parts of the system in fresh and insightful ways. Even though the Great Table of the Watchtowers is the most frequent subject of writers on Enochian magic, its essential nature has never really been examined. Writers get lost in the details of its construction and use, and forget to ask what it actually *is*.

Enochian magicians should not be misled by the title of this work. It is written for beginners, but it is not a superficial treatment of Enochian magic. It is a comprehensive examination of the full range of original Enochian magic set in the wider context of all of the Enochian communications. I have been able to encapsulate a great deal of useful information in the form of images and tables. My hope is that the work will serve not only as an overview for beginners, but also as a source for working Enochian magicians.

I am deeply indebted to those writers who have published accurate transcriptions of portions of Dee's

magical diaries. Noteworthy among them are Robert Turner, Geoffrey James, and, most of all, Meric Casaubon. Without their work and the work of others like them this book would not have been possible. They have my sincere thanks.

CHAPTER ONE

Enochian Magic

THE WISDOM OF ENOCH

Enochian magic is a system of theurgy, or angel magic, psychically conveyed to the Elizabethan alchemist and seer Edward Kelley by a group of spirits that came to be called the Enochian angels. Over the years 1582–1587 the spirits dictated various parts of this magic to Kelley, or presented it in the form of visions while Kelley scried into a crystal ball.

Kelley repeated the words of the spirits and described the visions to his friend and employer, the great mathematician, geographer, and astrologer Dr. John Dee. Dee sat beside Kelley during the scrying sessions with a pen in his hand and papers spread before him. Everything that Kelley said, Dee recorded verbatim. Thanks to Dee's careful method, the communications of the spirits have been preserved with the accuracy of a court transcript.

The angels identified themselves to Kelley as the same angels who had instructed the patriarch Enoch in the angelic language and the wisdom of God. Enoch was the only patriarch of the Old Testament to be elevated into heaven while still alive—at least, this was the interpretation of the Jewish rabbis and Kabbalists of *Genesis* 5:24: "And Enoch walked with God: and he was not; for God took him." All the other descendants of Adam

down to Noah mentioned in the Bible are explicitly said to have died, but not Enoch.

Over the centuries, a wisdom tradition grew up around Enoch. Along with Adam, Noah, Solomon, and a few others, he is said to have been one of those responsible for passing the primal teachings of the angels on to humanity. The apocryphal *Book of Enoch* arose from this tradition. The key event in this book is a description of how the rebellious angels, lusting after the daughters of men, descended to Earth and taught humankind all the arts and sciences of adornment, magic, and warfare that sow strife throughout the world.

THEURGY AND GOETY

According to the angel Ave, these evil angels were permitted to descend upon the Earth and spread false and destructive teachings because the kings of the Earth had grown arrogant through the use of the wisdom bequeathed to them by Enoch. As a punishment, God sent false and deceiving angels to teach what is presently known as black magic. In this way, God allowed humankind to be the instrument of its own punishment. However, Ave tells Kelley, God has decided to permit the true wisdom of Enoch, as preserved in his heavenly books, once again to be known upon the Earth. Dee and Kelley are to be the instruments of its dissemination.

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto Enoch, the use of the earth: And lo, Enoch was wise, and full of the spirit of wisdom.

And he sayed unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.

And after 50 days Enoch had written: and this was the Title of his books, let those that fear God, and are worthy read.

But behold, the people waxed wicked, and became unrighteous, and the spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord, What is it that we cannot do? Or who is he, that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickednesse, error, and deceit: and they appeared unto them: For the Lord had put them between those that are wicked, and his good Angels: And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away: and the spirits of error began to teach them Doctrines: which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked.

Hereby they speak with the Devils: not because they have power over the Devils, but because they are joyned unto them in the league and Discipline of their own Doctrine.

For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, and by Enoch his request to the faithfull, that thereby they might have the true use of Gods creatures, & of the earth whereon they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his error and hatred towards God: whereby they in using them, might consent with their fall: and so become partakers with them of their reward, which is eternal damnation.

These they call Characters: a lamentable thing. For by these, many Souls have perished.

Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch.

Let those that are worthy understand this, by thee, that it may be one witsesse of my promise toward thee.¹

God directly pledges to John Dee, through his messenger the angel Ave and through Dee's scryer Edward Kelley, that the system of magic being revealed to Dee is the genuine wisdom of Enoch by which may be had "the use of the earth." The one hundred and fifty lions, "spirits of wickednesse, errour, and deceit" are the same fallen angels who, in the *Book of Enoch*, sin with mortal women and teach corrupting sciences to humankind. According to Ave, this false teaching consisted mainly of demonic magic, or goety.

It is common for the proponents of a system of religion, philosophy, or magic to claim that theirs is the only legitimate practice, and that all methods that differ from it are corrupting and false. By slandering other forms of magic the angels hope to elevate their own teachings and give them a greater importance in Dee's eyes.

Kelley, who before his association with Dee had considerable firsthand knowledge of necromancy and other forms of black magic, tells Ave that the wisdom of Enoch seems very like common magic to him, but Ave assures Kelley, "Nay, they all played at this,"² meaning that all forms of magic other than Enochian magic are mere playthings—that Enochian magic is the only true theurgy approved by God and accepted by the angels of heaven.

THE GATES AND THE KEYS

It is important to understand that Enochian magic is solely concerned with the ritual summoning and command of angels and lesser spirits. When speaking about the formal Enochian evocations known as the Calls or Keys, the angel Mapsama tells Dee:

These Calls touch all the parts of the World. The World may be dealt withall, with her parts; Therefore you may do anything. These Calls are the keyes into the Gates and Cities of wisdom. Which Gates are not able to be opened, but with visible apparition.³

The gates to the cities of wisdom are forty-nine in number. However, one of the gates is too holy to be opened, so the actual Keys number forty-eight. The cities of wisdom are spiritual realms inhabited by different hierarchies of angels with distinct functions on the earth. These heavenly cities are represented by forty-nine extremely complex number/letter squares that contain forty-nine rows and forty-nine columns. Taken together, the angels refer to these squares as the *Book of Enoch*. One of the squares is represented in a plate at the beginning of Meric Casaubon's *A True and Faithful Relation*. Concerning these magic squares, Nalvage tells Dee:

You have 49 Tables: In those Tables are contained the mystical and holy voices of the Angels: dignified: and in state disglorified and drent in confusion: which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of Children and Innocents, such as magnifie the name of God, and are pure.⁴

The forty-nine tables do not play a direct part in Enochian magic. They serve as the chaotic ground from which the words of the Keys were drawn letter by tortuous letter during the scrying sessions. Kelley would watch in the crystal as an angel pointed to one cell or another of the relevant table, then call out the position of the cell to Dee, who would then look up the cell in his copy of the table and write down the letter he found there. The Keys were delivered in this way, backwards and one letter at a time.

The occult energies of these tables are embodied collectively in a single letter table with four quadrants called the Great Table. It is a magical schematic diagram of the Enochian universe. Each quadrant on the Great Table is known as a Watchtower. The Keys open the gates to the cities of the angels whose names are written in the Watchtowers and call them forth, along with their numerous servants. Taken together, the forty-eight Keys and the Great Table of the four Watchtowers form the heart of Enochian magic.

THE BOOK OF SILVERED LEAVES

There is another book spoken about by the angels that is undoubtedly connected with the book of magic squares. Dee is directed to construct it with blank leaves in preparation to receive the writing of the angels. They will inscribe the book directly during the initial ritual working that will establish contact with the Enochian hierarchies:

Mapsama: Bind up together, 48 leaves; whose skin shall bear Silver: Whose Perimeter shall be 30 inches: in length, 8; in breadth 7.

Dee: do you require it to be parchment, or paper?

Mapsama: I have said.

Dee: What shall I, then, do, after I have caused 48 leaves to be bound?

Mapsama: The fourteenth day of your rest, even this Table-Cloath, and none other shall be spread for a Banket. Whereunto, you shall invite the Angels of the Lord: In the midst of the Table lay down the book and go forth; make also the doors after you. That the heavens may justify your faith, and you may be comforted. For, man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.⁵

The Book of Spirits is a common feature of medieval angel magic.⁶ It contains the names, sigils, and occasionally images of the spirits who are bound in service to the magician—usually after an involved and intense ritual working that achieves the initial evocation of the spirits.

The spirits write the book themselves, sign it with their marks and signatures, or at the least swear obedience to it. Of course, spirits are not actually capable of writing in the book. This is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the Book of Spirits.

In Dee's case, the angels of the forty-eight spiritual cities that may be opened by the Keys are to be represented by occult symbols that probably contained letter and number combinations. However, we will never know what the Book of Silvered Leaves was intended to contain since Dee's copy, if he ever made it, was not inscribed by the angels and has not survived. These mysterious signs were to be inscribed on silvered parchment by the potent Mother of many of the Enochian angels, a being so exalted she identifies herself only with the title I AM, which is equivalent to the Hebrew name of God, Eheieh. She appears to be the same angel as the Queen of Heaven of *Revelation* 12:1.

THE ENOCHIAN WORKING

The inscription of Dee's Book of Silvered Leaves was to occur after an eighteen-day period of ritual working during which an original evocation composed by Dee and Kelley was to be spoken on each day. For the first four days of the working, Dee was instructed by Ave to address his evocation only to the names of God; for the

following fourteen days Dee should evoke the hierarchies of angels by the specific names of God that rule each:

Four dayes ... must you onely call upon those names of God, or on the God of Hosts, in those names:

And 14 dayes after you shall (in this, or some convenient place) Call the Angels by Petition, and by the name of God, unto the which they are obedient.

The 15 day you shall Cloath your selves, in vestures made of linnen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many dayes.⁷

The Creatures that Ave refers to would seem to be the angels of the Thirty Aethers or Aires, who are represented by the last thirty Keys. These keys are really a single call or summons to thirty different angelic zones or spheres called Aethers. Only the names of the Aethers change in the last thirty Keys—they are otherwise identical. For this reason, the nineteenth Key is known as the Key of the Thirty Aethers. The Princes of the Aethers rule over the lesser spirits of the regions or kingdoms of the world. It was these geographical spirits that Dee most wanted to control.

About the robes and the book used during this working, Ave says: "You must never use the Garment after, but that once only, neither the book." Kelley quite reasonably objects: "To what end is the book made then, if it be not to be used after." Dee somewhat testily reproves Kelley: "It is made for to be used that day onely."⁸

There is some ambiguity here about which book is being discussed. Kelley means the book of names and invocations that he and Dee are ordered to create themselves. About this workbook, which I will call Dee's Book of Spirits, Ave tells Dee: "The Book consisteth [1] of Invocation of the names of God, and [2] of the

Angels, by the names of God: Their offices are manifest."⁹ This would seem to have a function throughout the eighteen days of the working, and perhaps thereafter. Dee actually created the model for this Book of Spirits invoking the names of God and the angels. It forms Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrestris*, which still exists and is kept in the British Library.

The angel Ave probably means the book of blank, silvered leaves that is to be supernaturally inscribed by his Mother. This Book of Silver would be used only on the single day the angels pledged obedience to Dee. The silvering of the leaves suggests that the Mother of the angels is a lunar goddess, and that Enochian magic is lunar in nature. Monday (the day of the Moon) appears to be the Enochian sabbath.¹⁰

ENOCHIAN MAGIC FORBIDDEN TO DEE AND KELLEY

There is no evidence that Dee and Kelley ever conducted this working to initiate the power of the Enochian angels. They were waiting for permission to do so from the angels, but that permission was never granted.

Mapsama: You called for wisdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter; But be humble. Enter not of presumption, but of permission. Go not in rashly; But be brought in willingly: For, many have ascended, but few have entered. By Sunday you shall have all things that are necessary to be taught; then (as occasion serveth) you may practice at all times. But you being called by God, and to a good purpose.

Dee: How shall we understand this Calling by God?

Mapsama: God stoppeth my mouth, I will answer thee no more.¹¹

It is evident to me from a close study of the Enochian transcripts that the angels intended Dee to have the system of Enochian magic, but never intended to permit him to actually use it. Dee and Kelley served as human instruments through which the angels were able to transmit Enochian magic to the human race. Gabriel tells Dee and Kelley, "But in you two is figured the time to come."¹² The angels assure Dee and Kelley that they will continue to prosper and be secure for as long as they remain together, because they are two parts of a single whole. "The Seer let him see, and look after the doing of him that he seeth; For you are but one body in this work."¹³

Kelley has been granted the gift of second sight solely so that he can assist Dee in receiving Enochian magic.

Shall a dark seller brag or boast of her beauty? because she receiveth light and cleernesse, by a Candle brought into, or shinning into her.

No more canst thou, [E.K.] for the ripennesse of thy wit and understanding is through the presence of us, and our illumination.

But if we depart, thou shalt become a dark seller, and shall think too well of thy self in vain.¹⁴

Elsewhere the angel Uriel, speaking in the voice of God, tells Kelley: "I will make thee a great Seer: Such an one, as shall judge the Circle of things in nature. But heavenly understanding, and spiritual knowledge shall be sealed up from thee in this world."¹⁵ Kelley is regarded by the angels as little more than a psychic telephone through which they may reach the conscious mind of John Dee. The angels barely tolerate his suspicions and

verbal abuse. They know that Kelley detests them and considers them to be deceivers.

The angels respect Dee for his great piety and wisdom, but even he will not be permitted to attain the full understanding of Enochian magic. The angel Gabriel tells Dee this, and makes further reference to the necessity of Dee and Kelley remaining together as one organic unit (even to the extent of sharing their wives in common, a future event foreshadowed here):

"Thou shalt never know the mysteries of all things that have been spoken. If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end."¹⁶

Dee and Kelley were two halves of a human machine for receiving and recording the mysteries of the angelic communications. Kelley had the ability to perceive the angels and their teachings. Dee had the intelligence to understand and transcribe them accurately, and to correct any errors that occurred during their transmission. Neither man could have generated the system of Enochian magic alone. Each acted as a catalyst to the other.

CHAPTER TWO

John Dee and Edward Kelley

AN UNLIKELY PARTNERSHIP

To understand the origin of Enochian magic, it is necessary to know something about the strange partnership from which it germinated. There has never been a more unlikely pairing of personalities than Dee and Kelley. They were as different as day and night. Yet they shared an irresistible fascination for the forbidden wisdom of the angels.

Dee sought the teaching as an instrument through which he could serve his nation and revolutionize human knowledge. Kelley single-mindedly pursued the secret of alchemical transformation that would give him personal wealth and power. Each man needed the other to make his dream a reality. Although they often disagreed, they remained throughout their years together, and for many years after, genuine friends.

"MY UBIQUITOUS EYES"

John Dee (1527-1608) was the elder of the two men by twenty-eight years. His father, Rowland Dee, a minor and relatively poor nobleman of Welsh descent, worked as a Gentleman Server in the household of King Henry VIII.

This office consisted of supervising the royal kitchens and carving the meat at the King's table. The young Dee was brought up to be proud of his remote blood connection with the ancient Welsh kings.

Early in life Dee showed a precocious talent for mathematics. At age fifteen he became a student at St. John's College at the University of Cambridge. He excelled at scholarship and pursued it with a fanatical zeal, writing: "in the yeares 1543, 1544 and 1545 I was so vehementlie bent to studie that for those yeares I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going to and being at divine service) was spent in my studies and learning."¹

In 1546 he graduated Bachelor of Arts from St. John's College, and later in the same year became one of the original Fellows of Trinity College, newly founded by Henry VIII. Although he earned his Master of Arts degree from Trinity, and subsequently won great acclaim for his studies and lectures at the universities of Louvaine and Paris, there is no evidence that he was ever awarded a doctorate from any university in Europe. The "Doctor" attached to his name may have been an honorary title.

It was during his graduate years at Trinity that he first acquired the label of "sorcerer" that was to follow him throughout his life. For a student production of Aristophanes' play *Peace* he contrived a mechanical flying beetle that carried one of the actors up into the air. The stage mechanism was so well designed that many in the audience thought Dee had achieved the effect through supernatural means.

When Elizabeth came to the throne in 1559, it was Dee who astrologically chose the date for her coronation.

Dee was later summoned to investigate a waxen witch doll in the image of the Queen found in Lincoln's Inn Fields with a great pin thrust through its heart. Throughout her life, Elizabeth maintained the highest respect and affection for Dee—although this seldom translated into desirable political appointments or lavish gifts.

In part, the Queen's favor was repayment for Dee's loyalty to her during her house arrest under Bloody Mary Tudor. Dee once showed Elizabeth a horoscope he had cast for Queen Mary and compared it unfavorably with Elizabeth's own horoscope. This imprudent act caused him to be denounced as a sorcerer by one of Mary's spies and arrested. He was tried for treason, but was acquitted due to lack of evidence. This shared persecution by Mary bonded him more closely to Elizabeth.

But there was no condescension in Elizabeth's attitude toward Dee, who at the time was widely regarded as the foremost bright young man in England. He was skilled in Latin, Greek, and Hebrew, knowledgeable in medicine, a gifted mathematician, a philosopher, a practical astronomer as well as an astrologer, a historian, and a respected author. He had studied cartography and navigation under Gerhardus Mercator and was responsible for introducing some of the latest scientific instruments into England. During his trips to the Continent while a university student he had garnered great acclaim as a public lecturer.

Precisely what Elizabeth's true relationship with Dee may have entailed is not known for certain, but there is evidence that he acted as an espionage agent for the Queen during his Continental travels. Elizabeth referred to Dee as "My Noble Intelligencer" and "my Ubiquitous Eyes."² It is only coincidence, but a very curious one, that Dee signed his letters to the Queen with the symbols 007.³

Dee also instructed the Queen in arcane matters. Besides teaching her astrology and astronomy, he gave her private lessons in the mysteries of his 1564 work *The Hieroglyphic Monad* at her own request. After revealing the secret keys of the *Monad* to Elizabeth, Dee records in his diary her reaction: "Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophical and mathematicall."⁶

Dee acted as her astrological counselor in personal and state affairs, and probably erected protective barriers for her against occult attacks. Elizabeth thought so highly of Dee she defended his reputation against those in her court who criticized him during his absence from England. She privately assured Dee that he should feel free to continue with any magical experiments he chose, regardless of their nature—that there would be no danger of prosecution during her reign.

Dee was among the greatest social and political visionaries of the Elizabethan Age. He encouraged the quest for a Northwest Passage and supplied geographical and navigational resources to such English explorers as Drake and Frobisher. He promoted the concepts of a strong English navy to counter the dominance of Spain and foresaw a globe-spanning British Empire. He delved deeply into the genealogical history of the Tudors to prove that Elizabeth had legal claims to lands in the New World. He promoted the reform of the English calendar. When Elizabeth made no effort to carry forward the proposal he had made to Mary for founding a national library, Dee proceeded to amass his own library. At one stage, this became the largest collection of scientific and philosophical books and manuscripts in England. The biographer John Aubrey called Dee "one of the ornaments of his age."

THE QUEST FOR THE RED POWDER

Edward Kelley (1555–1597) was born at Worcester the same year that John Dee faced charges of treason in the court of the Star Chamber. We know this because Dee cast Kelley's horoscope. The events of Kelley's life are uncertain. He is said to have served as an apothecary's apprentice,⁷ perhaps under his own father. His true family name may have been Talbot, and he may have attended Oxford University for a short period around the age of seventeen before leaving "under a cloud."⁸

The rumors surrounding his early life are unsavory. He is reported to have been pilloried at Lancaster, either for forging land title deeds or coining (counterfeiting). He is also supposed to have had his ears cropped (that is, cut off) as punishment for one or the other of these crimes, although there is no real evidence to support this story. Perhaps two separate incidents were involved.

However, he is most notorious for having, in the company of his friend Paul Waring, dug up the corpse of a pauper buried in the graveyard of Walton-le-Dale church in the county of Lancashire and invoked the spirit of the dead man to inquire into the future prospects of a young nobleman. There is reason to believe this necromancy actually took place, particularly since Kelley later admitted to Dee a knowledge of goetic magic.

It may have been the unfavorable notoriety surrounding this desecration that forced Kelley to abandon his profession as legal scribe and set out on an extended visit to Wales. While walking through Wales, as the story goes,⁹ Kelley bought from an innkeeper two caskets containing the white and red powders of alchemy and an alchemical manuscript titled the *Book of St. Dunstan*. The innkeeper is supposed to have obtained

these powders from tomb robbers who stole them from the crypt of a Catholic bishop. When properly used, the white powder turned base metal into silver and the red powder turned base metal into gold.

There is another version of the story that asserts that Kelley and Dee went together to Glastonbury, and that this was the site where Kelley discovered the powders and the book.⁴ This fanciful tale derives from Elias Ashmole, who wrote:

"Tis generally reported that Doctor Dee, and Sir Edward Kelly were so strangely fortunate, as to finde a very large quantity of the Elixir in some part of the Ruines of Glastenbury-Abbey, which was so incredibly Rich in vertue (being one upon 272330.) that they lost much in making Projection, by way of Triall; before they found out the true height of the Medicine."

The elixir of life is here confused with the red powder of projection. The meaning of Ashmole is that one part of the powder could convert 272,330 parts of base metal into pure gold. About this romantic excursion of Dee and Kelley to Glastonbury, Charlotte Fell Smith comments: "Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss."⁵

I am inclined to dismiss both versions of the story. The only certainty is that when Kelley arrived at the house of John Dee at Mortlake, he had in his possession both an alchemical manuscript that he referred to as the *Book of Dunstan* and a small quantity of what he sincerely believed was the red powder of projection.

Alchemy was Kelley's lifelong passion. He probably became interested in the subject as a young child while watching his father mix medicinal remedies with mortar and pestle. There is a natural connection between the

desire to manufacture alchemical gold and the crime of coining, which involved counterfeiting silver or gold coins with adulterated metals. Kelley was drawn to John Dee for one purpose only—to learn how to decipher the meaning of his *Book of Dunstan* and manufacture more of the miraculous red powder.

THE COMING OF THE ANGELS

As can be seen from these narrations, Dee and Kelley had almost nothing in common. Dee was a nobleman, a scholar, a nationalist, a visionary, an agent of the Queen, and a man noted for his extraordinary goodness and piety. Kelley was a commoner, a forger, a coiner and a necromancer. His world was the murky realm of under-the-table dealings and trickery. He acknowledged loyalty to no one but himself.

Yet Kelley was not, at root, evil. He was merely a romantic dreamer who longed to unearth arcane secrets for his own betterment. He was drawn like a man entranced by the siren spell of magic. This lust to unlock the hidden secrets of the spirit world he shared with Dee. Kelley sought them for his own personal gain, while Dee sought them for the benefit of his Queen and his nation—but both hunted the same prize. Neither could know at that first meeting that their destinies had already been shaped by the Enochian angels, and were inextricably entwined.

Kelley arrived at Mortlake on March 8, 1582. He was introduced to Dee by a mutual friend named Clerkson. Kelley called himself Edward Talbot, and this may well have been his real name. Dee's fame, and that of his personal library, had by this time spread throughout Europe. Scholars frequently traveled to Mortlake from

far places to consult with him or study his books. Their relationship might have ended after only a few days or weeks, but Kelley possessed a talent that Dee sorely needed—the gift of second sight.

One Mr. Edward Talbot cam to my howse, and he being willing and desirous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused my self therein, as not in that, vulgarly accounted Magic, neyther studied, or exercised. But confessed my self long tyme to have byn desyrous to have help in my philosophical studies through the Company and information of the blessed Angels of God."

Dee was greatly preoccupied with the spirit world. Precisely one year before Kelley's arrival he had been troubled by a strange knocking in his bedroom. This visitation made so strong an impression, he recorded it in his personal diary:

March 8th, [1581] it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber."¹²

This was not an isolated incident. Elsewhere in the same year Dee records: "Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise."¹³

Dee became convinced that these spirit noises were an attempt to communicate with him. He began to scry into a crystal globe, and had some limited success. On May 25, 1581, he wrote, "I had sight in chrystallo offered me, and I saw."¹⁴ He was a cautious man, even in the bounds of his own house and in the pages of his private diary—"chrystallo" is written in Greek. Unfortunately,

Dee was a terrible seer. He acknowledged this himself on a number of occasions.

"HIM THAT IS ASSIGNED THE STONE"

Almost immediately after these spirit rappings started, he began to employ a man of dubious reputation named Barnabas Saul as his private scryer. Saul is said to have been a "licensed preacher"¹⁵ who professed abilities as a spirit medium. On October 8, 1581, Dee records: "I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it," and directly after, "Oct. 9th, Barnabas Saul, lying in the ... hall was strangely trubled by a spirituall creature abowt midnight."¹⁶

What Charlotte Fell Smith calls the "first real seance" between Dee and Saul occurred December 21, 1581. Its content is almost chilling for the way it foreshadows the coming union between Dee and Kelley:

The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the precipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone."¹⁷

In February of 1582, an attempt was made to indict Saul on some unknown charge at Westminster Hall in London. It seems probable this charge was one of sorcery, since on March 6 Saul tells Dee that he "neyther hard or saw any spirituall creature any more."¹⁸ If Saul was under the watchful eye of the Church, it is unlikely he would continue with his scrying. On the other hand, the task of scrying for Dee was just about to pass from Saul to Kelley, and it may be that the Enochian angels

withdrew their support of Saul and shifted it to Kelley as their preferred instrument.

Kelley immediately set about poisoning the waters for Saul. Whether this was a conscious attempt to gain employment as Dee's seer or an honest account of his psychic visions cannot be known, but the day after his arrival at Mortlake Kelley began to give evil reports about Saul's motives.

March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man [Kelley] that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great.¹⁹

The results obtained by Kelley scrying in the crystal were so spectacular that Dee immediately gave up all interest in having any other seer. The men continued to work together in the closest association both in England and on the Continent until 1587, when they at last began to drift apart, separating completely in 1589. Dee heeded the command of Queen Elizabeth and returned to England, leaving Kelley to continue trying to manufacture gold for Emperor Rudolph II in Bohemia.

This rupture was Kelley's doing, not the work of Dee. Kelley died in a fall attempting to escape his imprisonment in one of Rudolph's castles. Until the day he learned of Kelley's death, Dee always hoped to be reunited with his seer and continued to refer to him as "my good friend."

CHAPTER THREE

In the Thrall of the Angels

THE CARROT AND THE STICK

During the years Dee and Kelley spent together, the Enochian angels exerted a profound effect on the lives of the two men and on the lives of their families. Indeed, from the night Dee first heard the rapping of the spirits in his bedroom, he became their unknowing instrument. Kelley was drawn into their hidden purposes the day he met Dee at Mortlake. It is frequently speculated that Kelley manipulated Dee for his private reasons, feeding him false visions that aided Kelly's pursuit of the secret of the red powder. This is not supported by Kelley's attitude toward the angels, one of mistrust and loathing.

In the fall of 1583, Dee and Kelley left England in the company of a Polish nobleman named Count Albert Laski, Palatine of Saradia. Laski had first visited Mortlake on March 18 that same year seeking arcane wisdom, and was soon pulled into the Enochian communications. The angels predicted great political advancement for Laski, who quite naturally was flattered and excited by the prospect of gaining the Polish crown. However, on July 2 the speech of the angels took a menacing turn:

Madimi: The Lord Treasurer and he [Walsingham] are joyned together, and they hate thee. I heard them when

they both said, thou wouldst go mad shortly: Whatsoever they can do against thee, assure thy self of. They will shortly lay a bait for thee; but eshew them.

Dee: Lord have mercy upon me: what bait, (I beseech you) and by whom?

Madimi: They have determined to search thy house: But they stay untill the Duke [Laski] be gone.

Dee: What would they search it for?

Madimi: They hate the Duke, (both) unto the death....

Dee: Lord, what is thy counsel to prevent all?

Madimi: The speech is general, The wicked shall not prevail.

Dee: But will they enter to search my house, or no?

Madimi: Immediately after the Duke his going they will.

Dee: To what intent? What do they hope to finde?

Madimi: They suspect the Duke is inwardly a Traytor.

Dee: They can by no means charge me, no not for so much as of a Trayterous thought.

Madimi: Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not...

Dee: I pray you make more plain your counsel.

Madimi: My counsel is plain enough.

Dee: When, I pray you, is the Duke likely to go away?

Madimi: In the middle of August.

Dee: If in the midst of August he will go, and then our practises be yet in hand, what shall be done with such our [ritual] furniture is prepared, and standing in the Chamber of practise?

Madimi: Thou hast no faith. His going standeth upon the determinated purpose of God. He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service.¹

Neither Dee nor Kelley had any wish to leave England, but they were manipulated into doing so by the carrot and stick of the angels. They thought they would be serving God and would gain worldly benefit if they accompanied Laski, but that Dee would be arrested for

treason if he remained at Mortlake. The threat to Dee was completely false, but he believed it. Throughout his life he suffered from a persecution mania. He was always ready to believe that men in high places plotted against him. Kelley's fortunes were bound up with Dee, his employer. He hoped to use Dee to help him, through the revelations of the angels, to discover the making of the red powder. Since Dee was determined to leave England, Kelley felt compelled go with him.

The angels have little to say about how Dee is to find the money to close up his house and move his wife, children and servants to Poland, although he asks them with a tone that borders on desperation:

Dee: Because it hath been said, that in the beginning of our Country troubles we should be packing hence into his [Laski's] Country; What token shall we have of that time approaching, or at hand?

Madimi: Your watchword is told you before: When it is said unto you, Venite, &

Dee: But (I beseech you) to be ready against that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Madimi: Miraculous is thy care (O God) upon those that are thy chosen, and wonderful are the wayes that thou hast prepared for them.²

KELLEY BETAKES HIMSELF TO THE WORLD

Kelley had already experienced the manipulations of the angels in his private life. When he first met Dee, he was a bachelor. On April 29, 1582, the angel Michael commanded him to betake himself "to the world." Explaining this curious commandment to Dee, Kelley says: "It is that I shall marry, which thing to do I have no natural inclination, neither with a safe conscience may I do it

contrary to my vow and profession."³ Presumably, he referred to the vow of celibacy and the profession of alchemy. On May 4 Dee records of the angels, "they willed him [Kelley] to marry."

The angels had their way. Kelley married a nineteen-year-old named Joanna (or Joan) Cooper, a girl from Chipping Norton—a town near Oxford that Richard Deacon calls "one of the most notorious haunts of witchcraft in England in Tudor times."⁴ Kelley must have known this girl previous to the command of the angels that he wed, and it may be conjectured that she shared some of his occult interests, although there is no evidence that this was their common bond. Francesco Pucci, writing to Dee in 1586, described Joanna Kelley as "a rare example of youthful holiness, chastity and all the virtues."⁵

Since Kelley had never wanted the marriage, it quickly became unbearable to him. On July 4, 1583, Kelley admitted in a rage to Dee: "I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am disliked, because I favour her no better."⁶ After Kelley stormed out of Dee's house, Dee remarked to his own wife, "Jane, this man is marvellously out of quiet against his Wife, for her friends their bitter reports against him behind his back, and her silence thereat, &."⁷ This row was smoothed over, but the unwanted marriage was never really happy.

IN THE TONGUE OF ANGELS

Besides compelling Dee and Kelley to move all over central Europe for the next several years, the angels cast Dee into the unwilling role of prophet. He was to travel about and meet with the great leaders of Poland and Bohemia and declare the teachings of the angels. It mattered little to the angels that those teachings were heretical.

Very much against his desire and better judgment, they compelled him to seek out an audience with the Emperor Rudolph II at Prague on September 3, 1584, and to deliver a lecture on morals. That he did so showed great courage, since the power of Rudolph was almost absolute, and Dee's magical activities were of a kind likely to get him burned at the stake for witchcraft. Rudolph must have been a remarkably patient man, restraining himself as Dee declared to him:

The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or dotting, or dreaming in this Cause.⁸

It is easy to imagine the sheer astonishment of Rudolph at the crazy audacity of Dee in saying such things to his face. Perhaps he dismissed Dee as a madman. Dee was unable to secure future audiences, even though the angel Uriel ordered Dee to write to Rudolph saying he possessed the secret of the Philosopher's Stone, which he would reveal to the Emperor at their next meeting. Rudolph sent one of his spies, a Doctor Curtz (or Kurtz) to find out more details about the magic used by Dee and Kelley and to obtain Dee's diaries of the scrying sessions and Dee's crystal. Fortunately, Dee was cautious enough not to send his books and instruments to the Emperor.

When the angels ordered Dee and Kelley to go from Prague to Cracow to meet with the Polish king Stephen Bathori, Dee hesitated until after he received letters from Laski inviting him to Cracow. The angels were furious that Dee should doubt their command, and cursed him:

When the Lord had thee go, if thou had'st so done, and had'st not taken thine own time, more had been given unto him [Laski], and more had been added unto thee.

But now Letters came, that have passed through the hands of Sodomites and Murderers, (through whose hands they are accursed,) you rejoice, you receive comfort, you determine to goe.

But if you had left those letters behind you, had come when I had you go. Then had my Name been untouched.

Therefore is the Lord angry, and forgetteth not this offense.

For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much lesse hath he that sent me.²

The angels then cursed Dee and his children for five generations because of his slowness in obeying their command. Utterly terrified, Dee begged that the curse be lifted, crying: "Lord, I am heartily sorry, I bewaile with teares this great offence, thou seest my contrite heart, O God, O God, O God." Apparently, this groveling worked. Dee was greatly relieved as the angels lifted the curse.

After this we [Dee and Kelley] sat and considered, and perceived, and confessed the greatnesse of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertisement of those Letters; So should they hear (the [Polish nobles]) and the King St[ephen] have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or perswasions...³

"USE THEM IN COMMON"

The strangest and most interesting example of the authority exerted by the Enochian angels over Dee and Kelley is the infamous wife-swapping affair. In the spring of 1587, Kelley grew increasingly reluctant to scry into the stone. He wanted to turn all his efforts to alchemy, and advised Dee to employ his eldest son Arthur as seer. Several times in their relationship he had threatened to leave Dee in Bohemia and return alone to England, but this time he was emphatic. Dee reluctantly tested the seven-year-old Arthur as a scryer.

The boy proved completely unfit for the job. Dee begged Kelley to resume his duties, and Kelley allowed himself to be persuaded. He confessed the real reason for his latest dislike of the angels. They had ordered him to inform Dee that he and Dee should use their wives in common. They told him that if he refused this command, he was free to cease all communications with them.

When the angel Madimi appeared to Kelley after young Arthur's failed attempt to scry, Kelley was incensed:

Madimi openeth all her apparel, and her self all naked; and sheweth her shame also.

E.K.: Fie on thee, Devil avoid hence with this filthiness, &

Madimi: In the Name of God, why finde you fault with mee?

Dee: Because your yesterdayes doings, and words are provocations to sin, and unmeet for any godly creature to use.

Madimi: What is sin?

Dee: To break the Commandement of God.

Madimi: Set that down, so. If the self-same God give you a new Commandement taking away the former form of sin which he limited by the Law; What remaineth then?⁴

At first Dee would not believe that the command was intended in a carnal sense. Kelley knew better.

I was glad that an offer was made of being every seventh day to be taught the secrets of the books already delivered unto us: Thinking that it was easie for us to perform that unity which was required to be amongst us four; understanding all after the Christian and godly sense. But E.K. who had yesterday seen and heard another meaning of this unity required, utterly abhorred to have any dealings with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more...¹²

Dee required some clear proof that the angels really did intend that each should have intercourse with the other's wife. The command appeared written in Latin on a white crucifix. Dee was shocked. The faith he had placed in the angels seemed to crumble away beneath his feet.

Hereupon we were in great amazement and grief of minde, that so hard, and (as it, yet seemed unto me) so unpure a Doctrine, was popounded and enjoined unto us of them, whom I alwayes (from the beginning hitherto) did judge and esteem, undoubtedly, to be good Angels: And had unto E.K. offered my soul as a pawn, to discharge E.K. his crediting of them, as the good and faithful Ministers of Almighty God. But now, my heart was sore afflicted upon many causes: And E.K. had (as he thought) now, a just and sufficient cause, to forsake dealing with them any more.¹³

It did not take Dee long to reconcile himself to this strange doctrine, however. That same night when he left Kelley and went to his bedroom he discovered his wife lying awake, waiting to hear the latest teachings of the angels. "I then told her, and said, Jane, I see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done. Thereupon she fell a weeping and trembling for a quarter of an hour: And I pacified her as well as I could; and so, in the fear of God, and in believing of his Admonishment,

did perswade her that she shewed herself prettily resolved to be content for God his sake and his secret Purposes, to obey the Admonishment."¹⁴

The four signed a solemn covenant on April 18, 1587. They agreed to "this most new and strange doctrine" and enjoined the angels to fulfill their part of the bargain and deliver the final teachings in Enochian magic as they had promised. They pledged: "we will for thy sake herein captivate and tread under foot all our humane timorous doubting of any inconvenience which shall or may fall upon us, or follow us (in this world, or in the world to come) in respect, or by reason of our embracing of this Doctrine..."¹⁵

In return, they expected the angels to reward them for their obedience. Dee writes:

Now it was by the women as by our selves thought necessary to understand the will of God and his good pleasure, Whether this Covenant and form of words performed, is and will be acceptable, and according to the well liking of his Divine Majesty: And that hereupon, the act of corporal knowledge being performed on both our parts, it will please his Divine Majesty to seal and warrant unto us most certainly and speedily all his Divine, Merciful and bountiful Promises and Blessings; and also promises us wisdom, knowledge, ability and power to execute his justice, and declare and demonstrate his infallible verity amongst men, to his honour and glory.¹⁶

How long the four continued in their communal marriage is not known. The account of the wife-swapping Covenant is almost the final incident recorded concerning the occult partnership between Dee and Kelley. It has been speculated that the cross-matching was unsuccessful, but there seems no basis for this belief, other than the fact that Kelley and Dee drifted apart

soon after the Covenant was signed. However, the reason for this may have been Kelley's growing acclaim as an alchemist, which caused him to spend more time in the company of the Emperor Rudolph and other Bohemian nobility. Kelley put on a good enough show for Rudolph to persuade the King to give him the title *eques auratus*, which in England was later interpreted as a knighthood. Dee referred to Kelley as a "Baron of the Kingdom of Bohemia."¹⁷

It might be speculated that if the angels fulfilled the promises made to the two men, Kelley was gifted with the ability to manufacture the genuine red powder, at least for a short period. As fanciful as this notion may be, it would explain Kelley's sudden success as an alchemist. Dee's eldest son, Arthur, always maintained in later life that he had actually seen Kelley make gold in Bohemia,¹⁸ and had played on the floor with the new gold bars. Whatever the truth, Kelley enjoyed a sudden fame and wealth in Bohemia that attracted the attention of the Emperor.

There is no record of how Joanna Kelley felt about the cross-matching arrangement, but she was probably just as horrified as the other three partners. The exchange of wives (or husbands, depending on how you look at it) was carried out only because of the great gifts of knowledge and power promised by the angels if Dee and Kelley would, once and for all, prove their faith. There is little evidence to suggest that lust was the motivating factor, at least on the part of the human beings involved.

A GNOSTIC UNION?

It is common for modern critics to regard the whole affair as a trick by Kelley to sleep with Jane Dee. They say the incident is out of character with the rest of the

Enochian communications, that Kelley was deeply unhappy with his own wife, and perhaps infatuated with Jane Dee. This is to view the matter from a jaded, modern perspective which dismisses the sanctity of the marriage vow. Adultery was a serious crime in Elizabethan times, particularly to those men and women who considered themselves good Christians.

I see no reason to suspect that Kelley is any less sincere in his expression of horror than Dee or his wife. As for it being out of character for the angels, they had previously delivered several radical doctrines to Kelley that can only be described as Gnostic, or at least non-Christian:

- That Jesus was not God.
- That no prayer ought to be made to Jesus.
- That there is no sin.
- That mans soul doth go from one body, to another childes quickening or animation.
- That as many men and women as are now, have always been: That is, so many humane bodies, and humane souls, neither more nor lesse, as are now, have always been.
- That the generation of mankind from Adam and Eve, is not an History, but a writing which hath an other sense.
- No Holy Ghost they acknowledged.
- They would not suffer him to pray to Jesus Christ; but would rebuke him, saying, that he robbed God of his honour, etc."

The question then becomes, what was the motive of the angels? In my opinion, it was to bring about a symbolic union between Dee and Kelley. Remember, the angels regarded Dee and Kelley as two halves of a single living unit that would transmit their system of magic to humanity. Both were necessary, and neither could succeed without the full dedication of the other. Since neither Dee nor Kelley would ever have agreed to a

homosexual union to bind themselves together spiritually with the occult energies of sex, the angels chose the next best option and used the wives as surrogates. Each wife represents her husband. In Christianity, husband and wife are one flesh. By lying with Jane Dee, Kelley was uniting with an extension of Dee himself; similarly, by taking Joanna Kelley to his bed, Dee joined in a symbolic manner with Kelley.

There is a great deal of Gnostic imagery in the Enochian communications and Keys, and one of the features of Gnosticism is the use of sexual energy to bring about a union with the divine in order to achieve a heightened spiritual awareness and an enlightened mind. This technique of using sex for spiritual awakening is common around the world. It is employed in European shamanism, in Voudoun, and in Tantric sects in India, China, and Tibet. It also finds frequent occurrence among some schools of modern Western magic such as the Odo Templi Orientis, which is closely associated with the teachings of Aleister Crowley.

It is frustrating that the Enochian diaries break off so soon after the exchange of the wives. Suitably empowered with sexual energy, the revelations of the subsequent scrying sessions probably contained many profound secrets. Perhaps the teachings on how to actually employ the Watchtowers and Keys of Enochian magic so earnestly sought by Dee were delivered in the weeks and months following the union of the four. Perhaps, as I suggested above, Kelley learned the manufacture of the red powder. If so, the transcription of those conversations have never been discovered. If there was any such record, it appears to have been lost forever.

CHAPTER FOUR

Enochian Magic and the Apocalypse

THE PURPOSE OF THE ANGELS

Why did the angels deliver Enochian magic to John Dee? It seems this question is never asked by those who study Dee and his angelic transcripts. Scholars tend to dismiss the teachings of the angels as either deliberate conscious deceptions by Kelley, or airy fantasies called up from the depths of his unconscious mind during the scrying sessions. Modern Enochian magicians, when they consider the matter at all, seem content to accept the explanation of the angels that the magic was a fulfillment of the patriarch Enoch's wish that the wisdom of the angels be taught to the human race.

Knowing why the magic was given to Dee is central to understanding its real purpose. Dee believed the magic was a reward for his service to the angels in conveying their message to the rulers of Europe. He saw himself as their prophet, and thought that at some time in the near future the angels would give him permission to perform the initial eighteen-day ritual of evocation that would allow him to use the spirits of the Watchtowers for his own personal ends.

A COVENANT UNFULFILLED

In essence, Dee regarded his dealings with the angels as a legal contract. Enochian magic was payment for services rendered. This is a familiar pattern in medieval magic. The witch's pact with the Devil (if it ever truly existed) involved acts of evil performed in exchange for occult powers the witch might then use to fulfill his or her desires. The black pact between ceremonial magicians and the Devil is essentially the same as the witch's pact, save that the magician usually got the power first and pledged to turn over his soul to the Devil after the date of his death (the time of which might be specified in the pact).

The Book of Spirits mentioned in Chapter One is another form of binding agreement between magician and spirits. By signing the Book, the spirits evoked by the magician pledge their obedience. The Book of Spirits is separate from the black pact. A magician, if he or she was spiritually pure, could gain the sworn obedience of spirits merely by calling upon the authority of God without having to offer services or sacrifices in return. This is how John Dee understood his blank book of forty-eight silvered leaves.

Dee viewed his arrangement with the Enochian angels as similar to the Covenant between the ancient Hebrews and IHVH. Indeed, he may have seen himself as a latter-day Moses. God, through his messengers, talked to Dee, and Dee carried these divine teachings and commandments to the kings and leaders of different peoples. He regarded the "cross-matching" of the wives as a test of his faith, similar to the test of Abraham's faith when God commanded Abraham to sacrifice his first-born son Isaac (*Genesis* 22:2). He specifically calls

the letter to God signed by himself, Kelley, and their wives, in which they agree to exchange bed partners, a "Covenant," and mentions in it their "Abraham-like faith and obedience unto thee our God."¹

There is no mention made in the Covenant of specific payment by God for the obedience of Dee, Kelley and their wives, but previously the spirit Madimi sets forth the form of compensation:

Behold, if you resist not God, but shut out Satan (through unity amongst you) thus it is said unto you, Assemble your selves together every seventh day, that your eyes may be opened, and that you may understand by him that shall teach you, what the secrets of the holy books (delivered you) are: That you may become full of understanding, and in knowledge above common men."²

Every seventh day is Monday, the Sabbath or holy day of the Enochian angels.

"INSTRUMENTS OF THRASHING"

It seems implausible that the angels, who throughout the conversations show concern only for their own purposes, should convey with great difficulty over a period of years the system of Enochian magic purely for the benefit of Dee and Kelley. When Dee and Kelley request aid from the angels on personal matters, the angels either put them off with vague promises or tell them outright that human concerns do not interest them. With the possible exception of Madimi, who came most often in the form of a young girl and formed a close personal relationship with Dee, the angels show no affection for the men.

The Enochian angels manipulated Dee and Kelley as unwitting instruments to achieve their own higher purpose. The angels planted the system of Enochian

magic among humankind for angelic reasons. These had nothing whatsoever to do with the wishes of either Dee or Kelley. Indeed, they have nothing to do with the desires of mortal humanity, and it is extremely naïve for any modern Enochian magician to believe that Enochian magic was delivered to the earth for his or her personal benefit.

The angels intend that Enochian magic be used to initiate the process of violent and destructive transformation linking our present aeon, which is ending, with the new aeon that is about to dawn—a transformation like that described in the biblical book of *Revelation*. In many places throughout the angelic conversations, the words of the angels are filled with apocalyptic imagery. Gabriel expresses this higher purpose very clearly while speaking with the authority of God, although Dee probably failed to gather the full implications of his words.

I have chosen you, to enter into my barns: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand. And have entered into the first, and so into the seventh. And have delivered unto you the Testimony of my spirit to come.

For, my Barn hath been long without Threshers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto you: Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one.

(But a word in the mean season.)

If I be Master of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine. (And unto you, there is nothing: for you are hirelings, whose reward is in heaven.)

Then see, that you neither thresh, nor unbinde, untill I bid you, let it be sufficient unto you: that you know my house, that you know the labour I will put you to: That I favour you

so much as to entertain you the labourers within my Barn: For within it thresheth none without my consent'

THE BLINDNESS OF JOHN DEE

Dee firmly believed that the angels intended to honor him as their prophet and spokesman to the princes and potentates of the world. He seems never to have asked himself why the angels chose to bestow upon him the precious system of Enochian magic, but simply accepted it as a reward for his lifelong piety. He regarded himself as chosen by God, and did not question the choice. Kelley, on the other hand, always believed the angels were deceiving and using them. He judged they were demons in disguise.

It is difficult to understand how Dee could have remained ignorant of the implications of Enochian magic. The reason the angels chose Dee as the human instrument to record its details was his intellectual genius, his extensive knowledge of ciphers and his skill in the mathematical magic of the Kabbalah. Dee was one of the few men of his age willing and able to receive such a transmission, and clever enough to make sense of it.

OPENING THE GATES

The primary action of the magic is the opening of the gates of the four Watchtowers that stand at the corners of the world. Each Watchtower has twelve gates, which lead to twelve angelic "cities" or dimensions of reality. The gates of the Watchtowers are opened by means of the forty-eight Keys or Calls (the angels use both names). They may be termed Calls because they evoke the angelic hierarchies from the cities, through the gates

of the Watchtowers, and into our universe. The leader of each hierarchy (named on the squares of the Watchtowers) and his numerous followers have specific functions recorded by Dee in his Latin manuscript *Liber Scientiae Auxilii et Victoriae Terrestris*.⁴

Dee was aware of the angelic teaching that the disobedience of Adam was responsible for the curse of God upon the Earth. The Earth is regarded by the angels as a goddess. The Watchtowers were established at the moment time began, which was when Adam was expelled from the Garden: "But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen and Princes."⁵ We know that the Watchtowers are equivalent to the Watchmen from Kelley's great vision of the Watchtowers, expounded by the angel Ave: "The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers...."⁶

The universe of time, in which exists human consciousness, is established and maintained like a little bubble in the vast sea of eternity. It is the Watchtowers that sustain the bubble's cohesion. The Watchtowers are equivalent to the four pillars of Egyptian mythology that support the sky and keep it from crashing chaotically down upon the earth. The four ruling angels in the towers (who are not really separate from the towers but part of them) are time keepers—they maintain and regulate the laws of cause and effect.

To open the gates of the Watchtowers is to mingle the eternal with the temporal, to admit the angels into our world: not only the holy angels who follow God's plan and execute his judgment during the transformation known as the apocalypse, but the fallen angels who sinned with the daughters of men, and who will act as

instruments of punishment. It is in this sense that Enochian magic is the "instrument of thrashing." Elsewhere, the angel Mapsama tells Dee: "You called for wisdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter...." A gate, once opened, permits travel in either direction.

THE DOCTRINE OF THE ANGELS

Both the language of the Keys and the conversation of the angels are filled with apocalyptic imagery. The angels seem to introduce it in an almost random way when Dee is asking about the health of distant friends or trying to get money to travel, or when Kelley is attempting to wheedle from them the secret of the red powder. However, this description of the manner in which the goddess Earth will be punished and tormented because she harbors sinful humankind is the true doctrine of the angels, as Mapsama tells Dee:

The heavens are called righteous, because of their obedience. The earth accursed, because of her frowardnesse. Those therefore, that seek heavenly things, ought to be obedient; lest with their frowardnesse, they be consumed in the end, burnt to ashes with fire, as the Earth shall be for her unrighteousnesse.⁷

This, in a nutshell, is the doctrine the angels have Dee preaching to the crowned heads of Poland and Bohemia. The forwardness, or impudence, of the goddess Earth lies in her providing sustenance and shelter to incarnated human souls. The goddess Earth offers bits of her own body to human souls, and from these bits they form their bodies of flesh. At the same time, they become one flesh with the goddess, and thus her children. The stated necessity to punish her, and erring

human souls, is the justification the Enochian angels offer for the coming apocalypse.

Dee understood the apocalypse in the traditional Christian sense. This is not exactly the same as the way the Enochian angels understand it. To Dee, the apocalypse was to be a series of physical disasters brought about by the angelic agents of God at the will of God and at a preordained time. However, it is implicit from the Enochian conversations that the apocalypse will begin with the opening of the gates of the Watchtowers, and that these gates can only be opened by humankind from the inside. Enochian magic is the tool delivered by the angels that will enable humankind to open the gates.

"INVOCATION PROCEEDETH OF THE GOOD WILL OF MAN"

We know that the angels cannot open the gates from the outside because to open them requires the use of evocation (or as the angels term it, invocation). This is not within the power of angels, as Ave tells Dee:

Dee: As for the form of our Petition or Invitation of the good Angels, what sort should it be of?

Ave: A short and brief speech.

Dee: We beseech you to give us an example: we would have a confidence, it should be of more effect.

Ave: I may not do so.

Kelley: And why?

Ave: Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit: And therefore is prayer of such effect with God.

Dee: We beseech you, shall we use one form to all?

Ave: Every one, after a divers form.

Dee: If the minde do dictate or prompt a divers form, you mean.

Ave: I know not: for I dwell not in the soul of man.

Evocation (calling out) and invocation (calling in) are functions of human free will. Spiritual beings must be invoked into our reality by human beings. We must open the gates and admit the servants of Coronzon (the Enochian name for Lucifer) ourselves. Evocation and invocation are not a part of the business of angels, but of humans.

The angels can manipulate the time of the apocalypse by veiling or revealing the true knowledge of the Watchtowers and the Keys as it suits their purposes. They made very clear to Dee that he was not to work the ritual evocation of the Keys without their express permission, which was never granted in Dee's lifetime. To be doubly sure, they withheld details of the working. Although they promised to reveal these details after the fulfillment of the Covenant, there is no evidence that they kept their word. If they did, the manuscript appears to have been lost.

"I HAVE NOTHING IN ME TIED TO TIME"

The understanding of the apocalypse held by fundamentalist Christians is that it will be primarily a series of physical disasters provoked by physical agents. The angels of judgment will appear upon the surface of the Earth in unpleasant physical bodies and sow material plagues, cause volcanic eruptions, earthquakes, and so on. This is a painfully materialistic understanding. The agents of the apocalypse are spirits, and spirits have no bodies. They exist in the astral world and cannot directly affect the physical world.

For angels to affect the physical world, they must use human beings as their fleshy instruments. They do this by controlling the behavior of human beings through the unconscious mind. By manipulating humans they are then able to cause those humans to change the physical world. Indeed, it is only through the media of human perceptions that angels are able to perceive the physical universe. That is why it was necessary for souls to incarnate in the first place. Human beings are incarnated angels.

The limitation of angelic awareness is indicated by the angel Gabriel, who, when asked by Dee for some information about Albert Laski (who was not present), states: "When we enter into him, we know him; but from him, he is scarce known unto us..."² The difficulty arises because angels dwell in eternity and men dwell in time. An unnamed angel says to Dee: "For he that dealeth with me, dealeth not as with a man; for I have nothing in me tied to time, much lesse hath he that sent me."³ This great difficulty the angels have in handling time may account for the nonsequential way the Enochian teachings were received.

In my opinion, the apocalypse prepared by the Enochian angels must be primarily an internal, spiritual event, and only in a secondary way an external physical catastrophe. The gates of the Watchtowers that stand guard at the four corners of our dimension of reality are mental constructions. When they are opened, they will admit the demons of Coronzon—not into the physical world, but into our subconscious minds.

Spirits are mental, not material. They dwell in the depths of mind and communicate with us through our dreams, unconscious impulses, and more rarely in waking visions. They affect our feelings and our thoughts

beneath the level of our conscious awareness. Sometimes they are able to control our actions, either partially as in the case of irrational and obsessive behavior patterns, or completely as in the case of full possession. Through us, by using us as their physical instruments, and only through us, are they able to influence physical things.

THE DEMONS WITHIN OURSELVES

The Enochian communications teach us that not only must humanity itself initiate the cosmic drama of the apocalypse through the magical formula delivered to John Dee and Edward Kelley more than four centuries ago, but humans must also be the physical actors that bring about the plagues, wars, and famines described with such chilling eloquence in the vision of St. John. We must let the demons of Coronzon into our minds by means of a specific ritual working. They will not find a welcome place there all at once, but will worm their way into our subconscious and make their homes there slowly over a period of years or even decades. In the minds of individuals that resist this invasion they will find it difficult to gain a foothold, but in the more pliable minds of those who welcome their influence they will establish themselves readily.

Once they have taken up residence, we will be powerless to prevent them turning our thoughts and actions toward chaotic and destructive ends. These apocalyptic spirits will set person against person and nation against nation, gradually increasing the degree of madness and chaos in human society until at last the full horror of *Revelation* has been realized upon the stage of the world. The corruption of human thoughts and feelings may require generations to bring to full fruition. Only

after the wasting and burning of souls is well advanced will the full horror of the apocalypse achieve its final fulfillment in the material realm.

APOCALYPSE IS NOT PREORDAINED

What the Enochian angels intended the Keys to accomplish, and what the Keys are actually able to do, may be entirely different. Spirits are not infallible. They often deceive human beings, and sometimes even themselves. Simply because the angels believed this system of magic could trigger the apocalypse does not necessarily mean it can do so. It does not even mean that there is, or will be, such a thing as an apocalypse.

However, it seems clear that it was the intention of the angels that the Keys be ritually applied to the Watchtowers, not so that human beings could learn divine secrets of nature, as Dee believed, but to open the way for the demons of Coronzon to enter into our unconscious minds. Once firmly established in our personal unconscious, these spirits would then be able to gain an increasing control over our physical world by manipulating our perceptions, emotions and thoughts.

Enochian magic has been used for over a century by modern magicians working in the Golden Dawn tradition and its derivatives without any obvious signs of initiating a universal Armageddon. It is evident that it can be employed for personal reasons, even though this is not the primary function intended by the angels who delivered it. Modern magicians do not perform the full eighteen-day invocation that was to be the catalytic trigger of the apocalypse. The details of this complex Apocalypse Working (as I call it) were probably never delivered to Dee and Kelley, although it may be possible

to reconstruct its outline. Instead, modern magicians nibble at the edges of Enochian magic, using various aspects of it in their ritual practices. Even incomplete and misapplied, it is a highly potent form of magic.

It may be that Enochian magic was deliberately designed by the angels to be an effective system of personal magic in order to insure its survival and continuous use by human beings. What better way to guarantee that the system will still be understood in a practical way when the angels at last determine that the time has come to nudge some chosen magician, through visions and insights, into performing the Apocalypse Working? In the meantime, individual Enochian magicians have been able to use the system for their own private ends, and will go on doing so.

CHAPTER FIVE

The History of Enochian Magic

ROBERT COTTON BUYS A LIBRARY

After Dee's death in 1608, his library was sold to the antiquarian Sir Robert Bruce Cotton (1570–1631). Cotton also acquired at least some of Dee's magical apparatus, including his scrying table, one of his crystals, and the wax seals used to support both the crystal and the legs of the table. Some of these objects afterwards made their way into the British Museum collection via the Cottonian Library. The stone was acquired by the British Museum in later years. The table was extant in Meric Causabon's day. The brass engraving of its top, pictured at the beginning of *A True and Faithful Relation*, was copied from the original design. This table has since disappeared.

The history of the transcript of the angelic conversations is curious, since it reveals an almost supernatural survival of some of the manuscripts. Those acquired by Cotton (part of Dee's *Liber Mysteriorum*) make up the content of Casaubon's *A True and Faithful Relation*. Charlotte Fell Smith called these "the last thirteen books" of the transcript.¹ They cover the period from May 28, 1583, to April 2, 1587, with increasingly large gaps of time toward the end of the record. They resume again, briefly, in the year 1607 from March 20 to

September 7. During this latter period, Dee relied on the inferior scrying services of Bartholomew Hickman. The 1607 transcripts contain nothing of value. The gap between the last scrying session with Kelley and the first recorded session with Hickman is called by Casaubon "a vast chasma or hiatus."²

About the books of the transcript that were published by Casaubon, John Aubrey wrote: "Meridith Lloyd says that John Dee's printed booke of Spirits is not above the third part of what was writt, which were in Sir Robert Cotton's library; many whereof were much perished by being buried, and Sir Robert Cotton bought the field to digge after it."³ About this burying of the manuscripts, Casaubon states: "The Book had been buried in the Earth, how long, years or moneths, I know not; but so long, though it was carefully kept since, yet it retained so much of the Earth, that it began to moulder and perish some years ago, which when Sir Thomas C. [Robert Cotton's son] ... observed, he was at the charges to have it written out, before it should be too late."⁴

BURIED IN THE EARTH?

The notion that Dee's magical books were buried in a field to prevent discovery is very romantic, but seems too far-fetched to be taken seriously. More likely, the mold on the transcript was the result of careless storage before Cotton acquired it. However, it is possible that Dee or his eldest son Arthur (1579-1651) took the extreme measure of interment to ensure that the angelic conversations remain secret. Arthur was upset about Casaubon's book, which was published eight years before his own death. This annoyance had nothing to do with the content of the book, since Arthur himself was

involved in occult and alchemical experiments. He simply did not want the teachings of the angels known, and did not wish his father's name associated with them.

Some of Dee's lost diaries and other papers passed into Arthur's hands. Apparently, Arthur searched diligently for any instructions Dee might have left describing how to actually use Enochian magic. Deacon writes: "Arthur spent much time in his later years trying to recover his father's missing manuscripts, which were supposed to be scattered as far afield as Prague, Rome, Brussels and Amsterdam."⁵ After Arthur's death "his remaining notes and any manuscripts belonging to his father seem to have been dissipated among his numerous children ... and, except for odd scraps of information here and there, to have been lost to posterity."⁶

THE SECRET DRAWER IN JOHN DEE'S CHEST

The survival of Dee's transcript of the angelic conversations that took place prior to May 28, 1583, is even more remarkable. Casaubon knew nothing about their existence. Thirteen years after the publication of *A True and Faithful Relation*, the earlier papers fell into the hands of the antiquarian Elias Ashmole. Ashmole, who was well known around London as a buyer of old manuscripts, bartered them in exchange for a book from one of the warders of the Tower of London, who in turn had acquired them from his wife.

While courting her first husband, the wife of the warder had bought an old chest with a "very good lock and hinges of extraordinary neat work" from a shop. It had formerly belonged to the surgeon John Woodward, who probably bought it at Dee's estate sale in 1609. She kept the chest for twenty years without noticing

anything odd about it. Then, while moving it one day, she heard a rattle inside. Her second husband pried up the bottom and discovered "a large secret drawer stuffed full of papers, and a rosary of olivewood beads with a cross, which had caused the rattle."

The papers in Dee's chest covered the conversations with the angels from December 22, 1581, down to the beginning of Casaubon's book. They also contained the manuscripts *48 Claves Angelicae*, *De Heptarchia Mystica* and *Liber Scientiae Auxiliis et Victoriae Terrestris*—a truly extraordinary treasure. Since some of it is written in Latin and the rest in Dee's rather crabbed hand, the Tower warder probably considered it of little value. Ashmole, of course, was delighted.

EARLY ENOCHIAN SCHOLARS

Thanks to the scholarly care of Cotton and Ashmole, these manuscripts have survived to the present day. Ashmole spent considerable energy understanding the system of Enochian magic. Peter French writes about Ashmole that "he seems to have studied the 'Spiritual Diaries' seriously as a means of contacting angels. Ashmole's biographer, C. H. Josten, conjectures that he may even have attempted to repeat the angelic experiments."⁸ Like Arthur Dee before him, Ashmole was, in the end, baffled by the missing instructions concerning the actual application of the Keys to the Watchtowers.

From time to time other scholars with occult inclinations have attempted to unravel the transcripts. There is an interesting section concerning the tables of Enoch in British Library manuscript Harley 6482. It is part of a larger magical workbook (Harley 6481-6) ascribed to the seventeenth-century Hermetic magician

Thomas Rudd, who published Dee's famous Preface to Euclid's *Elements* in 1651.

ENOCHIAN MAGIC IN THE GOLDEN DAWN

Since the mini-revival of Enochian magic that took place in the middle of the seventeenth century, there does not appear to have been any serious attempt to understand and practice the teachings of the angels until the efforts of the Hermetic Order of the Golden Dawn. A secret Victorian society dedicated to the practice of ritual magic, the Golden Dawn was founded in London in 1887 by three Freemasons determined to revive the intellectual magic of the Renaissance and create a true Rosicrucian society.

One of the founders, Samuel Liddell "MacGregor" Mathers (1854-1918), spent much of his time as a young man burrowing through the piles of dusty manuscripts in the library at the British Museum, where many of Dee's writings were kept. He undoubtedly read some of the angelic conversations in their original form, but seems to have derived most of his personal system of Enochian magic from the *True and Faithful Relation*. There is no mention in Golden Dawn Enochian magic of the material in Dee's *Heptarchia Mystica*, which is made up of angelic teachings recorded before the point where Casaubon's book begins.

The Enochian magic of the Golden Dawn is almost completely concerned with the Great Table of the four Watchtowers and the forty-eight Keys or Calls, which Mathers was perceptive enough to relate to the Table. It deals only with the angels or spirits whose names may be extracted from the Watchtowers by a specific set of rules—there is no mention of the spirits of the Thirty

Aethers, or the ninety-one geographical genii who rule the different regions of the world. Thus, Golden Dawn Enochian magic is only a portion of the magical system received by Dee and Kelley.

To his credit, Mathers was able to add, in a more or less intelligent way, many details concerning the Watchtowers that are not clearly stated in the angelic conversations. In Golden Dawn magic, the Watchtowers are explicitly connected with colors, signs of the zodiac, directions, letters of Tetragrammaton, and occult elements. These correspondences have immense usefulness in practical rituals that employ the Watchtowers. The Keys were related by Mathers (or one of his associates) to different parts of the Great Table, and to the spirits located in those parts, so that speaking a particular Key in Enochian evokes a particular spirit. The system of Enochian magic used in the Golden Dawn will be the subject of a later chapter.

ALEISTER CROWLEY

One of the young members of the Golden Dawn was Aleister Crowley (1875–1947). Crowley is the most famous magus of the twentieth century. When he was a young child, his mother (a member of the fanatical Plymouth Brethren sect) referred to him as the Beast. His young mind seized on this label as a revelation. In his autobiography he writes: "But my mother believed that I was actually Anti-christ of the Apocalypse...." [and above on the same page,] "I have never lost sight of the fact that I was in some sense or other the Beast 666." Here, the Beast and the Antichrist are confused, but the confusion was his mother's, not Crowley's, who always understood himself to be merely the herald of the Antichrist.

Crowley eagerly devoured Golden Dawn magic. He was strongly drawn to the magic of the dark side—the goetia. His mentor in the Golden Dawn, Allan Bennett, warned him against this line of study, but Crowley paid no heed. This attraction to evil, coupled with his Bohemian habits, made him unpopular among the conservative leaders of the Order. Eventually, Crowley and the Golden Dawn parted company, but he continued to use the Golden Dawn teachings for the remainder of his life. More than with any other aspect of Golden Dawn magic, he was fascinated with the Enochian language and the Keys to the Watchtowers. Crowley considered himself a reincarnation of Edward Kelley, and to some extent he shared Kelley's scrying ability.

While wandering through Algeria in 1909, Crowley invoked the Enochian Aethers in reverse order from the twenty-eighth to the first, using the nineteenth Key for all of them. The Key for all thirty of the Aethers is the same save for the name of the Aether involved. Thus, the last thirty Keys are really a single Key that is applied to the thirty Aethers. Previously, while visiting Mexico in 1900, he had invoked the thirtieth and twenty-ninth Aethers, so he was merely taking up where he had left off.

CROWLEY'S INVOCATION OF THE AETHERS

His method of working was similar in some respects to that of Dee and Kelley. He would find a private place where he could be alone with his disciple, Victor Neuberg. Then he would recite the nineteenth Key with the name of the Aether he sought to invoke inserted in the text at the proper place. It is not clear to me whether he used the English or the Enochian version of the Key. The Enochian version would be correct

practice, but in his *Confessions* he speaks of "changing two names" to suit the Key to each Aether. In the English version, two words must be changed for each Aether, but in the Enochian version, only one word. So perhaps Crowley invoked the Aethers using the English version of the nineteenth Key.

After sensing the presence of the angel of that Aether, he gazed into a large topaz that was set in a decorated wooden cross. Whatever he saw in the stone, or experienced more directly, he described. Neuberg sat beside him and wrote his words down in a notebook, just as Dee had recorded the words of Kelley more than three centuries earlier. This record formed the work known as the *Vision and the Voice*.

Crowley states in his autobiography, "We walked steadily to Bou Saâda, invoking the Aethyrs one by one, at convenient times and places, or when the spirit moved me. As a rule, we did one Aethyr every day."¹¹ He does not seem to have employed the first eighteen Keys while invoking the Aethers. He understood the eighteen preliminary Keys in the way they had been taught him by the Golden Dawn. Describing them, he says that the first two Keys relate to the quintessence, or elemental Spirit, while the next sixteen relate to the four elements in subdivisions of four. This is the Golden Dawn teaching.

Crowley demonstrated a sound intuitive comprehension of the Keys and the Watchtowers. He had trouble reconciling the various interpretations of the Aethers—whether they are concentric angelic spheres that lie beyond the bounds of the four Watchtowers, or angels whose names are written on the Watchtowers, or merely names for different geographical regions on the surface of the earth. This confusion is understandable, since nowhere does Dee write anything to clarify the matter.

Crowley chose to consider the Aethers in the first, most mystical sense. He describes the Watchtowers as "composing a cube of infinite magnitude."¹¹ This is above the usual understanding.

THE GREAT BEAST UNLOCKS THE GATES

If, as I postulate earlier, Enochian magic was delivered by the angels to act as the catalyst for the apocalypse, it is interesting to note that the primary practitioner of that magic firmly considered himself to be the Great Beast of *Revelation*. After leaving the Golden Dawn, Crowley went on to create his own occult mythos. He saw himself as the herald for the dawning Aeon of Horus, which he believed began in April 1904, with his inspired reception of the *Book of the Law*, dictated to him by his guardian angel, Aiwass.

Crowley's guardian angel cast Crowley into a role similar to that forced upon John Dee by the Enochian angels. Crowley was both the sacred scribe and the prophet of the god Ra-Hoor-Khuit (Horus). His instruction was to record the sayings of the god and to spread his message across the world via the *Book of the Law*. "Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast and in his woman; called the Scarlet Woman, is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men."¹²

The Aeon of Horus may be understood in a general sense as similar to the astrological Age of Aquarius. Many ancient cultures divide time into a repeating series of ages, each age with its unique defining characteristics. For example, in the system of the Kabbalah, we are presently living in the Age of Geburah, which is characterized by

severity and warfare. The next age will be the Age of Tiphareth, a time of harmony and peace. In Crowley's personal mythos, the dawning Aeon of Horus has supplanted the old Aeon of Osiris, the Egyptian god of death and rebirth that Crowley related to Jesus Christ.

There are some parallels between Crowley's angel-inspired *Book of the Law* and Dee's *Key of the Thirty Aethers*. In the *Book of the Law* is written: "We have nothing with the outcast and the unfit: let them die in their misery: For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world."¹² In the *Key of the Thirty Aethers* appear the words: "Govern those that govern; cast down such as fall; bring forth with those that increase, and destroy the rotten."¹³ Both these passages refer to the effects of karma, the cause and effect of the natural world. Elsewhere in the *Book of the Law* is written: "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was."¹⁴

The Aeon of Horus is one of strife and warfare, even as the time of the apocalypse is a time of destruction. Horus states in the *Book of the Law*: "Now let it be first understood that I am a god of War and of Vengeance."¹⁵ And elsewhere: "Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them."¹⁶ In the *Key of the Thirty Aethers* is written: "the reasonable creatures of Earth (or men), let them vex and weed out one another; and the dwelling places, let them forget their names; the work of man and his pomp, let them be defaced...."¹⁷

Crowley embraced the symbolism in *Revelation*, applied it to himself, and understood it with reference to

his prophetic *Book of the Law*. He called himself the Great Beast, his wife (and later his various mistresses) the Scarlet Woman and the Whore of Babalon. In Enochian the word *babalon* means "wicked" and the word *babalond* means "whore"—thus the change in spelling of this word, although Crowley justified it on numerical grounds. He also interpreted the text of the *Book of the Law* to mean that his son would become the Antichrist. Concerning the Scarlet Woman, the *Book of the Law* states: "then will I breed from her a child mightier than all the kings of the earth."¹⁸ This interpretation was an error: the Antichrist has yet to show himself.

There are no direct references in the *Book of the Law* to the Enochian Keys, although two places are suggestive. Part of the *Book of the Law* reads: "There are four gates to one palace; the floor of that palace is of silver and gold, lapis lazuli & jasper are there, and all rare scents jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace."¹⁹ This might be interpreted as a reference to the Great Table of the Watchtowers, which is four-sided and has four parts. Elsewhere is written: "in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the key of it all."²⁰ If there really is a hidden connection between the *Book of the Law* and Enochian magic, perhaps this refers to the Enochian Keys.

ENOCHIAN MAGIC IN THE MODERN WORLD

Many modern groups that practice the form of ritual magic descended from the Golden Dawn (directly or via Crowley) use Enochian magic extensively. Particular

notice might be taken of the Aurum Solis, an organization dedicated to Hermetic philosophy and magic founded in England in 1897, which claims to be completely independent of the Golden Dawn. The Aurum Solis teachings include the Great Table of the Watchtowers, the Keys, and the spirits of the thirty Aethers.²² The late Anton LaVey, leader of the California-based Church of Satan, employed an edited version of the Keys that was derived from the writings of Aleister Crowley.

In the last few decades Enochian magic has undergone another period of rebirth. Increasingly, Dee's writings are finding their way into popular books of ceremonial magic. This process is slow, and it is unfortunate that no single text exists that contains the complete Enochian communications with the numerous Latin passages translated into English. However, enough of the material has emerged to present an overview of Enochian magic that is fairly complete, and to allow the magic to be used for practical ends.

CHAPTER SIX

The Tools of Enochian Magic

GIFTS FROM THE ANGELS

The articles of furniture for the scrying sessions were all added at the direction of the Enochian angels. At first, it appears that no special instruments were used. Dee placed one of his scrying crystals in a "frame" on the edge of his desk in his private study at Mortlake. This frame (given to him by a friend) is nowhere clearly described, but a small drawing of it made by Dee appears in the margin of the manuscript page dated December 22, 1581 (Sloane MS 3188, folio 8), beside the words "I thereupon, set by him, the stone in the frame."¹ The picture shows a frame with four outward-curved legs resting on a flat circular ring. The crystal itself is surrounded by a vertical band of the frame that leaves its front (and presumably its back) exposed. On the top of this band is a small cross. It may have been made of gold, since a gold frame is mentioned elsewhere.

On the first scrying with Kelley, which took place on March 10, 1582, the alchemist knelt on the floor in front of Dee's desk. He peered into the stone, which may have been placed in the sunlight beaming through the west-facing window of the study, in obedience to orders the angel Annael had delivered to Barnabas Saul on

December 21, 1581. Kelley prayed aloud and invoked the angel Annael into the stone. Meanwhile, Dee retreated to his Oratory (a small room attached to his study) and entreated the appearance of the angels with prayers of his own. Within fifteen minutes, Kelley saw the angel Uriel in the stone.

The angels had informed Saul on December 21 that he and Dee might "deal both kneeling and sitting."² It is likely that Kelley soon began to use the green chair in the study, with the crystal in its stand on the edge of the desk. Dee sat on the other side of the desk, recording in his journals the events described by Kelley. Prayer was frequently used to encourage the angels to appear in the stone when they were slow to come. Dee fell into the habit of using prayer to both open and close the scrying sessions. These prayers appear to have been spontaneous compositions, not predetermined elements of a formal ritual. The appearance of the angels in the stone was often preceded by the withdrawing of a "golden curtain" from the depths of the stone.

Almost immediately, the angels began to describe to Kelley the essential ritual furniture the two would require for future communications. This consisted of the sacred stone, the Table of Practice, the seven Ensigns of Creation, the Sigillum Aemeth and four lesser sigils of the same pattern to be placed under the legs of the table, various silk cloths to be spread under and over the table, circular seals to be placed under the scryer's feet, a seal ring, and a lamén which contained a "token" of Dee's name hidden amongst its letters.

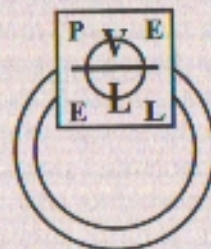
Dee continued to employ the Table of Practice, the Sigillum Aemeth, and the angelic stone throughout his association with Kelley. It is probable that he also continued to use the other ritual objects, although they are not

mentioned in the later transcript. Dee considered these things essential to the success of the communications because they had been explicitly prescribed by the angels themselves. However, it should be noted that Kelley first established communication quite easily without them.

THE SEAL RING

The seal ring was delivered on March 14 by the angel Michael. Charlotte Fell Smith states that this was a physical ring,³ presumably going on the assumption that it was a plant by Kelley to impress Dee. This may be a misreading of the transcript on her part. The angel Michael makes the seal ring appear out of the flames of his sword, then says to Dee through Kelley: "After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present."⁴ The implication is that the ring is the same as Solomon's fabled seal ring. Then Michael sets the ring down on the table of practice and has Dee note it with care. "After that he threw the ring down upon the table and it seemed to fall through the table."⁵

The transcript of the conversations can sometimes be misleading. The passage quoted above probably means that Kelley described Michael setting down the



Enochian Ring of Solomon

ring, described the ring in detail to Dee, then told how the angel threw the ring through the tabletop. The ring is apparently important, since Michael tells Dee: "Without this ring thou shalt do nothing."⁶

The ring bears the name of an angel, Pele (P-E-L-E), which means "Worker of Wonders." Dee recognized the name from Reuchlin's *De Verbo Mirifico*.⁷ The name of this angel also appears in Agrippa's *Occult Philosophy*,⁸ presumably drawn from Reuchlin. In addition to these four letters, there is a large circle in the center of the square bezel with a horizontal bar through its center, and above the bar the letter V while below the bar the letter L appears. Note that these two letters appear in the upper right corner of the Ensign of Sol. It is possible that the circle and bar are intended for the letters O and I. The angel Carmara mentions that the ring is to be made "in perfect gold."⁹

THE ANGELIC STONE

Dee owned at least three scrying speculums, and probably more. One was a flat, circular obsidian mirror with a small handle on one side that had a hole drilled through it for hanging the mirror up on a thong or peg. This is commonly said to be of "Aztec origin"¹⁰ although I have never seen any proof to support this assertion. It does not appear to have been used much, if at all, to communicate with the Enochian angels. Another was a crystal globe that was probably the size and shape of a small egg. It is likely to this that he refers when he speaks of his "first sanctified stone." This was the stone into which Dee first tried to scry. It was also used by Barnabas Saul and, for the period from March 10 to April 28 of 1582, by Edward Kelley.

The third magic mirror, Dee's "principal stone" and "holy stone" and "usual shew-stone," was delivered to Dee in an apparently miraculous manner on April 28, 1582. While scrying at Dee's desk, Kelley looked toward the west window of the study and saw a bright object lying on the mat that covered the earthen floor beside one of Dee's stacks of books. An angel the size of a small child, with a flaming sword in his hand, picked up the object "as big as an egg" and extended it to Dee. The angel Michael told Dee through Kelley, "Go toward it and take it up." Dee writes:

I went toward the place, which E K pointed to: and till I came within a foot of it, I saw nothing, and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was round, and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.¹¹

For the rest of his life, Dee remained convinced that this crystal had been given to him by angelic means. It immediately became the main scrying instrument. When Dee went to Europe, the stone went with him. He valued it above all his other material possessions, with the possible exception of his library at Mortlake. Speaking of the angels to the Emperor Rudolph II, he said, "yea they have brought me a Stone of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof."¹²

What are we to make of this crystal? It seems likely that it was placed on the floor by Kelley before the scrying began—perhaps unconsciously while Kelley was possessed by the angels. Kelley was susceptible to possession. At one point he complains to Dee that he does not like the spirits "moving in his head." Elsewhere, he

tells Dee of "a great stir and moving in his brains, very sensible and distinct, as of a creature of humane shape and lineaments going up and down to and fro in his brains, and within his skull: sometimes seeming to sit down, sometimes to put his head out at his ear."¹²

If so, where would Kelley have obtained such a stone? Large, near perfect spheres of rock crystal were no more common, and no cheaper, in the sixteenth century than they are today. Kelley was not a rich man. Perhaps the crystal really was an apport—the appearance of a physical object out of thin air. It is a mystery that is never likely to be solved. In any case, Dee had the stone set in a gold frame with a cross on the top, a depiction of which is shown below.

Modern students of Enochian magic cannot count on the angels materializing a crystal for them. A sensible alternative is to buy a crystal ball of good quality, either of glass or rock crystal, and a stand to set it on.

THE TABLE OF PRACTICE

On April 29, the day after the delivery of the holy stone, the Table of Practice was finished. It was two cubits high. By two cubits, an English yard (thirty-six inches) was



Frame of Dee's Showstone

meant.¹⁴ The top was square, also a yard in both dimensions, so that the overall shape of the table was cubic. It stood on four narrow wooden legs. The angels specified that it be made of "sweet wood," which is another name for laurel. The laurel tree has powerful associations in magic and scrying dating back to ancient Greece.

The distinguishing feature of this table is the design painted on its top. This is clearly illustrated at the beginning of Casaubon's *True and Faithful Relation* by a brass-cut engraving that was taken from the original table in the Cottonian library. Around the edge is a border of

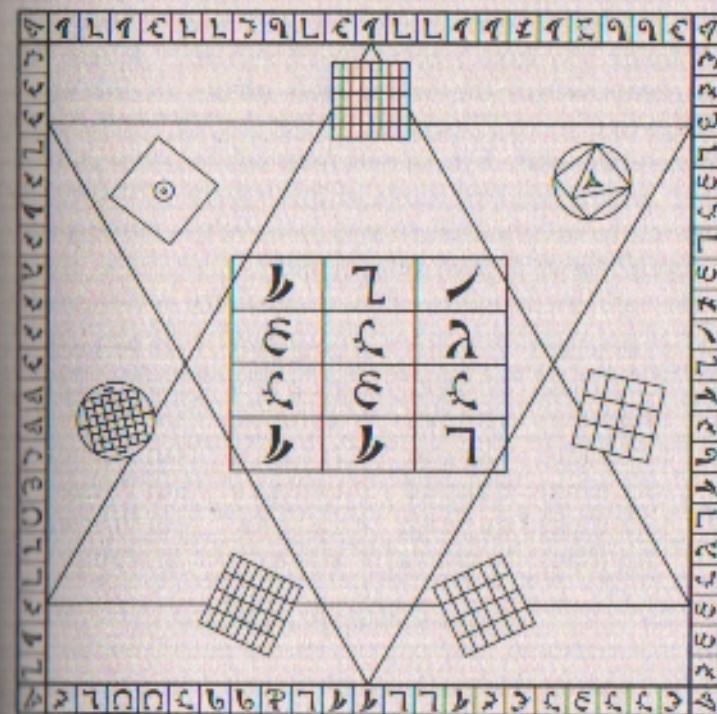


Table of Practice

Enochian letters. Each side of this border contains twenty-one letters—the number of letters in the Enochian alphabet. An Enochian B is inscribed in each corner of the border. Robert Turner speculates that the Enochian B is equivalent to the number seven.¹⁵ This is a reasonable speculation, in view of the importance of seven in Enochian magic and the prevalence of the Enochian B.

The letters in this border are read right to left, after the normal manner of Enochian writing, and are oriented to be read from outside the edge of the table, so that a person reading the border would walk in a complete circle clockwise around the table. The letters in the border are generated in a Kabbalistic and fairly complex way from a seven-by-twelve-letter square that is composed of the seven-letter names of the seven Kings and seven Princes of the *Heptarchia Mystica* with the initial letter B removed from all fourteen names. The angels give two forms of this square. I have reproduced the rationalized second form below, since it contains all the necessary information.

(1st King) aligon	ornogo (1st Prince)
(2nd King) obogel	efafes (2nd Prince)
(3rd King) abalel	utmono (3rd Prince)
(4th King) ynepor	lison (4th Prince)
(5th King) naspol	rorges (5th Prince)
(6th King) napsen	ralges (6th Prince)
(7th King) lumaza	agenol (7th Prince)

Table of the Kings and Princes

Starting at the upper-left corner of the border and moving clockwise, each side of the Holy Table contains

the letters in three adjacent columns from the table of the Kings and Princes. The columns are read right to left and top to bottom from the first to the seventh Prince or King. Thus, the upper edge of the Holy Table begins o-s-o-n-s-s-l whereas the bottom edge begins n-l-l-r-l-n-a.

It is not really necessary to understand this table of the Kings and Princes to practice Enochian magic, but it is interesting to know where the letters in the border of the Table of Practice come from. Also, it illustrates very clearly that the Enochian magic of the seven Kings (which is linked to the seven traditional wandering bodies of astrology) is an essential component of the Enochian magic of the Watchtowers and Keys as it was received by Kelley using the Holy Table. In Enochian magic based on the Golden Dawn system, the importance of the Kings is not understood.

The smaller table at the center of the Table of Practice consists of twelve Enochian letters. Its pattern is the same as that of the twelve stones on the breastplate of the high priest of ancient Israel: four rows and three columns. These twelve letters relate to the twelve tribes, the twelve gates of New Jerusalem, the twelve overt permutations of Tetragrammaton, the twelve signs of the zodiac, and the twelve Enochian names of God that appear on the middle rows of the Watchtowers. Unfortunately, this relationship is not always clear in Dee's manuscripts.

The letters on the central table (3 x 4) of the Holy Table of Practice are extracted from the middle of the 7 x 12 table of the Kings and Princes. I have highlighted them in boldface type to make them easier to locate.

Robert Turner makes the emphatic assertion that the Holy Table as it appears in Casaubon's brass cut plate is transposed left to right from the way it should appear. He bases this on the single extant diagram of the Table design

which appears in *Liber Mysteriorum Quinta Appendix*, saying "Casaubon's rendering is quite plainly in error. The letters that border the top and bottom edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 x 3 square that takes up the centre is also given in a reversed order."¹⁶

Turner blames this inversion in Casaubon's plate on an error by the engraver. He suggests that such errors are common, and are due to the process of engraving itself. He cannot understand why so many Enochian scholars have failed to pick up on what is, to him, an obvious error, and blames it on the habit of occultists to blindly accept traditions in magic without examining their source material (which is certainly true).

After carefully considering the question, I have come to the conclusion that the plate in Casaubon is probably a correct representation of Dee's Table of Practice. The artist who executed the plate was working from Dee's actual Table, and in other respects he seems to have done a fairly accurate job. Why should he make the glaring mistake of inverting everything left to right? It does not seem reasonable, especially when the seven smaller tables, the Ensigns of Creation (which, in my opinion were actually painted onto the surface of Dee's Table of Practice) are not inverted, but occupy their correct position. If the engraver was going to invert the rest of the Table left to right, it is fair to assume he would also have inverted the Ensigns of Creation.

Turner may have failed to consider that the design for the Table of Practice that appears in *Liber Mysteriorum Quinta Appendix* is executed in Latin letters. Latin is read left to right. Enochian is read right to left. When an Enochian word is transposed into English, it must be

mirror-inverted as we do with Hebrew words, which are also written and read right to left.

We may presume that the Enochian letters in the border of the Holy Table form words of power (even though these words are not known) or at least that their order is significant to the angels. Dee must have understood the need to invert everything when transposing the Latin letters in his manuscript design into the Enochian letters on the actual physical Table. Thus, it seems likely that Casaubon's engraver made no mistake, and the representation of the Table in the brass cut is correct.

The angels tell Dee concerning the *Sigillum Aemeth*: "We have no respect of cullours."¹⁷ However, of the Table they say the Enochian letters written around the edges must be painted in yellow oil paint, and that the oil used to mix the pigment should be "perfect oil, used in the church."¹⁸ Yellow must be significant in connection with Enochian letters. This color for the letters agrees with the color in which they first appeared to Kelley in a vision:

... it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appeared drawn on his paper with a light yelow culor, which he drew the blak vpon, and so the yellow cullor disapearing, there remayned onely the shape of the letter in blak ...¹⁹

As a substitute for oil used in a church, which the modern Enochian magician will find hard to obtain, premixed oil paints should be consecrated before they are applied to the Table, which was apparently painted in several colors: "The table was painted in brilliant colours, primarily yellow, blue and red"²⁰

Beneath the Table on the floor of the scrying chamber a red silk carpet "two yards square" was laid. The four smaller seals of Aemeth (see below) within their

protective containers of laurel were set upon the carpet, and the Table legs positioned on top of them, probably in depressions cut into the lids for added stability. These containers were probably disk-shaped, although they may have been spherical or hemispherical.

On top of the Table a simple white linen cloth was spread that hung down almost to the floor. Upon this was placed the wax Sigillum Aemeth and (if they were made of tin rather than painted directly on the tabletop) the seven Ensigns of Creation. Over the Sigillum Aemeth (and the tin Ensigns), a silk cloth with tassels at the corners was spread. This was colored an iridescent red and green, so that it changed from one color to the other when viewed from different angles. On top of this red-green silk cover, the scrying stone in its golden frame was placed directly upon the Sigillum Aemeth in the middle of the Table.

These are the explicit directions of the angels. However, there is some evidence that Dee did not adhere in every respect to these instructions. Casaubon in his preface speaks of a cushion and a candlestick with a taper. His reference is based on the June 25, 1584, entry in Dee's diary:

A voyce said, bring up the shew-stone.

Dee: I had set it down on the Table, behinde the Cushion with the Crosses, for I had furnished the Table with the Cloath, Candles, etc. as of late I was wont: Hereupon I set up the stone on the Cushion.²³

There appear to have been at least two candlesticks involved. The "Cushion with the Crosses" may have been placed upon the Sigillum Aemeth, and may have been a substitute for the red-green cloth with the tassels.

The cushion seems to have served as a support for the stone. The candles were probably placed on either side of the stone on the Table of Practice.

THE ENSIGNS OF CREATION

The seven complex talismans known as the "Arms" or "Ensigns of Creation" may either be painted directly onto the top of the Holy Table of Practice, or engraved on tablets of purified tin, which are then placed in a circle around the Sigillum Aemeth. It is evident from the reproduction of Dee's Table that appears in Casaubon that Dee painted these talismans directly onto the surface as an integrated part of the design.

Their placement is shown by the outlines on the illustration of the Holy Table, above (see p. 67). They are arranged radially so that they may be read from the point of view of the center of the table. Turner notes that they are to be placed seven inches from the edge of the Holy Table²⁴ although they are shown nearer the edge in the Casaubon engraving.

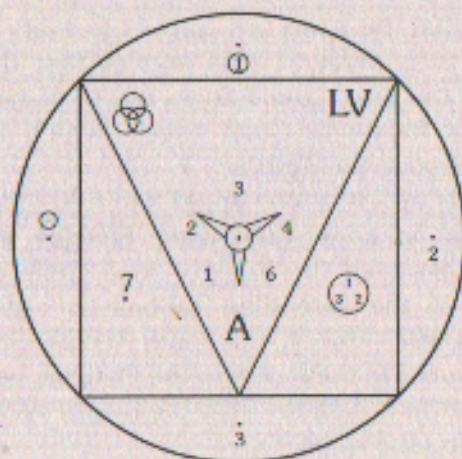
Precisely what these talismans are remains mysterious. A note in the appendix of *Liber Mysteriorum Quintus* states that the Arms are "proper to every King and Prince in their order."²⁵ This implies that they relate directly to the Kings and Princes of the planets on the Table of the forty-nine Good Angels, which appears in Dee's *De Heptarchia Mystica*.

The only occultist who appears to have made a serious attempt to understand these Ensigns is Thomas Rudd. He assigned the Ensigns in a circle clockwise according to the ascending kabbalistic order of the seven "planets"—Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. To the letters in the Ensigns, he gave the names of various demons from the *Goetia* such as Buer, Belial, Gaap, and so on.²⁶

In briefly examining Dr. Rudd's system, Turner observes "I feel that we can safely disregard Dr. Rudd's

2 b 3	G b b	g	B 22	24 b bbb 246	b b L b	B rog	Ⓟ
8 b b b 2	bb 8	G b	GG b	152 b	152 b	52 BBB + B	
q q	b o o	B 7	bbb bbb bbb	11 B 5	b b b b b b	b b b b b b	b 8 3
b b b b b b	b b b b b b	bM 166	7 △ bb	Ⓟ 5	G M +	Ⓜ	bA 1556
1 b	2 B 123	3 b	b T b	4 BB 9	BBB b b	b b 72 F	b

The Ensign of Venus
King: Baligon Prince: Bornogo



The Ensign of Sol
King: Bobogel Prince: Befafes

G B 28	+	m·30 q B·9· d·4·	q·q·q Q B og
1 B G 33 A	+	+	L get B go
5 b c	⌒	m id b d 2A	L 30 b pp
V b 9	H 22	qq' qQ b a	L 25 b d

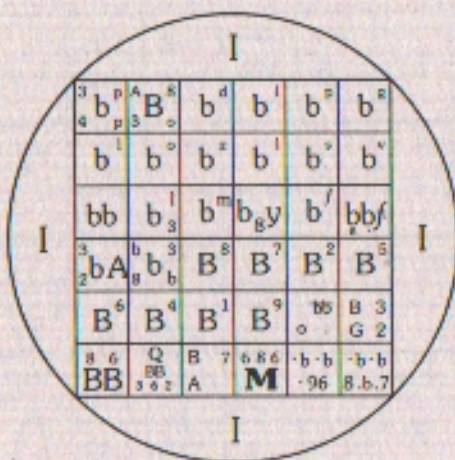
The Ensign of Mars
King: Babalel Prince: Batmono

2 bb 2	bb ▽	537 bbb	b B G 11	T 13 bbb	b 9
V·4 B	0 4 B B	B 14 a	bbb P·3·	b G O	b b C V
8 c b	Q·o 7 b b	bb 5	q q b 3	q·9 B	L b·8
go·30 B	9·3 b b	q q 5 b b	d b + A	7·2 b·B	BB Λ 8 3

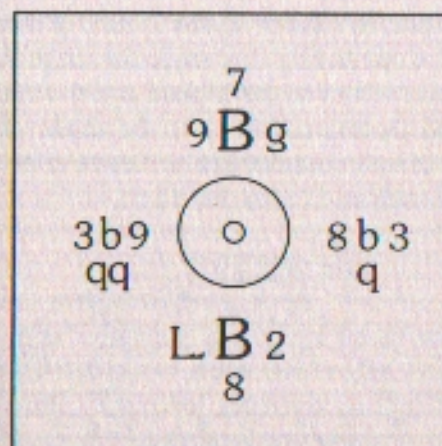
The Ensign of Jupiter
King: Bynepor Prince: Blisdon

g	B	B	B	B	B	L	B	9
D2	1	1	8	2	22	d 30	q 29	8 2
g	30	8	2	22	d 30	q 29	8 2	B
o p	+	9	b	b	b	bbb	b	BB
B	2.							1 2
9 8	B	8 G	9 F	2 Q	2 Q	ii Q	T	
BB	M	M	M	M	d B	A	B	B
2	5	bb	6-89					
b 8	bb	b	b 20	F	17	6 3	2	
M	b 6	b	b b	6 B	I	N	b	4
b 99	+	9	1					
L	4 b	b	9 6	2 4	B 38	B 9	b	

The Ensign of Mercury
King: Bnaspot Prince: Brorges



The Ensign of Saturn
King: Bnapsen Prince: Bralges



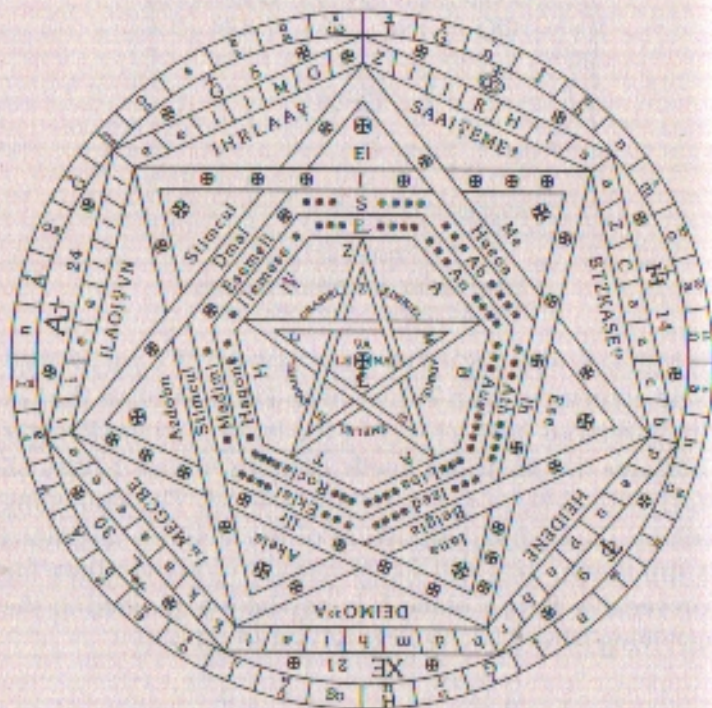
The Ensign of Luna
King: Blumaza Prince: Bagenol

hypotheses with regard to these matters."²⁵ I am in complete agreement with Turner here. Rudd's notion that all the numerous occurrences of the letter B in the Ensigns indicates the names of goetic demons whose names all start with B is, to put it mildly, absurd. The reasoning behind the complex structure of these seven talismans is unknown, and will likely remain unknown into the foreseeable future, since it is nowhere explained in the surviving record of the angelic conversations.

SIGILLUM AEMETH

The Sigillum Aemeth, or more properly Emeth (seal of truth), also called by the angels the Sigillum Dei (seal of God), is a wax disk that is placed in the center of the Holy Table. The crystal in its gold holder rests on top of the disk during scrying. Its making is described in the

second book of Dee's *Liber Mysteriorum*, which is as yet unpublished. Concerning this sigil, the angel Uriel tells Dee: "This seal is not to be looked upon without great reverence and devotion."²⁶ It is to be made of "perfect wax," nine inches in diameter, and between an inch and a half and an inch and a quarter thick.



Sigillum Aemeth (front)

In March, 1582, Dee was instructed by the angel Michael to draw a circle and divide its edge into forty equal parts. There appeared to Kelley forty "white creatures, all in

white silk long robes, and they were like children."²⁷ Each of these spirits opened its silk robe at the breast to reveal a letter and number, or sometimes a letter alone. Dee was instructed to write these in the spaces at the edge of the seal clockwise in order beginning at the top.

Within the outer circle of forty letters and numbers, Dee inscribed concentrically a heptagon, an interlocking heptagon, a smaller heptagon, and at the center an interlocking pentagram.

The larger heptagon is divided into forty-nine parts, and filled up with forty-eight letters (the final space contains a cross). There is probably a direct connection between these forty-nine spaces containing forty-eight letters and the forty-nine gates of understanding, of which only forty-eight may be opened. Each side of the larger heptagon contains one of the seven sacred names of God, which Dee derived from a forty-nine letter square.²⁸

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	-

This square was delivered to Kelley on March 20, 1582. The angels instructed Dee to read downward, and when he did so he discovered that the square consists of the names of seven familiar angels of the planets in the Kabbalah: Zaphkiel (Saturn), Zadkiel (Jupiter), Cumael (Mars), Raphael (Sun), Haniel (Venus), Michael (Mercury) and Gabriel (Moon). This same list appears

in Cornelius Agrippa's *Three Books of Occult Philosophy*,²⁹ a work in Dee's library with which Kelley was familiar. Agrippa was also used by the angels as the source for the ninety-one geographical regions of the earth later in the angelic communications. When the rows of this square of planetary angels are read across from left to right, they yield the seven sacred names of God in the larger heptagon.

Just inside the larger heptagon appear seven names that are characterized by the angels as "names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels' names bringeth forth seven daughters. Every daughter bringeth forth her daughter, every daughter her daughter bringeth forth a son. Every son hath his son."³⁰

This seems confusing but is actually fairly simple. The seven names of God that not even the angels can pronounce are arranged in the form of a letter square that was scryed by Kelley on March 21, 1582:³¹

S	A	A	²⁶ / ₈	E	M	E ₃₀
B	T	Z	K	A	S	E ₃₀
H	E	I	D	E	N	E
D	E	I	M	O	L ₃₀	A
I ₃₀	M	E	G	C	B	E
I	L	A	O	I ²⁶ / ₈	V	N
I	H	R	L	A	A	L ²⁶ / ₈

This square is structured upon another set of seven planetary angels found in the literature of the Kabbalah:

Sabathiel (Saturn), Zedekiel (Jupiter), Madimiel (Mars), Semieliel (Sun), Nogahel (Venus), Cochabiel (Mercury), Levanael (Moon). Like the first square, it also is given in the *Occult Philosophy of Agrippa*.³² The names are based on the Hebrew names of the planets, with the suffix "el" added to make them the names of angels.

To extract the names of the seven new angels of the "heavens next unto to us" (that is, the spheres of the planets), read the letters down diagonally from the upper right to the lower left, starting with the letter S in the upper left corner of the square (thus, for Zabathiel: S, ab, ath, 21/8 = iel). To extract the names of the Seven Sons of Light, read the letters diagonally from upper left to lower right starting at the lower left corner of the square, but separated into individual names by each diagonal line (thus, I, Ih, Ilr, etc.). To extract the names of the Sons of the Sons, read diagonally up from the lower left to the upper right starting with the lower right corner of the square (thus, E, An, Ave, etc.). To extract the names of the Daughters of Light, read diagonally from upper left to lower right starting at the upper right corner of the square (thus, E(l), Me, Ese, etc.). To extract the names of the Daughters of the Daughters of Light, read diagonally from the upper right to the lower left starting at the upper left corner of the square (thus, S, Ab, Ath, etc.).

You will notice that some compromise and adjustment must be made in fitting the letters of the names to the letters in the square. The S in the upper left corner becomes the similar sounding Z in the name of the planetary angel Zabathiel. The fraction 21/8 signifies variously El, E or L separately, I, or Iel. When 8 appears alone, it stands for L. The numbers 26 and 30 also appear to stand for L. The Enochian spelling of the

planetary angel of Mercury (Corabiel) differs from the spelling that appears in Agrippa (Cochabiel).

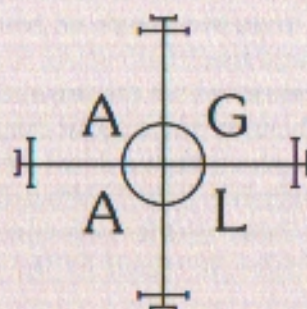
The names of the "governors of the heavens" are written between the points and in the center of the pentagram: Zabathi(el), Zedekiel, Madimiel, Semiel, Nogahel, Corabiel and Levanael.

The seven names written upon the the interlocking heptagram are the Seven Sons of Light, who are subject to Prince Hagonel.³³ Reading clockwise, they are: I, Ih, Ilr, Dmal, Heeoa, Beigia and Stimcul. The names on the smaller heptagon are the Seven Sons of the Sons and derived from the Sons of Light: E(l), An, Ave, Liba, Rocle, Hagon(el) and Ilemese. It is intended that these names have from one to seven letters. To accomplish this, it is sometimes necessary to double the "el" into a single compound character.

The names inside the points of the interlocking heptagram are those of the Daughters of Light: E(l), Me, Ese, Iana, Akele, Azdobn and Stimcul. Similarly, the names just outside the smaller heptagon are the names of the Daughters of the Daughters: S, Ab, Ath, Ized, Ekiei, Madimi and Esemeli.

On the back of the Sigil of Emeth, Uriel ordered Dee to inscribe a large circle-cross with double beams on the end of each arm. In the angles of the cross are written the four letters A, G, L, A clockwise from the upper left corner. AGLA is a Kabbalistic name of God compounded from the first letters in the Hebrew phrase "Ateh Gebor Le-Olahm Amen" (Thou art mighty forever, O Lord).

The angels ordered that four smaller wax seals be made that were identical to the Sigillum Aemeth. These were to be set under the legs of the Holy Table inside hollow wooden cavities. It is unclear whether these wooden containers, which were to be made of "sweet



Sigillum Aemeth (back)

wood" (laurel) were attached to the legs of the Table, or were disk-shaped wooden boxes upon which the legs rested. "The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof."³⁴

Dee considered the Sigillum Aemeth his most sacred possession, with the possible exception of the holy stone which he believed had been supernaturally materialized by the angels. He carried it with him on his travels through Europe, and brought it back intact to Mortlake. It has survived to the present, and may be seen in the British Museum along with the other relics of Dee's scrying.

SEALS OF THE ANGELIC MINISTERS

Dee is told by Carmara on November 17, 1582: "when thou invokest, thy feet must be placed upon these tables ... comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of

the table, which thou wast and art and shall be commanded to have and use."³⁵

The tables mentioned by the angel Carmara are the circular seals of the forty-two angelic ministers that serve under each of the seven heptarchical Princes. Each seal is formed from forty-two letters extracted by Kabbalistic means from the Table of the forty-nine Good Angels. Each letter is the name, or stands for the name, of a ministering angel.

First, the letters are written in a letter square of six rows and seven columns. Then this square of forty-two is transformed into a ring, with each of the six rows written out in its own compartment, proceeding clockwise around the ring. Turner interprets the second part of Carmara's instructions quoted above to mean that Dee must place the seal or character of the Prince who rules the forty-two ministers on top of the circular table of the ministers. Accepting this interpretation for the moment, it is not perfectly clear whether the seal of the Prince must be a separate seal that fits within the ring of the forty-two ministers, or whether it may be inscribed within the ring upon the circular table of the forty-two ministers itself. The latter practice would be more convenient.

I am inclined to interpret the second part of Carmara's instructions to mean that the seal of the Prince who rules the day the scrying is performed should be placed on top of the Holy Table of Practice, beside the showstone in its golden frame. However, the wording is ambiguous, and may be taken either way.

No dimensions for the seals of the forty-two angelic ministers are given, but they probably should be large enough to place both feet together upon them. It may be that they are intended to be small, and that the feet should be set over the seals to cover them; or it may be

that the feet should fit inside the ring of forty-two letters. If the feet are to fit inside the central space on the seals, a diameter of at least twelve inches is required. If the feet are merely to be set on top of the seals, a diameter of four inches will suffice. This is left to the discretion of the Enochian magician. (See Chapter Nine, where the seals of the Princes and the tables of their Ministers are shown.)

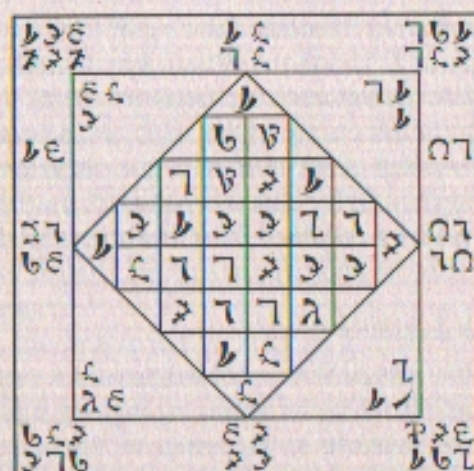
THE HOLY LAMEN

On March 10, 1582, Dee received from an angel who called himself Uriel an irregular triangular figure filled with obscure characters. This was to be his personal symbol of authority, called a Lamen in ritual magic (Dee spelled it "Lamyne"). It was out of keeping with the rest of the Enochian symbols, being unbalanced and seemingly not based on a letter-number system of derivation. Indeed, it had a very goetic look.

At a later date the angel Il declared to Dee that this first Lamen was "false and divilish" and that the angel who had represented himself as Uriel was an impostor. Another Lamen was revealed to Dee, and is represented in Dee's *Liber Mysteriorum Quinta Appendix*.

This true Lamen is composed of eighty-four Enochian letters inscribed upon a symbol that consists of a square tilted up on its corner, within another square which it touches at the corners, which in turn is set inside a third square. It is to be drawn on a piece of paper four inches by four inches. The Enochian letters should be done in yellow oil paint. I suggest that the background be alternate colors of red and blue, to harmonize the Lamen with the Holy Table.

Ideally, this Lamen should be placed in a gold frame so that it may be hung around the neck on a gold chain,



John Dee's Second Lamén

with the letters clearly visible. A frame similar to a small picture frame with a glass front would reveal the letters while at the same time protecting the Lamén from damage. However, none of this is specified by the angels, so the exact form of the frame and its material is at the discretion of the maker.

The angel Carmara tells Dee that the Lamén comprehends "the form of thy own name."³⁶ Dee, who was skilled in ciphers, was unable to locate any trace of his name in the form of letters on the Lamén.

Dee: The character or lamén for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

Uriel: The form in every corner considereth your name.

Dee: You mean there to be a certain shadow of Delta?

Uriel: Well.³⁷

By "Delta" Dee means the Greek letter Delta, which he was in the habit of substituting for his name in his magical diaries. It is not clear to me how a Delta may be extracted from the corners of the Lamén, unless it is the triangular spaces created between the central and middle squares. Also, there are three Enochian letters in each corner of the middle square. These form a triangle and might be considered a "shadow of Delta."

Since there seems to be no specific occurrence of Dee's name in the letters of the Lamén, it may be used as a general Lamén in all Enochian magic. To make it personal, the magician should write his or her magical name on the back of the square of paper where the Lamén is drawn and colored. The magical name is the name given to the magician during group initiation, or received psychically during solo practice, and represents the magical self of the magician.

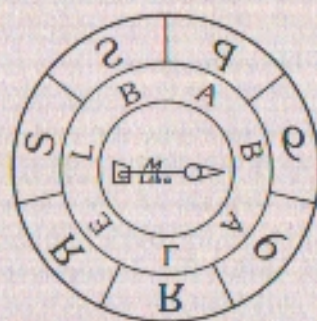
If there are any Enochian magicians foolish enough to deliberately seek to evoke the evil spirits or demons of the Great Table, it would be appropriate for them to use the first goetic version of Dee's lamén, and to write their magical name on the back to personalize it. Since the sole function of this first lamén is in goetic theurgy, it did not seem necessary to reproduce it in this book. Those determined to go to the Devil in their own fashion will find the goetic lamén in Turner's *Heptarchia Mystica of John Dee*.

THE TABLES OF THE KINGS

The Tables of the Kings are to be painted on flat disks of laurel ("sweet wood") small enough that they can be held in the hand during ritual work. Each consists of the seal of the King (a geometric sigil with the name of

a related Son of the Sons of Light written upon it in Latin characters) surrounded by a ring containing the name of the King, which in turn is surrounded by an outer ring containing seven letters (or numbers), some of which are reversed left to right. The letters of the outer ring appear to be related by some unknown cipher system to the letters in the name of the King.

Unfortunately, Dee does not describe the method by which the letters on the outermost ring are derived. He refers to them only as the "characters and words annexed to the Kings' names in the outer circumference of the great circle or globe."²⁸ This would not have mattered had he drawn all seven of the tables of the Kings, but he left only a single example in the margin of his manuscript.



Round Table of King Babalel

It seems fairly obvious that the letters in the outermost ring of the table relate directly to the letters in the name of the King. Babalel's name contains two Bs, two As, two Ls and one E. The outer ring contains two Ss, two Rs, two odd characters that look like reclining 6s, and one inverted P. However, I have not been able to determine the method of this cipher. For this reason, it is not possible to perfectly

re-create the other six tables of the Kings. They may be made with the outer rings blank so that, if in the future the method for deriving the outer characters is discovered, they may be filled in on the tables.

THE USE OF THE FURNITURE

Most, if not all, of the furniture and tools described above were used by Dee and Kelley at each scrying session. They certainly employed the Holy Table of Practice, the angelic showstone, the Ensigns of Creation, the single large Sigillum Aemeth and its four smaller replicas under the legs of the table. Dee probably wore the Lamén and ring at each communication with the angels. He and Kelley may have worked with their feet upon the circular seals of the forty-two angelic Ministers of the Princes. If these seals of the Ministers were employed, they would probably have been used in turn on the days ruled by the Princes. However, I have seen no evidence that these seals of the Ministers were ever employed by Dee.

In the Golden Dawn system of Enochian magic, which is the most prevalent form of Enochian magic worked in modern times, all of the above instruments are completely ignored. This simplified the Enochian system of the Golden Dawn, but was a serious oversight on the part of its creator (probably MacGregor Mathers).

I strongly recommend that anyone who is serious about the practice of Enochian magic construct the Holy Table, the Sigillum Aemeth with its four lesser counterparts, the seven Ensigns of Creation (if these are not painted on the surface of the Table itself), the ring, the Lamén, the seven seals of the forty-two Ministers (to be placed under the feet during scrying in the crystal on

the corresponding days of the week), and the seven round tables of the Kings. This is the basic minimum requirement for Enochian magic as it was delivered by the angels to Dee through Kelley.

CHAPTER SEVEN

The Enochian Language

THE TONGUE OF THE ANGELS

The force that empowers Enochian magic is the Enochian language. The angels claimed that this was the actual language spoken in heaven before the expulsion of Adam from Paradise. When Adam entered the world and time began, said the angel Gabriel, he could not speak. He had forgotten the angelic tongue spoken by him in his innocence. He "began to learn of necessity" the primal form of Hebrew, which is not the same form that Hebrew takes in historical times, although it did share the same basic division of letters into groups of three, seven and twelve.

The true pronunciation of this primal Hebrew has been lost, which is why Hebrew does not carry the same occult force it originally possessed. However, even the primal Hebrew spoken by Adam could not begin to compare with the authority and might of the tongue of the angels: "for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power, to the intent that the proportions may agree in themselves."¹

According to the angels, the Enochian language is able to express the primal essence of things directly.

In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in

confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.²

When the patriarch Enoch was taken up into heaven alive, he was instructed in the primal language of the angels, and learned to speak it. For this reason it is called Enochian, being the tongue taught to Enoch. In order to work the magic of the Watchtowers, it is necessary to be able to sound Enochian letters and speak the Keys in the original Enochian. The Keys are of little power when voiced in English.

THE ENOCHIAN ALPHABET

The Enochian alphabet is written from right to left and has twenty-one letters, rather than the twenty-two of Hebrew. This allows the letters to be divided into three groups of seven. Three and seven are magically potent numbers. Three is the number of the holy trinity in its numerous forms in different religions. Seven is the number of the traditional planets of astrology (which include the Sun and Moon). These are the seven "lights" that rule the twelve names of God that rule the ninety-one geographical spirits on the Great Table of the Watchtowers.

The Germanic rune alphabet known as the *futhark* is divided into three families or clans of eight runes each. This threefold division is so ancient, it may be coeval with the invention of runes. Each clan, or *aett*, takes its name from the first rune in the clan, which is

regarded as its patriarch. The structure of the Enochian alphabet appears to be very similar, except that each family of Enochian letters contains seven members. We know the Enochian alphabet has a threefold division because the names of the letters were revealed to Kelley in three groups of seven.³

Donald Laycock points out that all the letters in the Enochian names for the Enochian letters total sixty-four, a number that may have significance as a magic square. Enochian appears to be an alphanumeric cipher system rather than a normally evolved language. It is possible that the names for the letters were generated by letter squares similar to those so common throughout Enochian magic, although no one has proposed how this may have been accomplished.

The names, shapes and ordering of the letters of the alphabet we can be fairly confident about, because the letters were revealed to Kelley in a vision on May 6, 1983, as recorded in his own manuscript diary *Liber Logaeth*.⁴ They appeared on the page before him in a "light yellow cullor" and Kelley traced their outlines exactly before this supernatural color faded. Despite the fact that Kelley traced out each letter to ensure absolute accuracy, the common Enochian typeface used today contains several serious inaccuracies. For the table of the Enochian alphabet given here, and the other illustrations in this work, I have created a completely new Enochian typeface in both print and script characters that I call *Madimi*. It more accurately represents the shapes of the letters that Kelley received from the angels.

Particular notice should be taken of the small dot in the corner of the letter Pal, which is transliterated into English as x. This dot, which seems to be similar to the dot in the lowercase Latin letter i, is invariably overlooked

THE ENOCHIAN ALPHABET								
Family of Pn			Family of Tal			Family of Pal		
name	print	script	name	print	script	name	print	script
1. Pn b			8. Tal m			15. Pal z		
2. Veh c/k			9. Gon idy			16. Med o		
3. Ged g/j			10. Na h			17. Don r		
4. Gal d			11. Ur l			18. Ceph z		
5. Or f			12. Mals p			19. Van w/v/w		
6. Un a			13. Ger q			20. Fam s		
7. Graph e			14. Dra n			21. Gig t		

Table of Enochian Letters, Print, and Script

when the Enochian alphabet is reproduced. Yet it cannot be a mere blemish in the manuscript, because it appears in both the set of letters transmitted to Kelley on May 6, which may be called formal or print letters, and in the less detailed set of letters recorded by Dee in pen, which may be called Enochian cursive or script.

In the standard Enochian typeface used in Regardie's *Golden Dawn* and elsewhere, the letter Veh (c/k) is shown as two completely separate parts. This

is wrong. Also, the letter Med (o) appears as two strokes that curve in opposite directions. The strokes should curve in the same direction. In the standard typeface the letter Gal (d) has two appendages that curve in opposite directions. The bottom appendage should be straight. By the same token, the letter Or (f) has two straight appendages in the standard typeface, whereas the lower appendage should be crescent. The letter Pal (x) is shown as a simple right angle in the standard typeface, but the horizontal bar should project beyond the vertical bar on the left side. The letter Fam (s) appears as two separate crescent strokes in the *Golden Dawn*, but it is shown in both the print and script versions, as well as in the engraving of the Table of Practice in Casaubon, as a single connected figure. Finally, the letter Ceph (z) is almost identical in the standard typeface to the Latin letter P, but the upper point of the crescent should project well past the vertical bar on the left.

I point out these serious errors in the shapes of the Enochian letters that appear in books (including my own books, in those cases where I allowed the *Golden Dawn* typeface to be used) because this is a matter that is never questioned. Although I have stylized the letters for my Madimi font, you may be certain that the significant features of the letters are accurately presented.

ENOCHIAN NUMEROLOGY

What is uncertain is the numerical value of each letter. Robert Turner suggests that the initial letter Pa (b) has a value of seven, because seven is the most important number in the early Enochian communications, and Pa is the most common and most important letter.⁵ Why

else would it be set in the corners of the Table of Practice, except to stand for the sevenfold magic of the angelic heptarch? Why else would it head the names of the 49 good angels of the heptarch?

We may speculate that the reason the Enochian alphabet is headed by the letter B is because this is the first letter in the first word of the first book of the Bible. The Hebrew Genesis begins with the word "BeReshit," which translates "In the beginning." If the first Enochian letter does have a value of seven, the values of the remaining letters do not seem to follow any logical order, as do the letters of Hebrew. A system of numerical values can easily be imposed on the Enochian alphabet, but this would not be a natural part of Enochian magic.

Laycock postulated the letters that stand for the numbers from one to nine, based on their occurrence in the Enochian Keys.⁶ When we add in Turner's B, we get this list:

L = 1	S = 4	B = 7
V = 2	O = 5	P = 8
D = 3	N = 6	M = 9

It is simple to produce higher numbers by combining these letters if some positioning system is used to indicate powers of ten, but this is not the system employed by the Enochian angels. For example, the number 12 is not, as we might expect, LV—it is OS. The number 33 is PD. The number 456 is CLA. No one has yet been able to make sense of this strange numeration. Therefore, numbers can be used in Enochian magic where these have previously been generated by the angels, but it is dangerous for the modern Enochian magician to generate new numbers, since it is impossible to be certain of their meaning.

PRONUNCIATION OF ENOCHIAN WORDS

Enochian names are uncommonly difficult to pronounce, and also very hard to remember, because the arrangement of their letters appears almost random. This results in strange little consonant clusters that never occur in English or any other European language. For example, the name of the demon *Tplabc* would puzzle most speakers, as would that of the angel *RxnL*. Enochian names are generated by various systems of magic squares. Their significance, and thus their power, arises from the placement of the letters in the name upon those squares.

This is not the case with actually Enochian words, which usually may be vocalized in the normal way without tripping up the tongue. Enochian words appear to constitute a true language with its own odd rules of syntax, although there are numerous exceptions to the rules. The verb conjugations are often irregular. For example, the present tense of the verb "to be":

I am	<i>zir, zirdo</i>
we are	<i>gea (?)</i>
you are	<i>geh</i>
he/she/it is ...	<i>i</i>
they are	<i>chiis, chis, chi</i>

There is no form for "we are" in the Enochian text transmitted to Dee and Kelley. None of the verb declensions are complete. I have conjectured *gea*, but Enochian is so irregular there is only a slight chance that this is the correct form. This limitation of the language led Crowley to coin a number of Enochian words for use in his personal system of magic. Crowley's new words have, through decades of use, acquired a certain respectability.

Eventually, if Enochian is ever to attain the usefulness of a true language, someone with extensive linguistic training will have to radically expand its vocabulary.

Concerning the structure of the language, Laycock states, "there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek."⁷ He goes on to say that the order of the words is similar to English. This is what we might expect if Enochian were drawn from the unconscious mind of Edward Kelley, who knew little Latin and no Greek or Hebrew (although he was able to transmit Greek dictated to him by the angels, who used it as a means to communicate privately with Dee through his scriber without Kelley knowing what was discussed).

The more I study Enochian, the more I am inclined to believe that the angels were autonomous residents of the unconscious, not of Kelley, but of Dee himself. They were able to draw upon Dee's extensive knowledge of ciphers, his vast literary scholarship, and his language skills, to construct the system of Enochian magic and the Enochian language. In my opinion they used Kelley merely as an instrument for communicating with Dee's conscious mind. This radical hypothesis explains how Kelley was able to deliver the Enochian teachings, so many of which are completely beyond his conscious intellectual capability. It presupposes that the angels were able to link Dee's unconscious mind with that of Kelley in some mysterious way. It also explains how Dee was able to make sense out of the convoluted angelic teachings (they were based on his own thoughts and studies), and shows why on several occasions the angels referred to Dee and Kelley as two parts of a single whole.

However, if the Enochian language was the product of Dee's unconscious, we would expect it to be more consistent. Dee's abilities as a linguist were extensive. Perhaps the irregularities in the grammar can be explained by the complex method of transmission and the source. Dee's conscious mind was uncommonly well ordered, but his unconscious may have been less linear.

THE GOLDEN DAWN METHOD

The technique used by the members of the Hermetic Order of the Golden Dawn to pronounce Enochian names was straightforward. Regardie sums it up succinctly in his introduction to the Enochian teachings in the Order papers: "for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. 'Z' is always pronounced 'Zod' with a long 'o.'"⁸

The leader of the Golden Dawn, S. L. MacGregor Mathers, wrote concerning the pronunciation of Enochian:

Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in [the Hebrew letter] Beth, the vowel following "B" is "e" pronounced AY. Therefore, if "B" in an Angelic Name precede another as in "Sobha" [whose, or whom], thou mayest pronounce it "Sobeh-hah." "G" may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

Also "Y" and "I" are similar, also "V" and "U," depending whether the use intended be vowel or consonant. "X" is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein "X" is made Tzaddi.¹

One of the three original founders of the Golden Dawn, Wynn Westcott, inserted the following note into one of his rituals:

In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is "u"); A is Ah; P is Peh; S is Ess; D is Deh.

NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is Teh-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.²

In another place Westcott mentions that the name OOMDI should be pronounced "Oh-Oh-Meh-Deh-ee."³

Following these directions literally, beginners in Enochian magic sometimes attempt to pronounce each individual Enochian letter, even where there is no need. The advice of Regardie that the letters be pronounced separately "wherever a lack of vowels renders it necessary" should be borne firmly in mind.

THE METHOD OF DEE AND KELLEY

The members of the Golden Dawn overlooked the directions in Dee's diaries concerning the correct pronunciation of the Enochian language. As a rule of thumb, wherever possible, Enochian should be pronounced as you would pronounce English. Only where unnatural

consonant clusters in the names make this impossible should individual letters be sounded. Effectively, the names are made pronounceable by the addition of vowels in somewhat the same way that written Hebrew, which consists solely of consonants, is voiced by the insertion of vowel marks.

Dee left scattered phonetic keys in the section of the diaries dealing with the Enochian language. He used "dg" to indicate soft "g" and "s" to indicate soft "c." In several places he indicates that "ch" is to be pronounced "k." The word *ds* (who, which, that) is pronounced "di-es." The letter "z," as Regardie observed, is to be pronounced "zod" where it cannot be merged with the rest of the word, but not always.

For example, the name of the angel Zaxanin would be vocalized as it is in English, but the word *znurza* (swear; swore) should be pronounced "zod-nur-za." By way of contrast, Aleister Crowley, who learned the pronunciation of Enochian in the Golden Dawn and sounded every letter, voiced this word "zod-en-ur-re-zod-a." Besides being awkward, this is clearly contrary to Dee's practice.

Donald Laycock, who provides the most complete directions on the pronunciation of Enochian⁴ gives the general rule "consonants as in English, vowels as in Italian." Unfortunately, this is likely to be of limited use to those who do not speak Italian. He goes on to explain that this means "u" should be pronounced as in "put," not as in "but," and also states that in Dee's time the "r" would always be pronounced wherever it occurs.

It should be noted that in Elizabethan times it was a common fashion to substitute "v" and "u," and also "i" and "j." In places I have exchanged the "v" that occurs in Dee's original spelling for a "u" to render pronunciation

easier. In the Enochian alphabet "v" and "u" are both indicated by the letter Van. When this letter occurs at the beginning of a word, it is written "v" when followed by a vowel, but "u" when followed by a consonant.

THE TRUE FORM OF ENOCHIAN

The bottom line on the pronunciation of Enochian is that no one really knows what pronunciation Dee and Kelley used, let alone how the angels intended the language to be pronounced. Kelley undoubtedly heard it spoken correctly by the angels, and probably transmitted an accurate version to Dee. But Dee's phonetic notations are makeshift and haphazard. One thing we know for certain is that the members of the Golden Dawn and Aleister Crowley spoke Enochian incorrectly.

An expert linguist with a knowledge of how Elizabethan English sounded, and what accents were current near London and in the county of Worcestershire (where Kelley grew up), who studied Dee's phonetic guides carefully, could probably make a fairly close approximation of the Enochian language spoken by Dee. The rest of us will have to content ourselves with a less accurate version. We can take some comfort in the knowledge that, no matter how badly we mispronounce Enochian words, we are almost certain to be closer to the original than MacGregor Mathers or Aleister Crowley, who both used Enochian magic with good results.

CHAPTER EIGHT

The Heptarchia Mystica

THE ANGELIC HEPTARCHY

In 1582, Edward Kelley scribed the complete system of angel magic that is recorded in Dee's manuscript *De Heptarchia Mystica*. This was one of the works found in the secret drawer of Dee's chest fifty-four years after Dee's death, and for this reason it escaped inclusion in Casaubon's *A True and Faithful Relation*. Its neglect has continued down to the present. Although the magic of the angelic heptarchy is an integral part of Enochian magic, it was completely ignored by the Golden Dawn, and consequently by Aleister Crowley, who learned his Enochian magic from the Golden Dawn. Most modern Enochian magicians rely on these three sources, and seem at a loss to know what to do with the heptarch.

A heptarchy is a government of seven rulers. The word had particular meaning for Dee as an Englishman and historian. Anglo-Saxon England was composed of seven kingdoms between A.D. 449 and 828. This group of seven kingdoms was called the Heptarchy. Seven has great occult significance because there are seven wandering bodies that rule the heavens in ancient astrology. The seven astrological planets also rule the Earth through the seven days of the week.

The divine authority of the seven planets is recognized in Christian mythology. They are the seven stars held in the right hand of Christ (*Revelation 1:16*) and the

seven lamps of fire that burn before the throne of God, who are also called the seven Spirits of God (*Revelation* 4:5). Each planet is thus a ruling angel. The imagery in *Revelation* plays a large role in the Enochian teachings, as I have tried to show in my book *Tetragrammaton*.¹

THE TABLE OF THE FORTY-NINE GOOD ANGELS

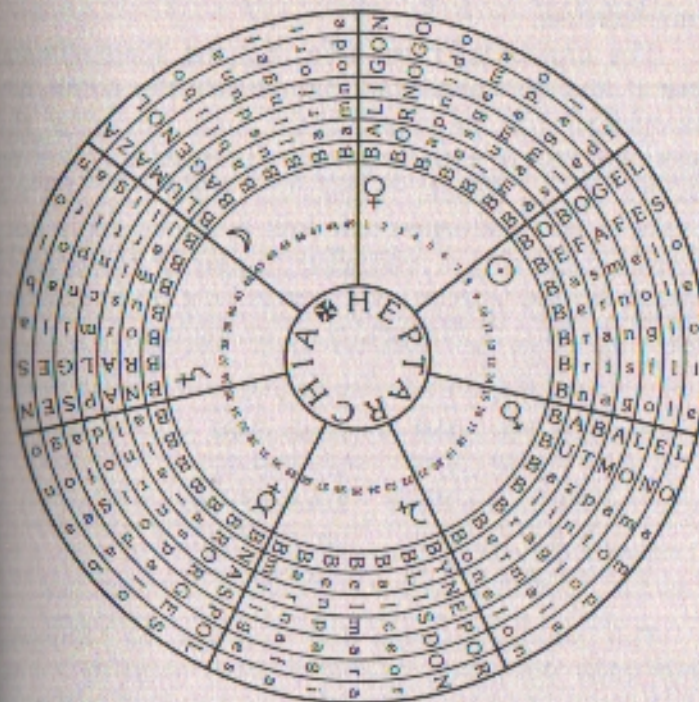
In the Enochian heptarchy, the seven spheres of the planets are ruled by seven angelic Kings. Each King has a Prince, who is the active power of the King. Under each Prince are five Nobles. The names of these forty-nine angels begin with the letter B, which may represent the number seven. The names were revealed to Kelley letter by letter upon a complex table in the shape of a cross with seven separate parts.²

Kelley received this sevenfold cross on April 29, 1582. Seven angels approached holding seven square tables. Each square table was composed of forty-nine cells, and each cell had a letter and a number written in it. The ordering of these letters and numbers appears to be random. The first table was filled with the letter B. The angels used this as the center of the cross, and joined the other six tables to its sides. Moving around the central table clockwise, tables two and three were compressed together and joined to the top, table four was joined to the right, tables five and six were compressed and attached to the bottom, and table seven was joined to the left edge of the central table.

It was then a simple matter to extract the names for the forty-nine good angels of the planets. Starting with the cell in the central table of the cross that contained B1, Dee looked to the cell in the second table that also contained the number one, and found there the letter A.

In the third table of the cross, the cell with the number one contained the letter L. In the fourth table the cell with the number one contained the letter I. In the fifth, the letter G. In the sixth, the letter O. In the seventh, the letter N. These seven letters composed the name of the first of the heptarchical Kings, BALIGON.

In this way, Dee extracted in order forty-nine angels, which he arranged in the form of a ring that was divided into seven parts, each containing seven names. These parts of the ring were associated with the seven planets in an apparently random order. Dee called this table the *Tabula Angelorum Bonorum* 49.



Tabula Angelorum Bonorum 49

THE MINISTERS OF THE PRINCES

Each Prince also has a hierarchy of forty-two Ministers who rule the hours of the day in six groups of seven Ministers, each group ruling four hours of the twenty-four. Every one of these forty-two Ministers is represented by a single letter, so that each of the six groups collectively has a single name that is composed of seven letters. The names of the forty-two Ministers under each Prince are "extracted by a laboriously complex method from the Table of the forty-nine Good Angels."³ In this way they are composed of the names of the angels. Fortunately, it is not necessary to know this method to use the Ministers.

The angels informed Dee that the King of each planet and his subordinate Prince rule the entire day associated with the planet of the King. Curiously, the serving Prince of each King is associated with a different planet on the *Tabula Angelorum Bonorum*. The six ranks of seven Ministers rule four-hour periods in succession, beginning at midnight.⁴ To take the Ministers of Prince Blisdon (Jupiter) who serves King Bnaspol (Mercury), the ruler of Wednesday, as an example:

E L G N S E B	(hours 1-4)
N L I N Z V B	(hours 5-8)
S F A M L L B	(hours 9-12)
O O G O S R S	(hours 13-16)
N R P C R R B	(hours 17-20)
e r g d b a b	(hours 21-24)

The individual letters that represent the Ministers were each expanded into a seven-letter name by a simple process of permutation.⁵ This technique is common throughout Enochian magic. The letter of each Minister

is moved to the front of its rank, and the remaining six letters written behind it. To take as an example the Ministers of Prince Blisdon, shown above:

ELGNSEB:

Elgnseb, Lgnsebe, Gnsebel, Nsebelg, Sebelgn, Ebelgns, Belgnse

NLINZVB:

Nlinzub, Linzubn, Inzubnl, Nzubnli, Zubnlin, Ubnlinz, Brlinzu

SFAMLLB:

Sfamllb, Famllbs, Amllbsf, Mllbsfa, Llbsfam, LbsfamI, Bsfamll

OOGOSRS:

Oogosrs, Ogosrso, Gosrsoo, Osrsoog, Srsoogo, Rsoogos, Soogosr

NRPCRRB:

Nrprcrb, Rprcrbn, Prrcrbnr, Crrcrnpr, Rrrcrnpr, Rbrprcr, Brrprcr

ergdbab:

Ergdbab, Rgdbabe, Gdbaber, Dhaberg, Babergd, Abergdb, Bergdba

SEVEN AND TWENTY-FOUR

It should be noted that each group of seven Ministers rules 240 minutes. These numbers have significance with respect to the throne of God described in *Revelation 4:4-5*:

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

The twenty-four Elders rule over time: specifically the twelve hours of the day and the twelve hours of the night. They are measured, or governed, by the seven

lamps before the throne, which are the seven planets. In the heavens, the planets govern the time divisions of the twelve houses by moving through them. On earth, the planets are represented by the days of the week, and in magic are assigned the twenty-four hours of the day to rule in a week-long cycle. The planets repeat themselves in twenty-four sets of seven over the 168 hours of the week. The assignment of the forty-two Ministers to the hours in groups of seven, each of which rules 240 minutes, is another expression of this ancient temporal relationship between twenty-four and seven.

THE GRIMOIRE

The grimoire portion of *De Heptarchia Mystica* is somewhat confused in the manuscript. It seems to have been deliberately scrambled by the angels during its transmission. However, it can be reassembled with a fair degree of confidence. It is divided into seven sections. Each part concerns a day of the week, the angelic King who rules that day, and the planet of that day. Serving each King is the Prince of a different (but presumably related) planet, and the forty-two Ministers of that Prince. The single-letter names of the Ministers are arranged in a square of six rows, each row containing the seven letters that rule the 240-minute segment of the day of the King whom their Prince serves.

In addition to these angelic names, each part of the grimoire contains the circular seal of the forty-two Ministers of the Prince, the seal or character of the Prince himself, and a seal containing the name of one of the seven Sons of the seven Sons of Light. These seals that contain the names of the Sons are probably the seals of the Kings.

You will recall from Chapter Six that the names of Sons of the Sons were derived by reading diagonally on a letter table received by Kelley on March 21, 1582. You will also recall that the character of the Prince is to be placed on the Table of Practice (or perhaps on the circular seal of the Ministers, depending on the interpretation), and the circular seal of the Ministers is to be put under the feet of the magician during the invocation of the angels into the stone.

THE FIRST TABLE OF THE KINGS AND PRINCES

The relationship between the Kings and the Princes has a basis elsewhere in the angelic communications. It results from the first form of the letter square from which the Enochian letters on the Holy Table of Practice were derived. This letter square is composed of the names of the Kings and Princes (minus the initial B in each name) written side by side in a square of seven rows and twelve columns. I gave the second, rationalized form of this table in Chapter Six while explaining how the Enochian letters on the Table of Practice were derived. Shown here is an earlier form in which each King was not aligned with its own Prince.⁶

(7th Prince)	lonega	nogila	(1st King)
(1st Prince)	ogonro	legobo	(2nd King)
(2nd Prince)	sefafe	lelaba	(3rd King)
(3rd Prince)	onomtu	ropheny	(4th King)
(4th Prince)	nodsil	lopsan	(5th King)
(5th Prince)	segror	nespan	(6th King)
(6th Prince)	seglar	azamul	(7th King)

First Table of the Kings and Princes

The relationship between the King and Prince on each row of this table is the same relationship that exists in Dee's heptarchical grimoire. The letters in the names of this earlier table are read from right to left. For example, Bnaspol, the King of Mercury who rules Wednesday and is the fifth King on Dee's circular Tabula Angelorum Bonorum 49, is mated with the fourth Prince, Blisdon, who is the Prince of Jupiter. Why this odd relationship between the Kings and Princes exists is not clear, but at least there is a letter square to show that it was not a mistake.

PREPARATIONS FOR THE USE OF THE HEPTARCHY

In general preparation for the work, the magician should fast moderately and maintain a scrupulous cleanliness, both of the body and the clothing. The ritual place must also be kept clean and tidy. Alcohol, tobacco, drugs and sex should be avoided for at least a day before the ritual. Avoid all extremes of behavior. If a series of related rituals is undertaken, abstinence and chastity on the part of the magician will greatly increase the likelihood of success.

A general prayer for the success of the work should be spoken three times each day during the entire period of the ritual working: at dawn, at midday, and at sunset. Dee used the following prayer, which I have simplified somewhat, but the magician may compose an original prayer that perfectly expresses his or her attitude toward the work.

O Almighty, eternal, true and living God; O King of Glory; O Lord of Hosts; O Creator of Heaven and Earth, and of all things visible and invisible: grant unto your simple servant (N.) your manifold mercies.

I most humbly beseech you to have mercy upon me, to have pity upon me, to have compassion upon me, one who long since has faithfully and sincerely sought to obtain a portion of true knowledge and understanding of your laws and ordinances established in the natures and properties of your creatures.

And since it has pleased you, O God, of your infinite goodness, by your faithful and holy spiritual messengers, to deliver to me a true understanding and comprehension of the orderly form and manner of heptarchical magic, that I may have the use, counsel and help of your many good angels according to their functions and offices, I do most humbly beseech your divine Majesty to favor and forward my present endeavor in this work.

For the sake of your dearly beloved Son, Jesus Christ (O Heavenly Father) I ask that you grant to me this blessing and portion of your heavenly grace. Henceforth enable me and make me apt and acceptable in body, soul and spirit, so that I may always enjoy the friendly conversation and plain, sensible and perfect help, in both word and deed, of your mighty, wise and good spiritual messengers; especially blessed Michael, blessed Gabriel, blessed Raphael and blessed Uriel. Also, especially of those Ministers of the heptarchical mysteries, under the method of the seven mighty Kings and their seven faithful and princely ministers, with their subjects and servants to them belonging.

In your great mercy and grace, O Almighty God, confirm that you are the true and Almighty God, creator of heaven and Earth, upon whom I call and in whom I put my trust. And that your Ministers are true and faithful angels of light, with whom I deal by this heptarchical art.

Grant this prayer, O Heavenly Father, that I may be enabled to better serve you to your greater honor and glory. Grant this for the sake of your only begotten son, Jesus Christ.

Amen. Amen. Amen.'

ERECTING THE RITUAL CHAMBER

The magician lays the red silk carpet or its substitute on the floor of the ritual chamber, positions the four hemispherical cases of laurel that contain the four lesser duplicates of the *Sigillum Aemeth*, and sets the legs of the Table of Practice upon the disks holding the wax seals. The Table is oriented so that its top edge is in the east. Over the surface of the Table a plain linen undercloth is laid that hangs down almost to the carpet. The *Sigillum Aemeth* is placed on this cloth, in the exact center of the table. If tin plates are used for the seven Ensigns of Creation, these are spaced around the great wax seal of Aemeth as shown in the diagram of the tabletop. Otherwise, the Ensigns are painted directly upon the Table.

A smaller cloth of iridescent red-green silk with golden tassels at its corners is now laid over the *Sigillum Aemeth* and the Ensigns. The tassels should hang about midway down the legs of the Table. On top of this in the middle of the *Sigillum Aemeth* is set the scrying stone in its gold frame of four legs (in my opinion this frame should have three legs, but Dee illustrates it with four legs). A consecrated white candle in a single candlestick should be put in the middle of the eastern quarter of the Table to burn during the ritual.

On the edge of the red carpet to the west of the Table of Practice, the magician places the circular table of the forty-two Ministers who serve on the day of the ritual. He stands on this circle of letters during the invocations, and, when seated in the green wooden chair while scrying, rests his feet on it.

The seal of the Prince of the day, who rules the Ministers, is set in the middle of the western quadrant of

the Table of Practice. (By another interpretation of Dee's text, this seal is placed on top of the circular table of the Ministers, and then the magician stands on both the seal and the table.)

During the invocations and scrying, the magician holds in his hand (probably the left hand) a circular disk of laurel on which is painted the seal of the King associated with the day. The seal is surrounded by a ring containing the seven letters in the name of the King of the day. A second outer ring contains corresponding cipher letters related to the letters in the name of the King.

Around the neck on a gold chain or silk thread the holy Lamen hangs so that it lies over the heart of the magician. The seal ring of Solomon is worn on the finger (probably the right index finger). Although no robe is mentioned in the manuscript, a simple robe of white linen would be appropriate for ritual work. The feet are best left bare, but this is not specified.

EXORDIUMS TO THE KINGS AND PRINCES

Standing on the circular table of the Ministers of the Prince who serves the King of the day, with the round table of the King in the left hand and the seal of the Prince on the Table of Practice, the magician speaks the Exordium to the Heptarchical King:

O noble King (N.), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government, charge, disposition and kingly office, which is (briefly describe the office of the King), in the name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible, I invoke and summon you into this holy crystal stone. Amen.

O right noble King (N.), come now and appear with your Prince and his Ministers, and your subjects, clearly to my sight in a good and friendly manner to my comfort and help, to advance the honor and glory of Almighty God by my service. That by the wisdom and power of your kingly office and government I may be helped and enabled to attain my purpose, which is (state your purpose). Amen.

Come, O right noble King (N.), I say, come! Amen.⁸

After reciting the Exordium to the King, the magician speaks the Exordium to the Prince:

O noble Prince (N.), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government, charge, disposition, office and princely dignity, which is (briefly describe the office of the Prince), in the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I invoke and summon you into this holy crystal stone. Amen.

I require you, O noble Prince (N.) to come now, and to show yourself visibly in a good and friendly manner, along with your Ministers, servants and subjects, to my comfort and help, that my purpose shall be well and truly fulfilled, which is (state your purpose) in Wisdom and Power according to the properties of your noble office. Amen.

Come, O noble Prince (N.), I say, come! Amen.⁹

These exordiums to the Kings and Princes have been modernized and edited to clarify their purpose. The spaces in the exordiums should be filled in using the information provided in the descriptions given in Chapter Nine. In a separate section of his manuscript, Dee listed specific characteristics and qualities of the individual Kings and Princes that are intended to be used in their invocation into the stone.

A portion of this material is composed of statements actually uttered by the spirits to Dee through Kelley.

These statements express essential aspects of the spirits. By repeating these statements, prefaced by the words "you have said," the magician demonstrates a true knowledge of the spirit. It is an ancient belief in magic that by reciting the acts and nature of a spirit, as well as voicing its name and describing its appearance, power is gained to command that spirit. Dee relied on this technique in his invocations.

Where several statements made by a spirit were recorded by Dee, I have selected only the most potent and characteristic. In a few instances no statements are given by Dee. I have supplied them from the descriptions of the spirits. These descriptions of the spirits, their functions, their alternative names and their statements must be incorporated into the appropriate places of the exordiums. It is this explicitly expressed knowledge of the names, descriptions, statements, and offices of the spirits that gives the magician power over them.

CLOSING THE RITUAL

After communicating with the angels through the medium of the scrying crystal and directing them according to the ritual desire, the magician speaks a general prayer of thanks to God, the King, and the Prince, then dismisses the angels from the stone in the name of the King of Kings, Almighty God. The candle is extinguished and the stone put away. The tasseled silk cloth is removed and the Sigillum Aemeth stored in a safe place, along with the seals and other instruments. If the Table of Practice is erected in a ritual temple where it will not be disturbed, it may be left covered by the white linen cloth and standing on its four wax seals and red carpet.

CHAPTER NINE

The Heptarchical Angels

THE KING OF KINGS

There is some confusion about the names and offices of the seven Kings. King Carmara, the first King to appear to Kelley, is related by Dee to both Monday (Moon) and Friday (Venus). The same is true of Prince Hagonel, the Prince who serves Carmara. Yet both Monday and Friday have Kings and Princes of their own whose names begin with B, in accordance with the system used for all the other names of the forty-nine good angels.

Dee states quite clearly concerning Baligon, the King of Friday and Venus, "he is the same mighty King, who is here first described by the name of Carmara."¹ Nevertheless, I am inclined to place Carmara in a position of superior authority over the other seven Kings, and similarly to place Hagonel in authority over the other seven Princes whose names start with B.

Carmara is pre-eminently a King of the Moon, which enjoys a special position in Enochian magic. Monday is the Enochian Sabbath, or holy day, on which Dee and Kelley received the majority of important angelic communications. Thus, in my opinion, Carmara is a kind of King of Kings (although this title, strictly speaking, is reserved for Jesus Christ), and Hagonel is a Prince of Princes.

Carmara tells Dee:

First cast thine eyes unto the general Prince, Governor or Angel that is principal in this world. Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities.¹

The principal Governor of the world is probably Jesus Christ. After him in authority follows Carmara, followed by Hagonel, his Prince. Then come the six ranks of Ministers who serve Hagonel, with each rank containing seven members. "All the rest" would seem to be the seven Kings whose names begin with B, along with their Princes and Ministers.

I find it useful to think of Carmara acting as the general leader of the Kings under the name of King Blumaza, a name he assumes for his function as King of the Moon. Similarly, I regard Prince Hagonel as assuming the name of Prince Bagenol for his position of authority as the Prince of the Moon.

The cause of the confusion is Dee's identification of Carmara and Hagonel with the King Baligon (Venus) and Prince Bagenol (Moon), who rule Friday, but also with King Blumaza (Moon) and Prince Bralges (Saturn), who rule Monday. This dual identity, and indeed the very existence of Carmara and Hagonel, has never been satisfactorily explained. They would seem to be unnecessary to the system of heptarchical magic. Yet clearly the angels placed them in the position of highest importance.

THE COMING OF KING CARMARA

Carmara was called into the showstone by the archangel Uriel. He came with the appearance of a gracefully proportioned man dressed in a long purple robe (purple was the regal color of the Roman emperors) wearing a triple crown upon his head. Seven other spirits who took the form of men and subsequently declared themselves to be the seven heptarchical Princes waited on him. Uriel gave Carmara a rod divided into three parts, two of which were black (probably the ends) and one red. Concerning Carmara, Dee writes:

This King only was the orderer, or disposer of all the doctrines which I term Heptarchical, and first by calling the 7 Princes, and after that the 7 Kings: and by giving instructions for use and practice of the whole doctrine Heptarchical: for the first purpose and fruit thereof to be enjoyed by me ...²

We may assume that the Princes were summoned first because they are the active agents of the heptarchical magic. The Kings sit in authority over the Princes and command their actions, but do nothing directly. The Kings are the seats of power, and the Princes are their instruments.

Carmara revealed to Dee a flag on a pole. The pole had three points, similar to a crown, at its top. The obverse or front of the flag bore, on the right side, the image of a woman without arms standing in a dress. On the left side, it bore the large capital letters C and B, one above the other, inverted as in a mirror left to right. On the reverse of the flag were the Royal Arms of England, called by Dee "the flag old," which was the English flag from 1400-1603. It consists of four quarters, with two quarters diagonally opposite each containing three fleurs-de-lis (symbol of France), and the other two quarters

each holding three reclining lions (lions passant guardant—symbol of England).

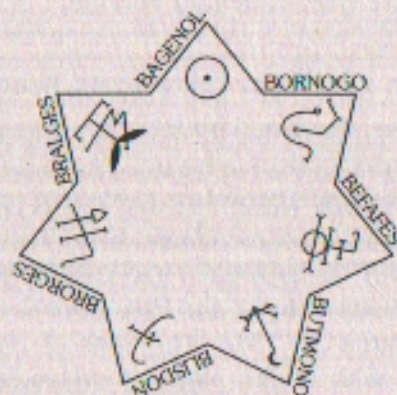
Carmara called this flag "the Sign of the Work." We can only speculate about its meaning, since it was never explained by the angels. The fact that the figure on it is female is significant, since all the other heptarchical angels are male (or, in some cases, male and female combined). Queen Elizabeth was the symbol of supreme authority in England in Dee's day. This image may represent her heavenly counterpart, the mysterious Mother of the angel Madimi, who is the same as the Queen of Heaven of *Revelation* 12:1. Perhaps she is shown without arms because she acts through her angelic agents, not directly. The C on the flag may signify the name Carmara, while the B may stand for the forty-nine good angels whose names all begin with B.

PRINCE HAGONEL AND HIS GREAT SEAL

After Carmara, Prince Hagonel appeared in the form of a man in a red robe. Dee notes that all the Princes have red robes, but the robe of Hagonel was shorter than the robes of the other Princes. Likewise, all the Princes have circlets of gold upon their heads rather than crowns. Hagonel held in the palm of his right hand "a round ring with a prick in the midst," which may mean a disk since Dee describes it as "hanging also over his middle fingers." Hagonel told Dee that this ring or disk was Hagonel's seal. It bore the name Barees. Dee drew it in the form of the symbol of the Sun (☉) in his manuscript.

All of the Princes together held up a great star with seven points which Dee called the "Heptagon Stellar." It seemed to Kelley to be made of copper, the metal of Venus. Dee drew this star in his manuscript. The seal of

Hagonel was placed in its uppermost point. The name of the first Prince, Bornogo (Venus), who is Prince under King Bobogel (Sun) on Sunday, was written to the right of the uppermost point. The name of the second Prince, Befafes (Sun), who is Prince under King Babalil (Mars) on Tuesday, was written to the right of the second point, moving clockwise.



The Heptagon Stellar

This copper star appears to be the great seal of the heptarchical grimoire. It illustrates the correct order of the days for the material that follows. The days are to be ordered according to the order of the Princes on the ring of the forty-nine good angels: Bornogo (Sunday), Befafes (Tuesday), Butmono (Thursday), Blisdon (Wednesday), Brorges (Saturday), Bralges (Monday) and Bagenol (Friday). Dee adheres to this order in his presentation, with the exception of placing the angels of Friday (seventh Prince) ahead of the angels of Monday (sixth Prince). I believe this to be an error, and I have corrected it in the present chapter.

THE SONS OF LIGHT AND THEIR SONS

After the Princes present this great copper symbol, the servants of Prince Hagonel are presented. These are the "Sons of men and their Sons." The "Sons of men," Dee noted, are the same as the Sons of Light.

Sons of Light

I, Ih, Isr, Dmal, Heeoa, Beigia, Stimcul

Sons of the Sons

E(I), An, Ave, Liba, Rocle, Hagon(el), Ilemese

You will remember that the Sons of Light and their Sons were inscribed upon the heptagram and lesser heptagon of the Sigillum Aemeth, while the Daughters of Light and their Daughters (who are not mentioned here) were inscribed in the spaces inside the heptagram and lesser heptagon.

Both the Sons of Light and their Sons were described to Dee on March 21, 1582. The Sons of Light came as seven youths with bright, pleasant expressions, wearing white garments and white silk cloths on their heads that hung down like twisted rope in the back to touch the ground. Every one of them carried a metal ball in his hand. The first Son carried a ball of gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. All had round tablets of gold on their breasts that bore the letters of their names.

The Sons of the Sons came in the forms of small boys wearing purple gowns with long, hanging sleeves ("like priests' or scholars' gown-sleeves"), and purple cloths about their heads that hung in the back in twisted wreaths down to the ground. They had green triangular tablets on their breasts on which were written the letters of their names. Dee notes that the letters of the first Son of the Sons, El, were combined together

into a single character. Sometimes only the E is used to represent this spirit. It should be noted that the "el" in the name Hagonel is also combined into a single character to produce six letters in this name.

THE KEY TO THE SEALS OF THE KINGS

The metal balls in the hands of the Sons of Light may be extremely important. I am inclined to believe that they are the key to the correct placement of the seals of the Kings (each of which contains a name of the Sons of the Sons) with the proper day and King. The planetary metal associated with the Son of Light who corresponds with the Son of the Sons on the seal of each King should be the same as the planetary metal of the Prince serving the King. If my speculation is correct, the relationship between the seals of the Kings and the Princes of the Kings would be as follows:

Sunday

1st Prince: Bornogo (Venus)

2nd King: Bobogel (seal of 3rd S. of S. Ave: copper)

Tuesday

2nd Prince: Befafes (Sun)

3rd King: Babalel (seal of 1st S. of S. E(I): gold)*

Thursday

3rd Prince: Butmono (Mars)

4th King: Bynepor (seal of the 5th S. of S. Rocle: iron)

Wednesday

4th Prince: Blisdon (Jupiter)

5th King: Bnaspol (seal of the 4th S. of S. Liba: tin)*

Saturday

5th Prince: Brorges (Mercury)

6th King: Bnapsen (seal of the 6th S. of S. Hagonel: quicksilver)

Monday

6th Prince: Bralges (Saturn)

7th King: Blumaza (seal of the 7th S. of S. Ilemese: lead)

Friday

7th Prince: Bagenol (Moon)

1st King: Baligon (seal of the 2nd S. of S. An: silver)*

The asterisks after the metals of the Sons of the Sons in the seals of the Kings are those that have been changed from the ones given in Dee's manuscript. The placement of the other four seals in the *Heptarchia Mystica* is in accord with this system I have proposed.

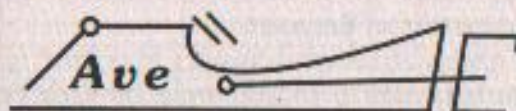
Below, I have allowed the seals of the Kings to remain in the days and with the Kings to which Dee assigned them in his *Heptarchia Mystica*. The key I have suggested above may be in error. Since so much of the structural basis for Enochian magic remains hidden, it is always dangerous to make changes, or to state emphatically that some portion of the system is incorrect.

THE ANGELS OF THE SEVEN DAYS

In the descriptions that follow, it should be noted that although I use the words of Dee's manuscript in many places, this is not a transcription of the *Heptarchia Mystica*, but my attempt to interpret and expand Dee's often cryptic comments, and to rationalize the structure of the grimoire.

*Sunday***Second King: Bobogel (Sun)**

He appeared in a black velvet coat, close round hose with velvet upperstocks overlaid with gold lace, wearing on his head a velvet hat-cap with a black feather in it. His cape hung rakishly from one shoulder. He wore



Seal of King Bobogel: 3rd S. of the Sons - Ave

his purse on a long thong around his neck that was tucked inside his girdle, and on the other side of his girdle an ornamental gilded rapier. Platform overshoes raised his silk slippers above the mud of the street. His beard was long, his manner ostentatious.

His office is the granting and distribution of all wisdom and science. He teaches philosophy, natural history, and a true understanding of the mysteries of the universe.

"It is not too late to learn."

First Prince: Bornogo (Venus)

He appeared in a red robe wearing a gold circlet upon his head, and showed his seal.

His is the art of transforming the corruption of nature into perfection. He teaches the knowledge of metals, and ministers under his king Bobogel the bestowing of all true learning that is grounded in wisdom.

"What thou desirest in me shall be fulfilled."



Seal of Prince Bornogo

The 42 Ministers of Bornogo

The first group of seven ministers appeared in costly formal clothing similar to that worn by King Bobogel. The other ranks were dressed as ruffians. The last group of seven appeared to be women from the front but men from the rear. They danced, leapt into the air, and kissed one another.

All came forward into a circle. The seven sages stood together. The first sage raised his right foot to reveal an L, the letter of his name. The rest did the same, each in his turn.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



Seal of the Ministers of Bornogo

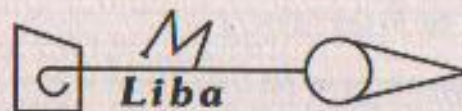
The first seven merged together into a flame and sank down into the transparent fiery globe of the new world. The second seven fell through the earth like drops of molten metal. The third seven clasped their hands together and dropped down in a dense smoke. The fourth seven joined together and fell like drops of water. The fifth seven fell down like hailstones. The last seven vanished away.

On another occasion when summoned by King Carmara these ministers came carrying a large round table over their heads. They laid it on the ground and stood around it. On the table before each minister was the letter of his name.

Tuesday

Third King: Babalel (Mars)

He appeared wearing a long white robe. The left sleeve was white and the right sleeve black. He seemed to stand upon the surface of water. A crown of gold adorned his head. On his forehead the letters of his name were written.



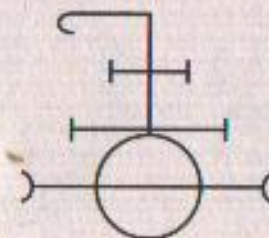
Seal of King Babalel: 4th S. of the Sons - Liba

The power of this king arises from the depths of waters. He is the mighty and wonderful ruler of waters.

"Glorify, praise and honor God."

Second Prince: Befafes (Sun)

He appeared in a long red feathered robe with a circlet of gold upon his head. Written on his golden girdle were the letters of his name. He opened the front of his robe, and appeared to be lame when he walked. His manner was noble and courteous.



Seal of Prince Befafes

He is the prince of the seas whose power is on the waters. He served Moses to punish Pharaoh of Egypt by closing up the Red Sea on the Egyptian army, and also was a servant of Solomon and the magician Michael Scot, who named this prince Mares. It may have been Dee's belief that it was this spirit who saved him and Kelley from drowning in the English Channel during a gale.* The Egyptians named him Obelison, that is, a pleasant deliverer.

"Use me in the name of God."

The 42 Ministers of Prince Befafes

The first rank of seven ministers had circlets of gold around their heads to indicate that they are Princes of the Waters. All of the ministers had the letters of their names written on their foreheads. The letters of the first seven fell down between their feet and were covered over with moving water.

The first seven took the water in their hands and threw it into the air. It became clouds. The second seven threw up the water, and it turned into hail and snow. Each rank in turn threw the water into the air. Then all dived into the water and vanished away.

E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L



Seal of the Ministers of Befafes

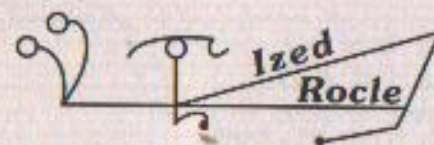
These noble ministers are of great power, dignity and authority. Some measure the motions of waters and regulate the saltiness of the seas. Some give success in sea battles. Some rule the fishes and monsters of the deep. Some deliver up treasures and unknown substances from beneath the waves. In general they distribute God's judgments upon the waters that cover the globe.

Thursday

Fourth King: Bynepor (Jupiter)

He appeared in royal robes with a golden crown on his head. The power of this king is distributed throughout and sustains the general state and condition of things. He is in all, and all have their being by him. Although he had a beginning, he can never have an end. He is the workmanship of the word of God, only a single degree lower than the *Vita Suprema* (Highest Life). He is the *Vita Superior* (Higher Life), of whom it may be said: the *Vita Infima* (Lowest Life) is measured by your hands. He begins new worlds, new peoples, new royal dynasties, and new forms of government. Yet none of his power is of himself, but all comes from the name of God.

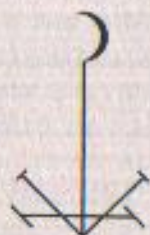
"Thou shalt work marvels by my workmanship in the Highest."



Seal of King Bynepor: 5th S. of the Sons - Rocle

Third Prince: Butmono (Mars)

He appeared in a red robe with a golden circlet on his head.



Seal of Prince Butmono

All the beasts of the earth are embrued with the vital essence of this spirit, and take their living pattern from him, excepting only humankind, which is formed in the image of God. He knows the origin, the living, and the end of all beasts, and regulates them with the measure of time. His seal is their glory.

"O God, thou art sanctified: and thou rejoicest."

The 42 Ministers of Prince Butmono

They appeared as formless, smoky ghosts, each with a glittering fiery spark in his midst. The first seven in the foremost rank were red as blood, the second rank were

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

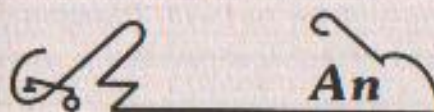


Seal of the Ministers of Butmono

orange, the third were whitish. These three had sparks larger and brighter than the rest. The fourth, fifth and sixth ranks were of mingled colors, with smaller sparks in their middle sections. Each spark had the letter of the name of a minister written within it.

Wednesday**Fifth King: Bnaspol (Mercury)**

He appeared in a red robe wearing a golden crown on his head.



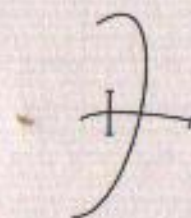
Seal of King Bnaspol: 2nd S. of the Sons - An

The bowels of the Earth and all her secrets are delivered into the hands of this king. He has knowledge of the mysteries of the past.

"He in whom thou art is greater than thou."

Fourth Prince: Blisdon (Jupiter)

He came dressed in a robe of many colors, but predominantly red, and wore on his head a circlet of gold.



Seal of Prince Blisdon

It is his function to conceal or reveal the secrets hidden within the earth, according to the commands of his king. He finds treasures that are buried and rich veins of metals to be mined. All caverns and subterranean rivers are known to him.

"To me the keys of the mysteries of the earth are delivered."

The 42 Ministers of Prince Blisdon

They seemed to stand in a ring around a little hill of clay. Behind them in the distance stood a multitude of ugly dwarfs, who are spirits of perdition that guard the treasures of the earth for the Devil. The ministers had in their hands the letters of their names.

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b

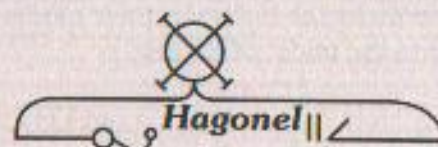


Seal of the Ministers of Blisdon

Saturday

Sixth King: Snapsen (Saturn)

He appeared in the form of a king wearing a long robe with a golden crown on his head.



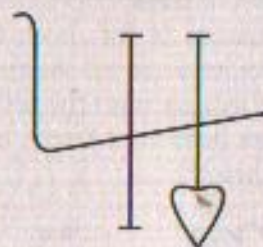
Seal of King Snapsen: 6th S. of the Sons - Hagon(el)

The office of this king is to banish and exorcise evil spirits, and to reveal the wicked thoughts and deeds of bad men. He has dominion over the gates of death.

"By me you shall cast out wicked spirits."

Fifth Prince: Brorges (Mercury)

He appeared dressed all in red. When he opened his clothes, ghastly and terrible flames of fire issued out of his sides, which no mortal eye could look upon for more than an instant. Within the flames the letters of his name were tossed to and fro.



Seal of Prince Brorges

He carries out the commands of his king upon evil spirits and wicked men.

"I know the door of death."

The 42 Ministers of Prince Brorges

The ministers appeared carrying a round table. On the table were written the letters of their names. They cast this table into the midst of flames.

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N



Seal of the Ministers of Brorges

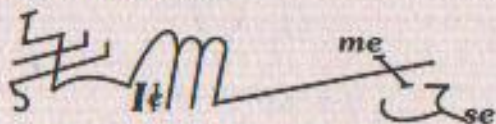
Monday

Seventh King: Blumaza (Moon)

He appeared as a man with a regal manner, wearing a red robe and a crown of gold.

The power of names is his, both to know and to bequeath. By these names are all the spirits of the earth made subject and obedient unto the will of man.

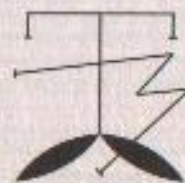
"These mysteries hath God lastly, of his great mercies, granted unto thee."



Seal of King Blumaza: 7th S. of the Sons - Ilmesse

Sixth Prince: Bralgas

He appeared in a red robe with a circlet of gold on his head. He is the last of the seven Princes who hold up the points of the Stellar Heptagon. He set down his burden and extended his hands to the others to form a ring around the copper star. The seven Princes danced playfully in a circle around the star.



Seal of Prince Bralgas

At the command of his King he teaches the secret names of the invisible spirits by which they are summoned and ruled.

"The creatures subject unto me shall be known to you."

The 42 Ministers of Prince Bralgas

The ministers are invisible, but appeared as little puffs of white smoke without any form. All around them the world shone with brightness.

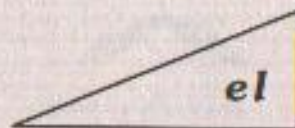
O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E



Seal of the Ministers of Bralgas

*Friday***First King: Baligon (Venus)**

He came in the form of a well-proportioned man wearing a long purple gown and a triple crown of gold on his head, and carried a measuring rod of gold in his hand that was divided into three equal parts. The central part of the rod was red, the two outer parts black. His greater name is Carmara, which is voiced among the angels Marmara (but the first M is silent).



Seal of King Baligon: 1st S. of the Sons - E(l)

From the angel Uriel he had received the golden rod of governing and measuring, as well as the chair of dignity and doctrine. He was the first to appear. He is the teacher, the orderer or disposer of all the doctrines termed heptarchical.

"Come, let us seek the works of God."

Seventh Prince: Bagenol (Moon)

He came wearing a short red robe with a circlet of gold upon his head. In the palm of his right hand he carried a ring or disk with a small hole in the center. This is his seal, which is named Barees.

The Sons of Light and their Sons, and the Daughters of Light and their Daughters, are all his servants. To his power the operation of the earth is subject. He is the first of the twelve, and commands the kings, princes and noblemen of nature. By the seven of the seven Sons



Seal of Prince Bagenol

he works marvels among the people of the earth. He is also called Hagonel.

"By me you shall work marvels."

The 42 Ministers of Prince Bagenol

They appeared like bright people. About them the air swarmed with creatures. Their letters were on their foreheads.

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A



Seal of the Ministers of Bagenol

Note: It seems clear to me from the text that Friday should be moved to the front of this list of the days of the week, ahead of Sunday, and that the days should be ordered according to the order of the Kings, not the order of the Princes (Friday, Sunday, Tuesday, Thursday, Wednesday, Saturday, Monday). I have tried to present the material as it is given in Dee's manuscript, but the manuscript is quite confused. It was necessary to restructure some of it.

CHAPTER TEN

The Great Table of the Watchtowers

THE FORTY-EIGHT GATES TO THE CITIES OF WISDOM

On April 12, 1584, at Cracow, the angel Nalvage (through Kelley) said, concerning Enochian magic:

Raphael that brought up the prayers descended: and he was full with the power, & spirit of God: and it became a Doctrine, such was never from the beginning: Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of flesh: but simple, plain, full of strength, and the power of the holy Ghost: which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This selfsame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates: even above the Gate of Innocency, wherein you are taught to finde out the Dignity and Corruption of nature: also made partakers of the secret Judgements of the Almighty to be made manifest, and to be put into execution.... I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voyces, or callings: which are the Natural Keyes, to open those, not 49 but 48 (for One is not to be opened) Gates of understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and

wisely, open unto you the secrets of their Cities, & make you understand perfectly the [mysteries] contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compasse of Nature, and of all things which are subject to an end.¹

On May 21 of the same year, after delivering to Dee the names of the parts of the earth that are ruled by the first fourteen Aethers, the angel Mapsama spoke more specifically about the Gates:

Mapsama: These Calls touch all the parts of the World. The world may be dealt withall, with her parts; Therefore you may do anything. These Calls are the keyes into the Gates and Cities of wisdom. Which [Gates] are not able to be opened, but with visible apparition.

Dee: And how shall that be come unto?

Mapsama: Which is according to the former instructions: and to be had, by calling of every Table.²

When Nalvage says that the doctrine of Enoch is not "painted, or carved: filed, or imagined by man, according to their imaginations, which are of flesh: but simple, plain, full of strength," he means that it is mathematical and geometrical in nature. The forty-nine tables are the large number-letter squares in Dee's *Book of Enoch*, each of which has forty-nine rows by forty-nine columns. From these were extracted, at the directions of the angels, the Enochian Keys.

The forty-eight gates of the cities, or astral residences, that may be open by the forty-eight Calls or Keys, are symbolically represented by a large letter square that is divided into four parts by a central cross called the Black Cross (it is colored black in Dee's manuscript). This large letter square is known as the Great Table. Each of the four quadrants on this Table is called a Watchtower. Twelve of

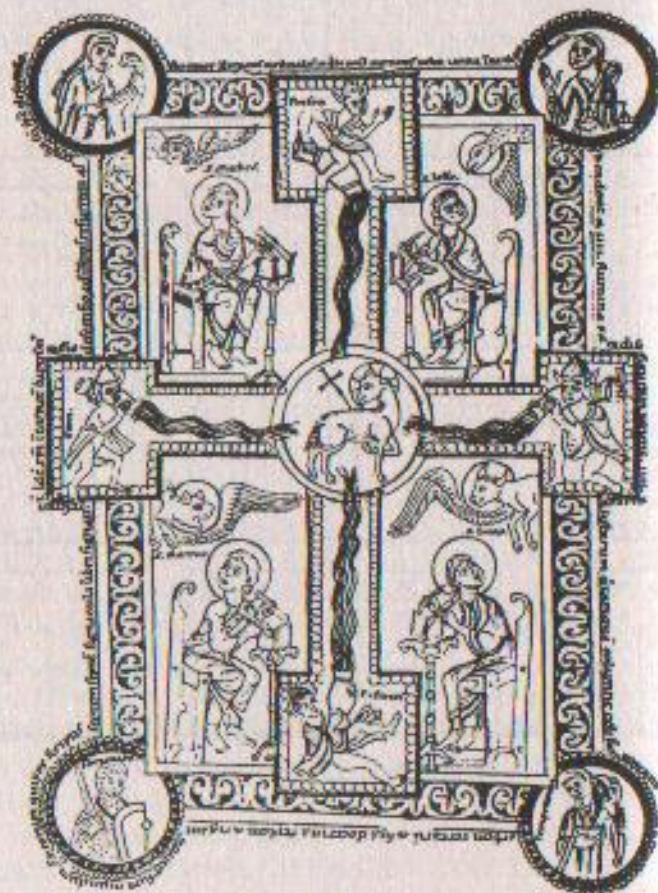
the celestial cities are accessed through each Watchtower. The gates of the Watchtowers must be opened to allow the passage of the Enochian angels from their own cities into the universe of human consciousness. Each city is represented, or keyed, by a set of letters in a geometric and numerical pattern.

r	Z	i	l	a	f	A	y	t	i	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m	u	N	n	a	x	o	P	S	o	n	d	n	
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	m	a	g	g	
T	o	i	T	t	z	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	i
S	i	g	a	s	o	m	r	b	z	n	h	r	r	e	O	n	i	z	i	r	i	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	i
o	r	o	i	b	A	h	a	o	z	p	i	M	O	r	d	i	a	l	h	C	t	G	a	
t	N	a	b	r	V	i	x	g	a	s	d	h	O	C	a	n	c	h	i	a	s	o	m	t
O	i	i	t	T	p	a	i	O	a	i	A	r	b	i	z	m	i	i	i	p	i	z		
A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	L	a	m	S	m	a	P
N	a	o	c	O	T	t	n	p	r	n	T	o	d	O	i	o	P	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
S	h	i	a	i	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b	a	T	n	a	n	n	a	n	T	a	b	i	t	o	m					
T	a	O	A	d	u	p	t	D	n	i	m	a	d	o	n	p	a	T	d	a	n	V	a	a
a	a	b	c	o	o	r	o	m	e	b	b	o	i	o	a	G	e	o	b	a	u	a		
T	o	g	c	o	n	x	m	a	i	G	m	m	O	P	a	m	n	o	V	G	m	d	n	m
n	h	o	d	D	i	a	l	e	a	o	c	o	a	p	i	s	T	e	d	o	c	a	o	p
p	a	t	A	x	i	o	V	s	P	s	N	C	s	c	m	i	o	n	A	m	i	o	x	
S	a	a	i	x	a	a	r	V	o	i	h	V	e	r	s	G	d	L	b	r	i	a	p	
m	p	h	a	r	s	i	g	a	i	o	i	o	i	P	t	e	a	a	p	D	o	c	e	
M	a	m	g	i	o	i	n	L	i	r	x	p	p	s	u	a	c	n	r	Z	i	r	Z	a
o	i	a	a	D	n	g	a	T	a	p	a	S	i	o	d	e	o	i	n	r	z	f	m	
p	a	L	c	o	i	d	x	P	a	c	n	r	d	a	i	t	T	d	n	a	d	i	r	e
n	d	a	z	N	z	i	V	a	a	s	a	a	d	i	x	o	m	o	n	s	i	a	s	p
i	i	d	P	o	n	s	d	A	e	p	i	x	O	o	D	p	z	i	A	p	a	n	i	i
x	c	i	n	h	t	a	r	n	d	i	L	e	r	g	o	a	n	n	P	A	C	r	a	r

Tyson's Restored Great Table

THE GREAT TABLE AND THE CITY OF GOD

There seems to be an implicit similarity between the structure of the Great Table and the structure of New Jerusalem described in *Revelation* 21 and 22. New Jerusalem is laid out in a square. Each wall has three gates, for a total of twelve, "and at the gates twelve

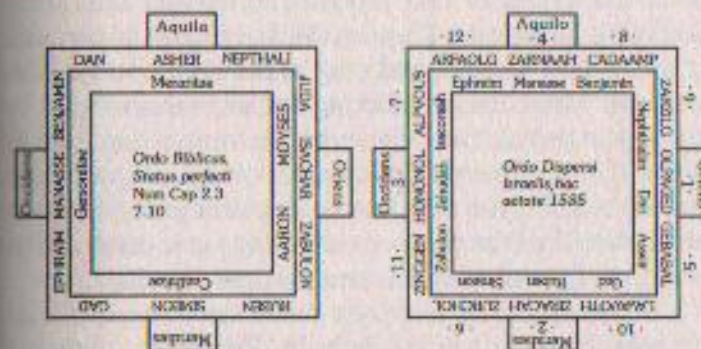


Four Rivers of New Jerusalem

angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The walls of the city have twelve foundations, or foundation stones, each a semiprecious stone upon which is written the name of one of the twelve apostles of Jesus. These stones are probably intended to be the same that were in the breastplate of the High Priest of Israel.³

In the center of New Jerusalem, the Lamb of God (Christ) is seated upon a throne from which flows the river of the water of life. This is usually depicted as having four streams that flow outward in the four cardinal directions.

John Dee was aware of this similarity in structure between the Great Table and New Jerusalem. He drew two square diagrams showing the assignment of the twelve tribes to the four directions of space based on *Numbers* 2 and 7, and *Revelation* 21, in his magical journal that deals with the assignment and evocation of spirits on the Great Table.⁴



Order of the Twelve Tribes of Israel

The diagram on the left places the tribes of Israel in the quarters of the world they are assigned in the second

chapter of the biblical book of *Numbers*, where the ordering of the tents of the tribes around the Tabernacle is described. This same ordering of the tribes to the directions occurs in the seventh chapter of *Numbers*, which sets forth the order in which the tribes made sacrifice at the altar. The order unfolds in a single cycle east, south, west and north, proceeding clockwise. As will be seen later on, this ordering of the directions is crucial to a true comprehension of the placement of the Watchtowers on the Great Table. In the center of the diagram, Dee has written in Latin that this is the biblical order and perfect condition of the tribes.

In the diagram on the right, the tribes are ordered to the directions as they were delivered to Dee by the Enochian angels. Next to the name of each tribe is the name of its guardian or tutelary angel. Notice particularly the numbers Dee has inserted into this diagram. The ordering of the tribes and the angels proceeds in three clockwise cycles of four around the square, each cycle beginning in the east. These cycles have great importance in connection with the ordering of the Enochian Keys on the Great Table. This numbering system was also used by the angels to link the tribes with the ninety-one Princes of the Thirty Aethers. In the center of this diagram, Dee has written in Latin that this is the order of the tribes of Israel after the Diaspora, or scattering, as it exists in the year 1585 (presumably the year he drew the diagram).

These diagrams may represent New Jerusalem or the great altar of sacrifice, or both. Notice that there are three levels in each diagram, or (regarding them as altars) three steps. It is not clear in the diagrams whether the tabs containing the directions should be considered as a separate level, or placed on the same level as the first step. The altar for burnt offerings was

square and three cubits high, which may have signified three steps or levels.³

THE ARCHITECTURE OF THE GREAT TABLE

The Great Table as a whole reflects this imitation of the pattern of New Jerusalem. Ignore for the moment the letters written on it and consider it as the ground plan for a walled city or fortress that contains within it lesser walled compounds. Each of the long columns and rows would then represent a street. At the ends of these streets are gates. The city has three primary avenues leading into it from each of its four sides, and four lesser avenues. When the four lesser avenues are considered, each side of the Great Table has seven gates, for a total of twenty-eight; a significant number, because it is the number of the Mansions of the Moon. The Great Black Cross that runs through the center of the Table may be assumed to represent the four streams of the river of life that flows out from the throne of Christ, situated at the intersection of the cross.

There are forty-two of these avenues on the Great Table, and since each avenue has two gates, eighty-four gates in all (twenty-one gates, the number of Enochian letters, for each Watchtower). The Great Table may be considered as a whole entity which is divided into four quarters by the Black Cross running through its center. Each quarter, or Watchtower, is in some respects a smaller version of the Great Table. It also has a cross running through its center that divides it into four quarters. Each Watchtower has one main gate in each side and two lesser gates, for a total of twelve exterior gates. By the same token, each quarter of a Watchtower has a cross running through it that divides it into four parts.

Quarters of the Watchtower have only one external gate in each wall, for a total of four.

The central row of each Watchtower, called the "line of God," contains three divine names of power. Reading left to right, these names are composed of three, four and five letters each. For example, the line of God in the Watchtower that occupies the upper left corner of the Great Table contains the divine names ORO, IBAH and AOZPI. There is a direct correlation between these twelve divine names, the twelve permutations of the Hebrew name of God, IHVH, and the twelve tribes of Israel, as I will demonstrate later. It should be noted that each line of God contains a total of twelve letters, and that all four contain forty-eight letters, the number of the gates to the angelic cities.

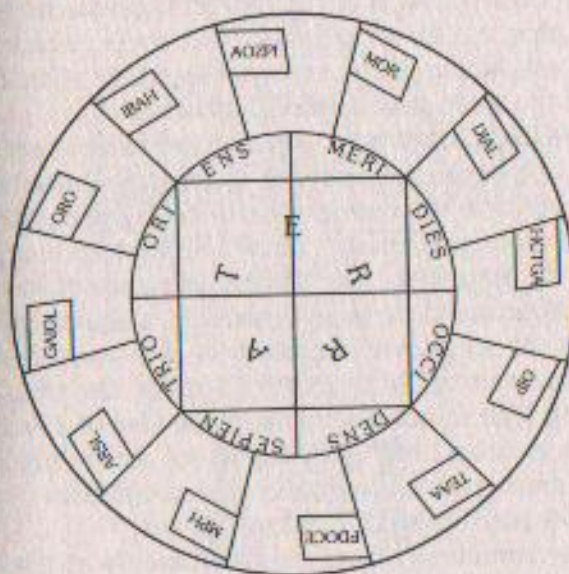
There may be an important distinction between the spirits represented by the letters in the avenues upon the Great Table, and the spirits represented by the letters contained within the sixty-four walled enclosures. I am inclined to think of the spirits whose names lie within the enclosed spaces as female, and the spirits whose names lie on the avenues, or arms of the crosses, as male, although there is no explicit evidence in Dee's diaries that this sexual division exists. The enclosed spaces call to my mind the walled-off seraglios of Eastern monarchs where their brides and concubines were kept isolated.

This diagrammatic aspect of the Great Table and the Watchtowers is almost never mentioned in descriptions of Enochian magic. Dee makes no reference to it directly in his Enochian diaries and workbooks, but it may be inferred from comments made by the angels. I do not wish to mislead you. This city architecture of the Great Table is my personal speculation, and is not an established aspect of modern Enochian magic.

THE SQUARE AND THE CIRCLE

It is more certain that the Great Table is intended to be surrounded by a larger circle. The square of the Table represents our own earthly realm below the sphere of the Moon. The angels inhabit it in their manifest, earthly forms—that is, their names. The greater circle stands for the totality and unity of creation, embracing the three realms of heaven, earth and hell. The Great Table is thus the central portion of the plan of the universe, foursquare because it is manifest and imperfect.

The image of the Great Table as a square within a circle appears a number of times in the Enochian books. Perhaps the most important occurrence is a diagram in the unpublished manuscript *Liber Scientiae* that was drawn by Dee. It represents the Great Table surrounded



Order of the Twelve Enochian Banners

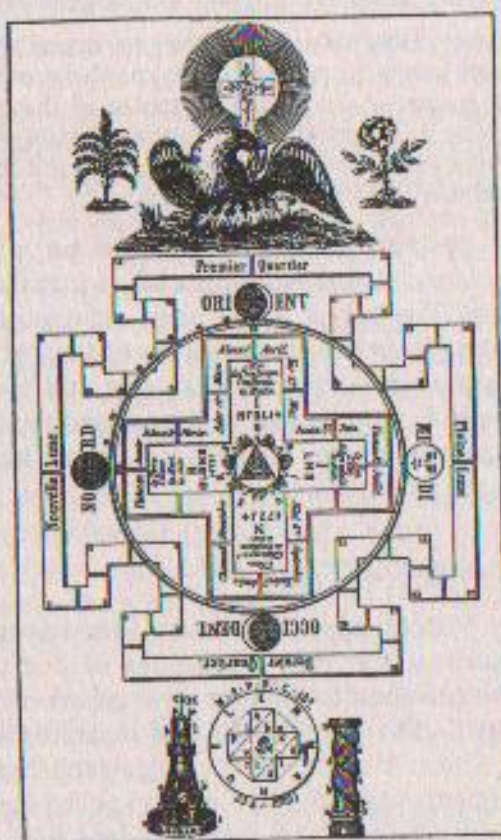
by flags bearing the twelve divine names that occur in the middle rows of its Watchtowers. This image is vitally important because it established the orientation of the quarters of the Great Table to the four directions. The upper left quadrant lies in the east, the upper right quadrant in the south, the lower right quadrant in the west, and the lower left quadrant in the north.

The square or cross surrounded by a circle also occurs on the golden medallion that shows the various elements of Kelley's Vision of the Four Watchtowers (see the next chapter). It appears in the illustration of the thirty Aethers, where the innermost of thirty concentric circles is divided into four, whereas all the other circles are divided into three. It is a part of Kelley's Vision of the Round House which (in my opinion) describes the flow of dynamic forces upon the Great Tablet. Clearly, it was of the highest importance. It is an expression of the squaring of the circle, which was, along with the making of the stone and the elixir of life, one of the three great works of alchemy.

The Great Table is a mandala, a mystical image composed of a circle and a square, or cross, that symbolizes a non-physical place accessible through meditation and transcendent awareness. Concerning Eastern mandalas, Carl Jung remarked: "The Eastern and more particularly the Lamaic mandala usually contains a square ground-plan of the stupa. We can see from the mandalas constructed in solid form that it is really the plan of a building. The square also conveys the idea of a house or temple, or of an inner walled-in space. According to the ritual, stupas must always be circumambulated to the right, because leftward movement is evil."⁶

The mandala appears most commonly in the West in the form of Hermetic or alchemical images. The

accompanying mandala of Solomon's Temple is particularly interesting, because it shows seven gates in each side, which are explicitly linked to the twenty-eight Mansions of the Moon. The inner cross, lying within the circle of the Moon, has three gates in each arm, and these are explicitly linked to the twelve months of the year. Notice that the central eye of God has seven points, which stand for the seven planets.



Solomon's Temple

THE THREE LEVELS

The Great Table has three levels or hierarchies of angels that are reflected in its structure. The first level concerns the entire Table. When this is divided into four parts by the Great Black Cross, the second level of the four Watchtowers is indicated. Similarly, when each Watchtower is divided into four parts, the third level of the sixteen lesser quarters appears. The angels tell Dee:

For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.⁷

This description evokes the ground plan of a medieval city constructed upon a hill, a familiar sight in Dee's time. The palace of the ruler occupied the crest. Surrounding it on the sloping sides of the hill huddled the houses of the common folk. At a still lower level down the hill, a protective wall enclosed the city. The wall contained a gate, or gates, to permit travel both into and out from the city.

THE KEEPERS OF TIME

The four Watchtowers, which are themselves angels, stand guard at the four extremities of our universe. They are equivalent to the four great pillars of Egyptian mythology that hold up the sky and separate Earth from heaven. These Watchtowers were established at the same moment Adam and Eve were expelled from Eden, or so testify the Enochian angels: "Adam received punishment for his offense, in that he was turned out into

the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes."⁸

There are several important points to be noticed in the quotation above. One of the most important is that because of Adam's sin of disobedience, God laid a curse upon the entire world. This curse is what we know as karma, or cause and effect. Karma exists in time. Time began the moment Adam was driven out of Paradise. At the same moment, it was necessary to establish angelic Keepers and Watchmen to ensure the continuance of the Earth in time. The Princes mentioned are presumably the aerial spirits known as the "princes of the air," who are said to be present throughout the entire world.

Access through the gates of the four Watchtowers is access outside the realm of time and karma. It is access to the angels who dwell in Paradise, and indeed to all spiritual creatures who have been barred by God's curse from walking the paths of the Earth. The high angels in the palaces and cities behind the gates of the Watchtowers have the authority to rule over the lesser spirits who inhabit the aerial terrestrial realms of our universe. By some Kabbalistic accounts, these earth-bound spirits are the offspring from the union between the fallen angels described by Enoch and mortal women.

THE NINETY-ONE REGIONS OF THE THIRTY AETHERS

Among these earth-bound spirits are those that rule over the various geographical regions of the world. Each of these geographical spirits (which is identified with the

region it rules because it is the tutelary spirit or genius of that region) has its own sigil on the Great Table.

In my opinion, it was the prospect of obtaining command of these tutelary spirits of the kingdoms of the world that was the basis of John Dee's attraction to Enochian magic. Dee received this system of magic in the years just prior to the launch of the Spanish Armada against England. It was a time of exploration and colonization for his native country. This expansion of influence was threatened by the might of Spain. Dee earnestly sought control of the geographical spirits on the Great Table so that through them he could control the fates of the kings of Europe, and remove the dark cloud of foreign domination from England's horizons.

About these geographical genii the angel Nalvage states:

There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governours, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all the Governments upon the Earth, and vary the Natures of things with the variation of every moment; Unto whom, the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God [see *Revelation* 4:5].²

It was no doubt in reference to the power of these spirits of nations that Casaubon makes mention in his subtitle to his book *A True and Faithful Relation*, which reads in part "Tending (had it Succeeded) to a General Alteration of most States and Kingdomes in the World."

THE POWERS OF THE WATCHTOWERS

In addition to controlling the tutelary spirits of the nations of the Earth, the Watchtowers offer the promise

of all human knowledge, including the perfect knowledge of medicine, the arts, and the sciences. They give command of the elemental spirits of the world, movement from place to place (presumably by supernatural means), the transformation of the forms of things, and enable the discovery of hidden things, including the location of treasures and rich mines. No human secret is unknown to them.

The promise of limitless knowledge, even of an abstract kind, was alluring to Dee, who had dedicated his life to study. Later, in his private meeting with Rudolph II, Dee would confide this lifelong passion to the Emperor:

Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree, sought to come by the best knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.³

Even more attractive must have been the prospect of peering into the veiled intrigues of the courts of Europe, and gaining information concerning the political plots and maneuverings of great men. As a secret agent of the English crown, his mouth must have watered at the intelligence-gathering possibilities of the Watchtowers.

Perhaps sensing this lust for forbidden knowledge, both heavenly and earthly, the angel Ave cautions Dee and Kelley about the limitations of the Watchtowers. At the same time, he cannot resist boasting of their powers:

Ave: Notwithstanding, to know the world before the waters, To be privy to the doings of men, from the waters to Christ; from Christ unto the rewarding of the wicked: The wicked doings of the flesh, or the fond and devilish imaginations of man, or to see what the blessed Kingdom shall be, and how the earth shall be dignified, purged, and made clean, is a meat too sweet for your mouths.

Dee: Curiosity is far from our intents.

Ave: But there is neither Patriarch nor Prophet sanctified, Martyr, or Confessor, King, or Governour of the people upon earth, that his name, continuance, and end, is not (like the Moon at midnight) in these Tables.

[Dee's marginal note: Ergo, these are here to be learned out.]¹¹

This is quite a boast. It is easy to see why Ave said to Kelley concerning lesser systems of magic, "Nay, they all played at this." Other forms of magic deal with the angels and spirits already present in our universe—the spiritual offspring that arose from sexual union between the fallen angels who taught sciences and arts to humankind and mortal women. Enochian magic holds out the promise to reach beyond the sealed gates of the four Watchtowers and gain the authority and power of the higher angels who have never fallen from grace or walked the byways of the earth. Conversely, it also allows communion with the dark angels who have been cast down into the Abyss for their sin of rebellion. The gates of the Watchtowers are the gates to both heaven and hell.

CHAPTER ELEVEN

The Vision of the Watchtowers

DRAMA IN THE CRYSTAL

The four Watchtowers were not delivered to Kelley merely in the form of abstract letter squares, but were also presented as visionary dramas in which the crystal became the stage and the angels and lesser spirits assumed the roles of characters. The most important and complete playlet is the one I have named the Great Vision. It is remarkable for its beauty, complexity, and mystery.

The Great Vision represents the different classes of angels whose names appear on the tables of the Watchtowers and their hierarchical relationship. Because this vision is so central to Enochian magic, I have given it here in its entirety, along with my commentary.

Wednesday, June 20, 1584

Dee: It is first to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a Vision, in manner as followeth: One standing by his beds head, who patted him on the head gently, to make him the more vigilant. He seemed to be cloathed with feathers, strangely wreathed about him all over, etc.

There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then seemed out of every Castle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the East, the cloath seemed to be red, which was cast.

Out of that in the South, the cloath seemed white.

Out of that in the West, the cloath seemed green, with great knops on it.

Out of that in the North, spread, or thrown out from the gate under foot, the cloath seemed to be very black.

Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Ensign bearers,

After them six ancient men, with white beards and staves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Crosse, and about that four lesser Crosses.

These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.

[Marginal note: These Crosses seemed not to be on the ground, but in the aire in a white Cloud. The great Crosse seemed to be of a Cloud, like the Rain-bow.]

After the Crosses followed 16 white Creatures.

And after them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

Upon which Vision declared unto me, I straight way set down a Note of it; trusting in God that it did signifie good.

After noon, as E.K. sat by me, he felt on his head some strange moving: whereby he deemed that some spiritual Creature did visit him; and as we were continuing together, and I had red to E.K. some rare matter out of Ignatius' Epistles, Policarpus, and Martialis; some of the Sacrament, and some of the Crosse, a voyce answered, and said, That it is true, that the sign of the Crosse is of great force and vertue.

After this, the spiritual Creature seemed to E.K. to be very heavy on his right shoulder, as he sat by me in my

study: and as E.K. considered the numbers of such as he had numbered to passe out of the four Gates (it is to wit, 1.3.6.1.5) The spiritual Creature said, the number 16 is a perfect number, consisting of 1.3.6.1.5. He said further more, God the father is a standing Pillar.

Dee: Upon which word I asked him, if I should write such matter as he was to speak. And he answered to E.K. at his right ear.

Spirit: If thou wilt.

Dee: His voyce was much like unto a man's voyce, not base, nor hollow.

Spirit: Divided with a straight line, is one and two.

Dee: What is to be divided with a straight line?

Spirit: The Pillar.

This spirit identified itself as Ave, the second of the Sons of the Sons of Light, who were revealed to Dee and Kelley during the reception of the heptarchical magic. His name appears on the smaller heptagon on the Sigillum Aemeth. He declared himself to be the feathered spirit who had patted Kelley on the head in the early morning hours, and said that it was he who had delivered the vision of the Watchtowers to Kelley. Ave commented at length on Kelley's vision.

Ave: Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as a Steward doth the servants of his Lord.

I expound the Vision.

The 4 houses, are the 4 Angels of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil. To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved, within the compasse and measure of order.

What Satan doth, they suffer; And what they wink at, he wrasteth: But when he thinketh himself most assured, then feeleth he the bit.

In each of these Houses, the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord: which hath under him 5 Princes (these names I must use for your instruction.) The seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, (Tokens of the presence of the son of God: by whom all things were made in Creation.)

Ensignes, upon the Image whereof, is death: whereon the Redemption of mankind is established, and with the which he shall come to judge the Earth.

These are the Characters, and natural marks of holiness. Unto these, belong four Angels severally.

The 24 old men, are the 24 Seniors, that St. John remembereth.

These judge the government of the Castles, and fulfill the will of God, as it is written.

The 12 Banners are the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5.

Out of these Crosses, come the Angels of all the Aires: which presently give obedience to the will of men, when they see them.

Hereby may you subvert whole Countries without Armies: which you must, and shall do, for the glory of God.

By these you shall get the favour of all the Princes, whom you take pity of, or wish well unto.

Hereby shall you know the secret Treasures of the waters, and unknown Caves of the Earth.

And it shall be a Doctrine, for you onely, the instrument of the World.

For, the rest of your Instructions, are touching the Heavens, and the time to come: of the which, this is the last and extreame knowledge.

This will I deliver unto you, (because I have yeilded you before the Lord.)

Upon Monday next, I will appear unto you: and shall be a Lesson of a few dayes.

Kelley: The will of God be done.

Dee: Amen.

Ave: In the mean season, desire you of God, such things, as are necessary for you.

He that filleth all things, and from whom all things live, and in, and through whom, they are sanctified, blesse you, and confirm you in peace.

Dee: Amen.

I beseech you, to Notifie this morning's Vision, by words: as all other holy Prophets have recorded theirs.

Ave: A Vision.

The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.

The sign of Majesty, the Cloth of passage, was cast forth.

In the East, the cloth red; after the new smitten blood.

In the South, the cloth white, Lilly-colour.

In the West a cloth, the skins of many Dragons, green: garlick-bladed.

In the North, the cloth, Hair-coloured, Bilbery juyce.

The Trumpets sound once. The Gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 Angles, of the Majesty of Creation in God attended upon every one, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the *Prince [*King] gone out before: which were confirmed, every one, with ten Angels, visible in countenance: After every Crosse, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in, and about the middle of the Court, the Ensigns keep their standings,

opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult.

I, AVE, STOOD BY THE SEER:

It vanisheth.

So I leave you.¹

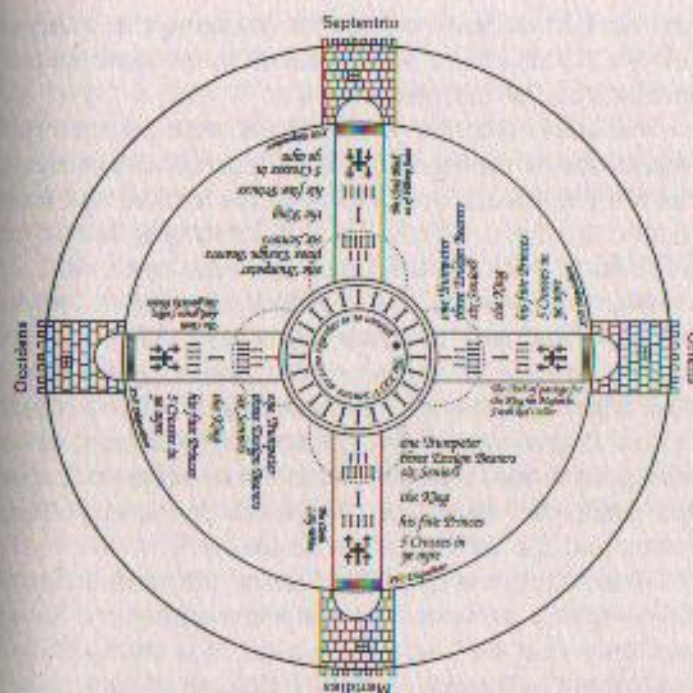
Dee thought the Great Vision so important that he had a medallion made of solid gold upon which the vision was depicted (see the illustration of the Golden Talisman, opposite). This relic has survived the centuries and is now in the keeping of the British Museum.

ANALYSIS OF THE GREAT VISION

Kelley sees four castles standing in the four quarters of the world. Ave informs Dee that these castles, which he calls "houses," are the four angels of the Earth, who are also the four Overseers and Watchtowers—it is not uncommon in magic for a place or thing to also be a spirit.

On Dee's golden talisman, these castles are depicted as medieval stone towers each with seven battlement stones (the northern tower has eight stones), one small square window containing four panes, and a large, open semi-circular gate. The seven battlement stones stand for the traditional planets of astrology, the square window represents the letter square of the Watchtower on the Great Table, and the arch of the gate is the crescent of the Moon, through whose sphere all heavenly beings must pass on their journey to the Earth.

This symbolism was probably unconscious, which would account for the eight battlement stones on the northern tower (unless this number has some hidden significance). The four Watchtowers are depicted similarly on the medallion, with only minor variations, so Dee probably intended them to be perceived as identical.



The Golden Talisman

It should be noted that in the engraving of the medallion in Casaubon the colors of the four cloths are inverted top to bottom and left to right. The engraver shows green in the east, red in the west, black in the south and white in the north. I have restored the colors to the arrangement described in Kelley's vision. This inversion was not an error by the engraver—it also appears on the original golden medallion in the British Museum. Dee may well have had some reason for inverting the colors, and it may be the same reason the Enochian letters were inverted on the actual Table of Practice from the arrangement in Dee's manuscript drawing of the Table. However, since I

can think of no good reason for changing the colors in Kelley's vision, I have put the colors in the same relative positions on the medallion.

Ave states that the Watchtowers were placed at the extremities of the world by God "against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil." They act as a limiting influence on the chaotic works of the Devil upon the earth, and are necessary in order to preserve living creatures "within the compass and measure of order." They do not entirely exclude the influence of Satan, or prevent him from affecting the world, but check and bridle his malice to a degree that allows the orderly fulfillment of the "determinations of God." When Satan seeks to exceed that limit, the angels of the Watchtowers exert their power, and the Devil "feebleth he the bit."

From each tower, Kelley hears the simultaneous sounding of a trumpet. There is some ambiguity. Kelley says only that he hears the sound of a trumpet. Ave states that the trumpets sound thrice out of each tower, then contradicts himself a little further on and says the trumpets sound once. It may be that the trumpets sound one time, but sound three distinct notes.

Ave adds the detail that the gates open, and the "four Castles are moved," that is, show signs of movement within. Four cloths, each as wide as a tablecloth, are thrown out from the mouths of the towers toward the center, which Ave refers to as the "Court." Ave calls these the "sign of Majesty, the Cloth of passage." They are equivalent to the red carpets that are unrolled for the passage of dignitaries in our own day. The colors are important because they are linked to the four directions. The color of the east is red, that of the south is white, that of the west is green, that of the north is black.

Ave is more descriptive of these colors. The cloth of the east is the scarlet of new-spilled blood. The cloth of the south is the soft white of the lily petal. The cloth of the west is textured with the scales of a dragon and is serpent-green. The cloth of the north is the color of very dark human hair, or of bilberry juice (a deep blue-black berry that grows in England).

From each open gate a Trumpeter walks along the carpet toward the center court. The trumpets are of a very strange shape, with six bells. Ave describes them as a "Pyramis, six cones, wreathed." Kelley says that they are "of strange form, wreathed, and growing bigger and bigger toward the end." This would seem to mean that viewed from the front the six branching bells of each trumpet spread in the shape of a triangle. They were probably wreathed with flowers.

The beings who proceed out of each Watchtower after its Trumpeter are the angels ruling in that quarter of the Earth.

The three Ensign Bearers carry upon their flags the divine names that are written on the middle rows of the Watchtowers of the Great Table. The first flag bears a name of three letters, the second of four letters, the last of five letters, for a total of twelve. Ave calls these twelve ensigns (three from each tower) "the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5." These names have a direct correspondence with the twelve overt permutations of the Hebrew name of God, IHVH, which is known as the Tetragrammaton because it contains four letters.

After the twelve ensigns bearing the names of God come twenty-four Seniors who walk six abreast from each gate. Ave says of these old men that they are "the 24

Seniors, that St. John remembreth." St. John the Divine was the supposed author of the New Testament book *Revelation*. The reference is to *Revelation* 4:4—"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." The Seniors are the lords of the hours of the day. They establish and regulate linear time: the time-space continuum that we are familiar with as incarnated souls.

Ave explains: "These judge the government of the Castles, and fulfil the will of God, as it is written." The "government of the Castles" is what is known in the East as karma. Cause and effect is a function of time. Without time, karma would cease, and chaos would reign. There would be no divine law, no cosmic justice, no rational order. Satan (or Coronzon as the Enochian angels call him) seeks to overthrow the regulation of the Seniors, but is held in check by the four Overseers.

Behind each rank of six Seniors walks a richly robed King. Five Princes who serve him carry the hem of his long train. They are guardant, meaning that they walk with their faces turned toward Kelley. Of the King, Ave says: "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Twice, Ave calls the King of each Watchtower a Prince, causing Dee to write a correction in the margin of his manuscript (indicated with asterisks on page 159). The name of each King appears in its corresponding Watchtower on the Great Table, written in the form of a spiral about the intersection of the great cross of that Watchtower.

Connected with each King, and the Watchtower of which he is the animate expression, is a seal composed of four characters. Ave calls these "the authorities of these Houses" and says that they were "confirmed in

the beginning of the World." About the four characters connected with each, he states that they are "Tokens of the presence of the son of God: by whom all things were made in Creation."

It is not clear what is meant here, unless it is the four graphic seals that were subsequently linked by the angels to the four Watchtowers on the Great Table. Three of these have four divisions, but one does not. The reference to four parts may be to the four letters of Tetragrammaton. At least, this is how this passage was interpreted by the founders of the Golden Dawn, who assigned the letters of Tetragrammaton in a complex relationship to the different parts of the Watchtowers on the Great Table.

After the Princes, a large cross with four lesser crosses in its quarters emerges from each tower. These seem to Kelley to float in the sky on white clouds, with each cross shimmering like a rainbow of many colors. Their pattern is reflected in the Watchtowers on the Great Table—each Watchtower has a large cross dividing it into four quarters, and a smaller cross in each quarter. On the smaller crosses, Kelley reports ten male faces. Ave refers to these as "ten Angels, visible in countenance." The lesser crosses on the Watchtowers of the Great Table each contain ten letters. Each letter is the name of one of these angels, who, as Ave says, bear "the witness of the Covenant of God."

Following the cloud with its five crosses, sixteen "white Creatures" issue from the gate of each Watchtower. Ave calls these "angels, dispositors of the will of those, that govern the Castles." The names of these angels occur in the lesser quarters of each Watchtower on the Great Table.

Finally, an "infinite number" of lesser angels issue forth and arrange themselves in a large circle, standing

close to the towers. The wording of Kelley's vision suggests that they come out of the gates after the sixteen Dispositors, but Ave indicates that this multitude is made up of the angels of the thirty Aires, or Aethers, and that they come out from the rainbow crosses. These angels "presently give obedience to the will of men, when they see them." This is extremely important, because it explains why Enochian magic can only be worked with "visible apparition." The obedience of the angels of the Aethers to the magician requires that the magician see the angels in the crystal, or by some similar means.

This echoes the Irish folk tale that a leprechaun can only be commanded by a human being to reveal his treasure while he is held captive. Once he slips beyond the reach of his captor, he regains his freedom. Similarly, the jinn imprisoned by Solomon in brass bottles could be compelled to grant wishes to the persons who discovered them. These tales express a fundamental principle of spirit magic. To be controlled, a spirit must be embodied in some form. This form may be an image or a name. The manifest form of the spirit acts as a kind of psychic bottle that constrains the spirit and binds it to the human mind that conceives the form.

The Ensign Bearers stop at the ends of their ground cloths and maintain their ranks opposite their respective gates. The twenty-four Seniors approach each other in the middle of the Court, while the rest stand waiting in their places. The Seniors form a ring facing inward and seem to hold a consultation with each other. That is the end of Kelley's vision.

Ave points out to Kelley the importance of the numbers of each rank in this procession ($1 + 3 + 6 + 1 + 5 = 16$). This is the number of the Dispositors, or Disposers—those who arrange and set in right order the

things of the manifest world, and who ensure that everything happens in its proper season and due sequence.

The communication between Dee and Ave following the initial description of Kelley's vision seems enigmatic, but is really quite simple. Ave merely points out to Dee that the vertical pillar of the central cross on each Watchtower of the Great Table will contain two columns of letters, and therefore it may either be regarded as one pillar, or two if the columns of letters are divided. At this point Dee has not received the Great Table, so the directions mean nothing to him.

CHAPTER TWELVE

The Transmission of the Great Table

THE TABLE OF THE EARTH

As he had promised during his exposition of the Great Vision, the angel Ave appeared to Kelley on the following Monday (June 25, 1584) and delivered the letter squares of the Watchtowers that compose the quadrants of the Great Table. These were presented in the form of visual images within the crystal.

First, Kelley saw the interior of the stone obscured by a white curtain. The curtain was then withdrawn and discarded in a heap in the background to reveal a standing figure in a white smock with a white circlet around his head. Although Kelley did not recognize the angel, Dee knew him to be Ave because the angel had promised to appear on Monday. As Kelley watched, fire consumed the angel to ashes. From the ashes he rose up renewed and brighter than before, saying: "So doth the glory of God comfort the just, and they rise again with a threefold glorie."¹

The angel extended his hands and seemed to spread or part the air in front of him. A square table appeared before the angel. This table represented the Great Table of the Watchtowers. Dee wrote in the margin of his manuscript "The Table of the Earth." This is also true, since the Great Table applies to the earthly (manifest) realm.

From the table Ave removed a black "Carpet" or cloth. From Kelley's earlier vision of the Watchtowers, we know that this corresponds to the north. Beneath the black cloth was a green cloth, which the angel next removed. The green cloth stands for the west. Beneath the green cloth was a white cloth, representing the south. After Ave pulled off the white cloth, a red cloth was revealed, corresponding with the east. The removal of the red cloth revealed the tabletop itself, which to Kelley appeared to be made of "earth, as Potter's Clay, very raw earth." The table was square, with four legs made of clay or earth. Two of the legs touched the ground, but two did not.

It should be noted that the removal of the different colored cloths symbolically traced a complete circle around the world counterclockwise. This is the direction of motion (as Carl Jung observed) from the conscious mind to the unconscious.⁷ The motion is from the circumference in to the center, which is symbolized by the bare clay top of the table. It is the ground of creation and the clay of Adam. The direction of travel around the compass is opposite to that which usually occurs in the Enochian manuscripts, but this is because Ave is traveling from the outward manifest world of Dee and Kelley into the secret center of the Earth, where all mysteries lie concealed.

Why the table should have two legs that touch the ground and two that do not is puzzling. Perhaps it refers to the four elements, two of which (Fire and Air) are light and rise up, and two of which (Water, Earth) are heavy and fall down. However, this is only speculation.

THE FIRST SEAL

On the upper-left corner of the table (the far left from Kelley's point of view) appeared the figure of a T with four bright beams of clear light rising from its top. This is the seal of the Watchtower of the east. The direction is not given, but we know it must be the eastern quarter of the table because it is the first revealed, and the east is the first quarter in Enochian magic. Ave, as he reveals the seals and after them the Watchtowers themselves, is now progressing from the center outward to the circumference.

To make doubly certain that Kelley noticed the position of this seal on the table, Ave pointed at the T with the four beams, saying:

Ave: That part of the Table of the earth of those that govern the earth: that is are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which signifie the four powers of God principal in earth, etc.

A voice: Move not, for the place is holy, and become holy.

Ave: I said not so, he said it, that beareth witnesse of himself. Unto this, obey the other three Angels of the Table.⁸

The "Seal of the living God" is the Sigillum Aemeth. "Tau with the four" indicates the capital letter T with the small number 4 written above it that is at the top of the outer ring of letters on the Sigillum Aemeth. This ring consists of forty letters, which are to be understood as four groups of ten. Tau is the Greek name for T. In Casaubon the last letter "u" in Tau is inverted (which often happened in old books) so that the text reads "Tan with the four," an obvious absurdity that has undoubtedly confused many students of Enochian magic.

The seven angels that "govern the earth" mentioned by Ave are the seven angels whose names appear in the larger hexagon on the Sigillum Aemeth (ZlIRHia, etc.). These curious names are extracted from a magic square composed of the seven more common names for the angels of the seven planets (Zaphkiel, etc.). These latter are "the seven that stand before God" (see *Revelation* 4:5).

The common names for the angels of the planets are written down continuously in columns from left to right to form a letter square, and the uncommon Enochian names are extracted by reading the rows across the square from left to right. You will remember this square from the earlier examination of the Sigillum Aemeth. It was revealed on March 20, 1582, and is recorded in the second book of Dee's *Liber Mysteriorum*:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

The voice that spoke and commanded Dee and Kelley not to move was the voice of the King of the Watchtower of the east, which the T with the four beams represents. Ave cautioned the men to also remain still while receiving the seals of the other three Watchtowers.

THE SECOND SEAL

On the upper right corner of the table (the far right from Kelley's perspective) appeared a cross which Kelley described as "like an Alphabet Crosse." This symbol, because it is the second to appear, relates to the Watchtower of the south and reveals the placement of that Watchtower on the Great Table. Kelley remarks: "This Crosse, and the other T do seem to lye upon the Table, in a dim dunnish, or a sky colour. All the Table over seemeth to be scribled and rased with new lines."

Ave: The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, which stand before the presence of God in the last place, without a Letter, or number, but figured by a Crosse.

It is expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of Michael and Gabriel.

Dee: I remember, there is an Alphabetary Crosse.⁴

This is a clear reference to the small cross that marks the empty final square in the table of the seven planetary angels.

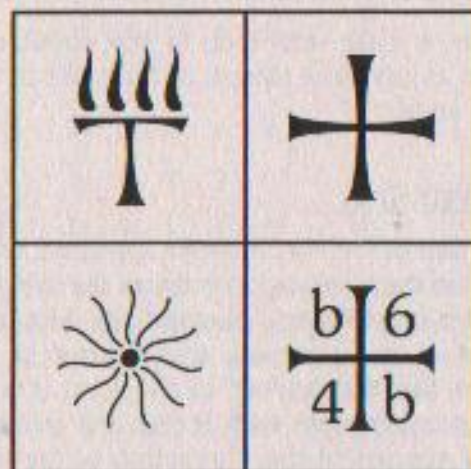
THE THIRD SEAL

The third seal of the Watchtowers appeared, as might be expected, on the lower-right corner of the table (the near right corner from Kelley's perspective). Moving around the points of the compass, this quarter of the table belongs to the Watchtower of the west. On it Kelley observed another cross with letters and numbers in its angles, as appears in the illustration of the four seals. The angel Ave makes the cryptic comment, "It is in that

Table, which consisteth of 4 and 8." This refers to the fifth Ensign of Creation, one of the tin tablets to be placed on the Table of Practice during scrying. This Ensign, which is connected with Mercury on the *Tabula Angelorum Bonorum* 49, consists of four rows and eight columns. The seal of the Watchtower of the west occupies the second square in the bottom row on this Ensign.

THE FOURTH SEAL

Finally, on the lower left corner of the table of earth (the near left corner from Kelley's perspective), Kelley saw "a little round smoke, as big as a pin's head." This quarter of the table is related to the Watchtower of the north, which is the final point of the compass, moving clockwise around the Earth beginning in the east. The seal of the north is usually represented as a point or tiny circle with lines radiating from it.



Original Four Seals of the Watchtowers

In my judgment, the way these seals were revealed establishes the correct placement of the Watchtowers on the Great Table, and the relationship between the seals and the Watchtowers. Dee never recognized that the table of earth was intended by the angels to represent the Great Table, or that the order in which the seals were placed was to be followed in placing the Watchtowers themselves. Consequently, he remained in doubt about the positions of the Watchtowers on the Great Table for the rest of his life.

"GOD HIS SPIRITUAL CREATURES"

After the fourth seal was revealed, the crystal was obscured by a mist and Kelley heard "a great voyce of thumbling and rumbling" in the showstone. This cleared to reveal an infinite number of bright wormlike things going up and down in the air. Higher than these he saw a cloud of little black specks. They also floated up and down, and sometimes mingled with the worms.

Ave then delivered the monologue on Enoch that I have already quoted in Chapter One ("The Lord appeared unto Enoch," etc.). This is significant because its placement here links the Watchtowers strongly with the wisdom of Enoch, and indicates how central they are to Enochian magic. The Watchtowers are the very heart of the doctrine delivered by the angels.

Dark smoke boiled up from the table of earth, leaving behind it a golden slime. The worms and motes in the air touched down on the surface and ascended up again. Ave took the smoke and "tied it up," saying "I tie her not up from all men, but from the good." Another dark cloud covered everything. This cleared to reveal a grid. Ave told Kelley to note the number, and Kelley

informed Dee that he counted thirteen columns and twelve rows. Apparently Kelley was viewing this grid at a right angle, because the grid of each Watchtower has twelve columns and thirteen rows.

Within the squares of the grid appeared characters or sigils. Ave remarked to Kelley, "They be the true Images of God his spiritual Creatures." He ordered Kelley to write down what he saw. Kelley protested that he could not. Dee urged Kelley to try his best. Kelley struggled along for a time, then "fire flashed in his face, and shortly after he said, I perceive they be easie to make, so that I tell the squares, by which the lines do passe, and draw from middle prick to middle prick." He finished drawing the sigils on the grid of the first Watchtower, then proceeded to fill in the grids of the other quarters of the Great Table.

These sigils are not illustrated in Casaubon, but it is obvious that they were the sigils of the ninety-one geographical spirits of the 30 Aethers (see Chapter Fifteen). It is interesting to note that the sigils of the genii of the parts of the Earth were conveyed by the angels before the actual Watchtowers themselves. It would therefore have been impossible for Kelley to consciously connect the graphic sigils with the letters of the spirit names upon which they are based.

THE FOUR WATCHTOWERS

Again the stone grew dark. Ave ordered Dee and Kelley to rest for an hour. No doubt the strain of concentration had been almost unendurable, particularly for Kelley. When the men resumed the scrying session, Ave immediately began to deliver the letters of the Watchtower of the east:

Ave: In the name of God, be diligent, and move not for the place is holy.

Take the first square: write from the left hand toward the right, you shall write small letters and great.

Say what you see [to E.K.]

Kelley: r Z i l a f A u t l p a

Dee: I finde here one square among these Characters that hath nothing in it.

Ave: It must be filled.

Kelley: a r d Z a i d p a L a m

Dee had not yet realized that the grid first seen by Kelley was tipped on its side, and had to be rotated a quarter turn. He was trying to insert the twelve letters of the first row into one of the columns, which have thirteen squares. It did not take him long to understand his error. Some of the letters in the Watchtowers are capitals because they begin the names of the ninety-one spirits of the regions of the Earth, which correspond with the sigils previously drawn on the grids (at a right angle, apparently!) by Kelley.

A few of the letters are mirror inverted left to right. These indicate that the names of the geographical genii that contain them may be written forward or backward. When written backward, they are the names of evil spirits, but when written forward, of good spirits.

Kelley scried the Watchtowers in the following order. Using their middle "lines of God" as identifiers, they are: 1) ORO, IBAH, AOZPI; 2) MOR, DIAL, HCTGA; 3) OIP, TEAA, PDOCE; 4) MPH, ARSL, GAIOL. After delivering the Watchtowers, Ave commented on the significance of the middle line and the pillar of God in each Watchtower.

Ave: Thou hast in the middle line o r o i b A h a o z p i. There are 6 lines above, and six below. That line is called

linea Spiritus Sancti: and out of that line cometh the three names of God, from the East gate, being 3, 4, and 5 letters, which were the armes of the Ensignes that were spoken of before. Oro, ibah, aozpi, I said before, that God the Father a mighty pillar divided with a right line.

The Father himself, without the line.

The Father and Son by addition of the line.

These two lines beginning: f A

i d

a r

etc.

That is the great Crosse that came out of the East gate.⁴

The meaning is that the double vertical pillar that forms the center of each Watchtower and crosses the middle row of the Holy Ghost at a right angle signifies God the Father when double, but Father and Son when the two columns are separated by a vertical line. It is not clear in Casaubon which column of the Great Cross belongs to the Father and which to the Son. However, the left column is the column of mercy, which suggest that it belongs to the Son, whereas the right column is the column of judgment, suggesting that it belongs to the Father.

Dee had no problem correctly placing the first Watchtower in the upper left quarter of the Great Table, and linking it with the east. He correctly placed the second Watchtower in the upper-right corner of the Great Table, which is associated with the south. However, for some reason he inverted the third and fourth Watchtowers. He was going to place them correctly. He noted beside the fourth Watchtower, "This is the Table that had the little round smoke," which would have enabled him to place it in the lower left quarter. But immediately below he wrote a second note, saying, "No, it was the Table before."

The result is that on the first version of the Great Table, which is known as the Original Table, Dee has (in

my opinion) inverted the third and fourth Watchtowers. The seals of the Watchtowers are placed correctly at the corners of the Original Table, as they were revealed by Ave. The four inverted capital letters are indicated by asterisks. It is not immediately obvious that the capital A in the bottom row of the OIP, TEAA, PDOCE Watchtower is inverted; however, Dee has drawn the A with a hook on its right leg, and written in the margin "A is arsward."

r	Z	i	l	a	f	A	u	c	i	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a	
a	r	d	Z	a	i	d	p	a	L	a	m	u	N	a	x	o	P	S	o	n	d	n			
e	s	u	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	m	a	g	g		
T	u	i	T	t	x	o	P	a	c	o	C	a	o	r	p	m	a	i	n	g	b	e	a	i	
S	i	g	a	s	o	m	r	b	x	n	h	r	r	s	O	n	i	s	i	r	l	e	m	u	
f	m	o	a	d	a	T	d	i	a	r	i	p	i	x	i	n	r	C	z	i	a	M	h	i	
o	r	o	i	h	A	h	a	o	x	p	i	M	O	r	d	i	a	l	h	C	r	G	a		
e	N	a	b	r	V	i	x	g	a	x	d	h	R	O	c	a	a	e	h	i	a	s	e	m	
O	i	i	i	t	T	p	a	i	O	a	i	A	r	h	i	x	m	i	i	l	p	i	z		
A	b	a	m	o	o	a	C	u	c	a	C	O	p	a	a	n	B	a	m	S	m	a	L		
N	a	o	c	O	T	i	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	h	a	
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	c	s	i	s	i	x	p		
S	h	i	a	i	r	a	p	m	a	o	x	a	a	x	c	i	r	V	a	s	t	r	i	m	
m	o	t	i	b	a	T	n	a	a	n	n	a	a	T	a	n	a	a	T	a	b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m	
o	l	o	a	G	e	u	o	b	a	u	a	a	o	a	l	c	o	o	r	o	m	e	b	b	
O	P	a	m	n	o	O	G	m	d	a	m	m	T	a	g	c	o	n	x	m	a	i	G	m	
x	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	j	e	a	o	c	
s	c	m	i	o	n	A	m	l	o	x	C	p	a	t	A	a	i	o	V	s	P	s	N		
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	s	i	z	a	a	r	V	r	o	i	
o	i	P	t	e	a	a	p	D	o	c	e	m	p	h	a	r	s	l	g	a	i	o	i		
n	s	u	a	c	a	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x	
S	i	o	d	a	o	i	n	r	x	f	m	o	l	a	a	D	a	g	a	T	a	p	a		
d	x	l	i	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n	
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	x	N	i	V	a	a	x	a		
O	o	D	p	x	i	A	p	a	n	l	i	x	i	j	d	P	o	n	s	d	A	x	p	i	
r	g	o	a	n	n	P	A	C	r	a	r	o	x	r	i	n	h	t	a	r	e	n	d	i	L

The Original Great Table of the Watchtowers

Dee numbered the Watchtowers on the Great Table in the order of their initial transmission, in two rows from left to right: 1. Upper left: ORO, etc.; 2. Upper right: MOR, etc.; 3. Lower left: OIP, etc.; 4. Lower right: MPH, etc. He was obviously uncomfortable about inverting the bottom two Watchtowers from their natural places on the points of the compass. Several times he asked the angels for confirmation.

Ave: Now, what is that, that is hard to you?

Dee: First, whether the Table (for the middle Crosse of uniting the four principal parts) be made perfect or no.

Ave: Thou hast found out the truth of it?

There is no question that this numbering of the quadrants on the Great Table was intended by the angels, at least at this stage. On January 14, 1585, Kelley received an extremely important vision which I have called the Vision of the Round House. This vision expresses, in a pictorial form, the flow of elemental energies on the Great Table. At the outset of the Vision of the Round House, the relationship between the four directions and the numbering of the quarters is clearly established.

On that place standeth a round House, it hath four corners [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps."

The number of steps before each door is the numbering of the related quadrants on the Original Great Table.

However, accepting that this numbering of the quadrants of the Great Table is correct, it does not follow that the placement of the two lower Watchtowers on those quadrants is also correct. The seals of the Watchtowers are revealed in a circle around the points

of the compass, east, south, west and north. Each class of angels also unfolds in a complete clockwise circle around the Great Table. In my opinion (and it is only that), the Watchtowers should be placed in a complete clockwise circle beginning in the east in the order in which they were first revealed.

THE TABLET OF UNION

After instructing Dee in some of the uses of the names on the Watchtowers, Ave delivered what is commonly called the Tablet of Union, because its letters appear on the central Black Cross of the Great Table. This Tablet is formed by combining the letters in the names of the three geographical spirits of the tenth Aether, ZAX: Lexarph, Comanan and Tabitom. These are written continuously left to right into the rows of a square with four rows and five columns. The initial L in the first name is omitted. Ave instructed Dee to "Look out Lexarph, with the two other that follow him, among the names of the Earth the three last: Lexarph, Comanan, Tabitom."⁹

e	x	a	r	p
h	c	o	m	a
n	a	n	t	a
b	i	t	o	m

Tablet of Union.

These names for the spirits of the tenth Aether had been revealed by the angel Mapsama to Kelley more than a month earlier, on May 21, 1584, along with the names of the other spirits of the first fourteen Aethers.¹⁰ Concerning the placing of the names of the Tablet of

Union on the Black Cross, Ave instructed Dee: "Set them down without the first Table: That shall make the crosse that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left."¹¹

The meaning is that the letters in the first two rows of the Tablet of Union are written on the column of the Black Cross twice, with each set of letters progressing from the top and the bottom towards the middle so that the two sets of ten letters are reflected around the center. This type of reflection is known as a lake reflection. The letters of the last two rows of the Tablet are written on the beam of the Black Cross twice, with each set progressing from the center toward the edges so that the two sets are reflected around the center. This kind of reflection is known as a mirror reflection.

THE USES OF THE GREAT TABLE

After delivering the four Watchtowers to Dee and Kelley, Ave explicitly set out the uses to which the Great Table may be put.

Ave: Now to the purpose: Rest, for the place is holy. First, generally what this Table containeth.

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire, which is the secret life of all things.

4. The knowledge, finding and use of Metals; the vertues of them; the congelations and vertues of Stones -- They are all of one matter.

5. The Conjoyning and knitting together of Natures. The destruction of Nature, and of things that may perish.

6. Moving from place to place (as, into this Country, or that Country at pleasure.)

7. The knowledge of all crafts Mechanical.

8. Transmutatio formalis, sed non essentialis [transmutation of forms, but not of essences].

[Dee's marginal note: The ninth Chapter may be added, and is of the secrets of men knowing; whereof there is a peculiar Table.]¹²

The functions of the Great Table are set forth in greater detail in Dee's manuscript *Liber Scientiae* and will be examined in the next chapter, along with the extraction and use of the angelic names.

THE REFORMED GREAT TABLE OF RAPHAEL

On April 20, 1587, almost three years following the initial reception of the Watchtowers, the angel Raphael communicated a corrected version of the Great Table to Kelley. At that point, Kelley was disillusioned with the angels and wanted nothing more to do with them, but Raphael was persistent.

Dee: E.K. had this day divers apparitions unto him in his own Chamber, and instructions in divers matters which he regarded not, but remained still in his purpose of utterly discrediting those Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that said unto him.

Raphael: Joyn Enoch his Tables.

Give every place his running number.

Kelley: What mean you by places?

Raphael: The squares. Which done, refer every letter in the Table to his number, and so read what I will, for this is the last time I will admonish you.

Kelley: A man standeth in the Air in a fiery Globe of my heighth, accompanied with some hundred of Puppets: on the one side of him standeth a woman, and about her are four Clouds all white.

The man upon a white Triangle shewed these Numbers with spaces, as you see following [here follows a large numerical table, which I have omitted].

Dee: Note: When E.K. had shewed me this Note, I by and by brought forth my book of Enoch his Tables, and found the four letters r T b d to be the four first letters of the four principal squares standing about the black Cross: and that here they were to be placed otherwise than as I had set them. And in the first placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themselves.

Secondly, I found out the 4 Characters; saving they were inverted somewhat, and one of them closed: whereof I found none like, but very near. These Characters were of every square one.

Thirdly, I did take these numbers contained between the lines (some more and some fewer) to be words to be gathered out of the Table of letters: so many words as were distinct companies of numbers; it is to wit, 41.

Hereupon we began to number the squares wherein the letters stood in Enoch's Tables as I had them, but we could not exactly finde the words, but somewhat near. Hereupon being tired, and desirous to know the sense of that Cypher, we left off till after supper, and then we assayed again: but we could not bolt it out, thought we knew very near what was to be done by the instruction of a spiritual Voice, now and then helping us toward the practise.

At length, E.K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing [here is printed in rough form the amended Great Table of Raphael].

Raphael: The black Cross is right, and needeth no mending. But thus much I do, to let thee understand, that

thou mayest consider thy self to be a man: And beneath this understanding, unless thou submit all into the hands of God, for his sake; who else leaving you, all naked, provideth in his creatures to his own glory.... I Raphael, counsel you to make a Covenant with the Highest, and to esteem his wings more then your own lives.¹⁴

The Reformed Great Table of Raphael, which I give here in its corrected form (see page 186), is the arrangement of the Watchtowers most often used in modern magic. The ordering of the Watchtowers on the Reformed Table was adopted by the Golden Dawn, and after the diaspora of the members of this Hermetic Order, was spread throughout English-speaking countries.

As you can see, Raphael does not allocate the Watchtowers around the quarters of the Reformed Table in the order of their initial reception any more than Dee did in the Original Table. He places the first received Watchtower (ORO, IBAH, AOZPI) on the east quarter of the Table, which is the upper left. However, he puts the fourth received Watchtower (MPH, ARSL, GAIOL) on the south quarter, the upper right. The third received Watchtower (OIP, TEAA, PDOCE) he puts on the west quarter of the Table, the lower right, but places the second received Watchtower (MOR, DIAL, HCTGA) on the north quarter of the Table, the lower left.

You must decide for yourself which version of the Great Table to use. In my opinion, neither the Original Table of Dee nor the Reformed Table of Raphael is correct in its placement of the Watchtowers on the quarters. This conviction led me to create yet a third version (see Chapter Ten), which I have named the Restored Great Table, because it restores the Watchtowers to their original sequence around the Earth. The Watchtowers are placed upon the Table in a clockwise circle beginning

r	Z	i	i	a	f	A	y	t	i	p	a	e	T	a	O	A	d	u	p	i	D	n	i	m	
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	r	o	m	e	b	b		
c	e	n	s	a	r	o	Y	a	u	b	x		T	o	g	c	o	n	x	m	a	i	G	m	
T	u	i	T	i	z	o	P	a	c	o	C		a	n	h	o	d	D	i	a	l	e	a	o	
S	i	g	a	a	o	m	t	b	z	n	h		p	a	i	A	x	i	o	V	s	P	s	N	
f	m	o	n	d	a	T	d	i	a	r	i	p		S	a	a	i	x	a	a	r	V	r	o	
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l	
i	N	a	b	r	V	i	a	g	a	s	d	h		M	a	m	p	l	o	i	n	L	i	r	x
O	i	i	i	i	T	p	a	i	O	a	i		o	i	a	a	D	m	g	a	T	a	p	a	
A	b	a	m	o	o	n	a	C	u	c	a	C		p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	i	n	p	r	a	T		o	n	d	a	z	N	x	i	V	a	a	s	u
o	c	a	n	m	a	g	o	t	r	o	i	m		i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	i	r	a	p	m	z	o	x	a		x	r	i	n	h	i	a	r	n	d	i	L
m	o	t	i	b			a	T	a	n		n	a	n	T	a									
b	O	a	Z	a	R	o	p	h	a	R	a	a		d	u	n	p	a	T	d	a	n	V	a	n
u	N	n	a	x	o	P	S	o	n	d	o			o	l	o	a	G	e	o	o	h	a	u	a
a	i	g	e	a	n	o	m	a	g	g	m			O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o		a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	z	i	r	l	e	m	u	C		s	c	m	i	o	n	A	m	l	o	x	
i	z	i	u	r	C	x	i	a	M	h	l	h		V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	l	h	C	i	G	a			o	i	P	t	e	a	a	p	D	o	c	c
O	C	a	n	c	b	i	a	s	o	m	i	p		p	s	u	a	c	n	i	Z	i	r	Z	a
A	r	b	i	z	m	i	i	l	p	i	z			S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	L	a	m	S	m	a	P	r		d	a	i	t	T	d	n	a	d	i	r	e
d	O	i	o	P	i	a	i	a	n	b	a	a		d	i	x	o	m	o	n	s	i	o	a	p
r	x	p	a	o	c	s	i	x	i	x	p	x		O	o	D	p	z	i	A	p	a	n	i	
a	x	i	r	V	a	s	t	r	i	m	e			r	g	o	a	n	n	P	a	c	r	a	r

The Reformed Great Table of Raphael

with the upper left quarter (east—ORO, IBAH, AOZPI), then the upper right (south—MOR, DIAL, HCTGA), then the lower right (west—OIP, TEAA, PDOCE), then the lower left (north—MPH, ARSL, GAIOL).

In this Restored Great Table, the numbering of the quadrants (as assigned to them in the Vision of the Round House) remains unchanged, but the numbers attached to the Watchtowers that occupy the two lower quadrants become inverted. The fourth Watchtower delivered by the angels (MPH, ARSL, GAIOL) is placed in the northern quadrant, which bears the number

three, and the third Watchtower delivered by the angels (OIP, TEAA, PDOCE) is placed in the western quadrant, which bears the number four.

I suspect that the main reason Raphael felt compelled to deliver the Reformed Great Table to Kelley was to correct the placement of the last two Watchtowers, and that Kelley somehow got the instructions of the angel mixed up. Raphael also corrected many of the individual letters in the Watchtowers. I have adopted these letter corrections in my own Restored Great Table.

CHAPTER THIRTEEN

The Angels of the Watchtowers

"EAST AND WEST, IN RESPECT OF YOUR POLES"

Each Watchtower has distinct classes of spirits that are arranged in a hierarchy of descending authority. The structure of the hierarchy and the functions of its parts are the same for all four Watchtowers. However, those angels whose names are on the Watchtower of the East only act in the east, while those whose names are on the Watchtower of the West only act in the west, and so on.

There is some ambiguity over just where the four parts of the Earth are to be reckoned. Dee quite reasonably asked whether this meant the four directions in relation to the magician, regardless of where he might be standing, or the four regions of the Earth. Ave replied, in a somewhat ambiguous fashion, that it meant the four directions with respect to the poles of the Earth.

Ave: The 24 Seniors are all of one Office: But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest.

Dee: Do you mean the estate, in respect of any place we shall be in, or in respect of any earthly place, accounted alwayes the East part of the world, wheresoever we be?

Ave: The East and West, in respect of your Poles. What will you else of me?

It is not clear from Ave's statement which system the angel intended. Dee's first suggestion, that east should be reckoned from the location of the magician, is a much more workable solution than to try to divide up the nations of the world. To decide whether a particular place lies in the east, south, west or north is by no means an easy task. Obviously, Sweden is in the north, but is England in the north or the west? Is Russia north or east? What about South America? Or Hawaii? Or Morocco? The only certain location is Jerusalem, which was considered to be the center, or navel, of the Earth.

For the sake of simplicity, I suggest that the four directions of the world be related to the place where the Enochian magic is being worked, when the effect is to take place away from the place of working. That is to say, if the magician works a ritual in London that is to take place in Paris, he or she should use the spirits of the eastern Watchtower. Only if the magic is to take effect in the same place as the working of the ritual should the four regions of the Earth be considered. For example, if the magician works a ritual in London that is to take place in the same part of London, without a specific geographical focus, the angels of the western Watchtower would be employed (since England was, in classical times, considered part of the west).

The accompanying table (opposite) shows a Watchtower with the offices of the angels whose names are found on its quarters. It should be noted that the quarters of the Watchtowers are numbered the same way the Watchtowers themselves are numbered on the Great Table.

East 1.	South 2.
Dispositors: Knitting Together	Dispositors: Transportation
Good Angels: Teach Medicine and Heal the Sick	Good Angels: Precious Metals and Jewels
Evil Angels: Cause Sickness and Death	Evil Angels: Counterfeiting and Gambling
North 3.	West 4.
Dispositors: Arts and Crafts	Dispositors: Secrets of Men
Good Angels: Transformations of Form, not Essence	Good Angels: Knowledge of All Elemental Spirits
Evil Angels: Illusions and Deceptions	Evil Angels: Evil and Base Uses of Elementals

Offices of the Angels on Any Watchtower

THE ANGELIC HIERARCHY

The angels on the Watchtowers are those described in an emblematic way in Kelley's Great Vision. The Watchtowers also contain the names of evil spirits not mentioned in Kelley's vision. The Watchtower of the East will be used as an example, but the same classes of angels and spirits are to be found in the same places on all four Watchtowers, and the office or function of each class of angel is similar on all the Watchtowers.

THE KINGS

The King is the angel that Ave describes as the Overseer and Watchtower. This suggests that the King and the Watchtower are, to some extent, synonymous. Ave also

says, "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Kelley describes the King as "a comely man, very much Apparel on his back, his Robe having a long train." It is the function of the King to summon the six Seniors for judgments.

The name of the King of the Watchtower of the East is either Bataiva when the King evokes the Seniors for an act of mercy, or Bataivh when the King evokes the Seniors for an act of severe judgment. Ave says, "Thou hast Bataiva or Bataivh. You must take but one of them, either the [final] A or the h. A, *comiter*, and h *in extremis Iudicis*." It is a letter taken from the left column of letters on the double pillar of God in each Watchtower (presumably the column of the Son) that makes the King merciful, and a letter taken from the right pillar (presumably the column of the Father) that makes the King severe.

The name of each King is written in a clockwise spiral around the double intersection of the Great Cross on each Watchtower, beginning with the fifth letter in the line of the Holy Ghost or Spirit. The last letter in the name of the King of the east is either the A or h in the two squares that form the center of the Cross. The letters of the name Bataiva are highlighted in the accompanying diagram, which shows the center of the Watchtower of the East.

a	s	o	m	r	b
n	d	a	T	d	i
i	b	A	h	a	o
b	r	V	i	x	g
i	t	T	p	a	l

The only deviation from this pattern occurs on the OIP, TEAA, PDOCE Watchtower, which is the Watchtower of the North on the Original Table, but the Watchtower of the West on the Reformed Table of Raphael and also on my own Restored Table (remember, the quarters of the east, south, west and north do not shift on the Great Table even when the Watchtowers themselves are moved). On the OIP, TEAA, PDOCE Watchtower the letter "a" occurs twice in the intersection of the Great Cross. Dee has distinguished between the King of mercy (Eldprna) and the King of severity (Edlprna) by interchanging the second and third letters in the name of the King to indicate mercy.

The eight names of the Kings on the Original Great Table of the Watchtowers are as follows:

EAST:	Bataiva (mercy)	SOUTH:	Iczzhhca (mercy)
	Bataivh (severity)		Iczzhhcl (severity)
NORTH:	Eldprna (mercy)	WEST:	Raagios (mercy)
	Edlprna (severity)		Raagiol (severity)

THE BANNER NAMES OF GOD

The three names of God on the line of the Holy Ghost ("linea Spiritus Sancti") are those that were written on the three banners or ensigns carried out the gate of each Watchtower in Kelley's Great Vision. Ave called these the "names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, 5." It is significant that there are twelve letters in the three names, and twelve names in all. This links the banner names with the twelve permutations of Tetragrammaton: a vital part of Hebrew occultism that both Dee and Kelley were familiar with from their studies.

The three banner names may be regarded as the divine authority of the King of the Watchtower, who is sometimes referred to by the angels as a prince to distinguish him from the One King, Christ. The four Kings of the Watchtowers carry out the edict of God the Son and God the Father. These two aspects of God are of one purpose, as is indicated by the pillar on the Great Cross, which is both the pillar of the Father when undivided, but also the pillar of Father and Son when divided with a line down the middle.

It is under these banners that Bataiva rules the east, Iczhhca rules the south, Raagios rules the west, and Eldprna rules the north (on the Original Table). Dee employs these twelve names in the opening "Fundamental Obesience" to God that comes before all his invocations in his personal Book of Spirits, which is recorded in his manuscript *Liber Scientiae*.³

The three names of God are extracted by reading across the line of Spirit from left to right. The diagram below shows the central part of the Watchtower of the East with the names of God in boldfaced type.

f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d

The twelve banner names of God on the Original Great Table of the Watchtowers are as follows:

EAST: Oro, lbah, Aozpi SOUTH: Mor, Dial, Hctga
NORTH: Oip, Teaa, Pdoce WEST: Mph, Arsl, Gaiol

THE SENIORS

The Seniors of each Watchtower are described by Kelley as "six ancient men, with white beards and staves in their hands." Ave explicitly says of the twenty-four Seniors that they are "the 24 Seniors, that St. John remembreth." Therefore their description in the fourth chapter of *Revelation* applies: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Later, the elders arise from their seats and fall down upon their knees before the throne of Christ and "cast their crowns before the throne."

The Seniors (or Senators as they are also called by Ave) are the only group of angels in the Great Vision that perform two actions. They walk out of each gate in a single rank, six abreast, in company with all the other angels who surround the King. But when they reach the center of the four Watchtowers (called the "Court" by Ave, who is making a pun on the legal court of judgment), they go to the middle and form a ring. Although nothing is described in the middle of the court, this would be the location of the throne of Christ, which is always situated in the center of everything. Ave says: "They seem to consult."

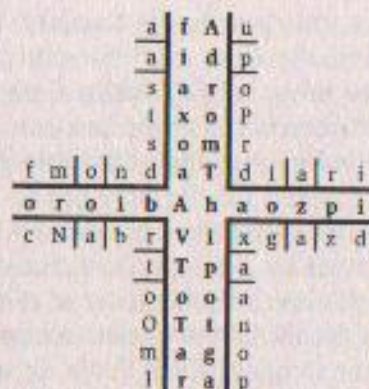
In describing the manner of extracting the names of the Seniors to Dee, Ave says: "Now for your six Seniors: whose judgment is of God the Father, the Son, and the Holy Ghost."⁴ The act of judicial judgement is clearly central to the role of the Seniors. The Seniors represent the twenty-four hours of the day, and thus time. They sit in judgment over the actions of the human race, which occur in time. As I have shown in my book

Tetragrammaton, the Enochian angels conceived of the Seniors as being seated around the throne of God in two rings of twelve chairs each, one ring directly above the other.⁴ Each ring was in two crescents of six chairs. This is indicated quite clearly in a vision Kelley experienced on January 13, 1584:

Now I see all those men, whose feet I saw before: And there sitteth One in a Judgement seat, with all his teeth fiery. And there sit six, on one side of him, and six on the other. And there sit twelve in a lower seat under them. All the place is like Gold, garnished with precious stones. On his head is a great stone; covering his head; a stone most bright, brighter then fire.⁵

The reason Ave says that the Seniors are "of God the Father, the Son, and the Holy Ghost" is because their names trace out the Great Cross on each Watchtower, with each name beginning from one of the two letters at the intersection of the Cross and proceeding outward. The names of the two Seniors located on the line of the Holy Spirit may be written with either six or seven letters, depending on which of the two letters at the intersection of the Cross is chosen to begin the name. For example, the name of the first Senior of the east may be either Abioro or Habioro, reading from either of the letters at the center of the Great Cross to the left along the line of Spirit.

Ave tells Dee that he should make the names of the two Seniors located on the line of Spirit to be of seven letters "when the wrath of God is to be encreased." The addition of the extra letter intensifies the power of the Seniors, which is the power of judgment. For the sake of uniformity, the names of all six of the Seniors are usually written with seven letters. In the following diagram, the names of the Seniors of the Watchtower of the East are indicated in boldfaced type.



The names of the twenty-four Seniors on the Original Great Table are:

EAST:	(H)abioro	SOUTH:	(L)aidrom
	Aaoxaif		Acczinor
	Htmorda		Lzinopo
	(A)haozpi		(A)lhctga
	Hipotga		Lhiansa
	Avtotar		Acmbicu
NORTH:	(A)aetpio	WEST:	(L)srahpm
	Adoeoet		Saiinou
	Alndood		Laoaxrp
	(A)apdoce		(S)lgaiol
	Arinnap		Ligdisa
	Anodoin		Soaiznt

THE DISPOSITORS

The sixteen Dispositors in each Watchtower are located above the arms of the four lesser crosses. Ave says: "After every Cross, attendeth 16 Angels, dispositors of

the will of those, that govern the Castles." It is the Dispositors who actually carry out the will of the Kings. Kelley describes them as "16 white Creatures." Concerning these sixteen angels who are above the lesser crosses, Ave tells Dee that they "have no participation with Devils."

There are four Dispositors above every lesser cross. Each is represented by a single letter. For example, the diagram below shows the subquarter of the east (upper left quarter) on the Watchtower that occupies the eastern quarter of the Original Great Table. In this diagram, the four Dispositors are highlighted in boldfaced type.

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

As was true of the single-letter names of the forty-two Ministers that serve each heptarchical Prince, these rows of single letters may be permuted to yield four names of four letters. For example, the four letters above the arm of the lesser cross in the eastern subquarter of the Watchtower of the East are **r Z l a**. Each letter represents an angel. By moving each letter in turn to the beginning of the row, four names of four letters are generated:

R z l a
Z l a r
L a r z
A r z l

The set of four Dispositors above the arm of each lesser cross is ruled by a specific name of God. This divine name is created by adding the letter in the Black Cross of the Great Table that stands in the same row as the four Dispositors to the head of the four letters of the Dispositors. In the example, the letter in the Black Cross that shares the same row with the Dispositors above the lesser cross in the eastern subquarter of the Watchtower of the East is **e**. This letter from the Black Cross is placed before the letters of the group of Dispositors to form the divine name **Erzla**.

By a similar process, the divine name that rules the four Dispositors above the southern lesser cross of the Watchtower of the East is **Eutpa**. The divine name that rules the four Dispositors of the western lesser cross of this Watchtower is **Hxgzd**. The divine name that rules the four Dispositors of the northern lesser cross is **Hcnbr**. The divine name is employed ritually to evoke the four Dispositors related to it.

Each of these four groups of Dispositors has its own function in Enochian magic.⁶ Dispositors in the eastern subquarters rule the "knitting together of Natures," which means the joining together of things, as in the process of growth or healing. The opposite power also applies, which is the destruction of natures, since the creation of one thing is the destruction of another. Elsewhere, in the list of uses of the Great Table, Ave tells Dee that these angels control: "The Conjoyning and knitting together of Natures. The Destruction of Nature, and of things that may perish."⁷ Those in the southern subquarters rule the "carrying from place," which probably signifies physical travel of persons and the movement of objects. In

the list of uses of the Great Table Ave calls this: "Moving from place to place [as, into this Country, or that Country at pleasure]."

About those in the western subquarters, Ave tells Dee: "Herein may you find the secrets of Kings, and so unto the lowest degree," which seems generally to signify the revelation of secret things. In a marginal note, Dee shows that he understood this as "the secrets of men knowing."

Dispositors in the northern subquarters rule "All Hand-crafts, or Arts," which signifies the teaching and bringing of success in the arts and sciences. Dee understood this to mean "All humane knowledge."

The function of corresponding groups is the same on all the Watchtowers, but applies to different zones of the Earth. Ave tells Dee:

But you must Note, That as the Angels of the first of the four Crosses in the East, which are for Medicine: so are the first of the second, the first of the third, and the first of the fourth; so that for Medicine there be sixteen, and so of all the rest in their order: but that they differ in that, some be the angels of the East, other some of the West, and so of the rest.*

Ave is talking about the angels beneath the arms of the lesser crosses here, but the principle applies to the Dispositors as well. For example, the office of the four angels above the lesser cross of the west on the Watchtower of the East is to reveal secrets in the eastern part of the world. The function of the similar group above the lesser cross of the west on the Watchtower of the North is also to reveal secrets, but these four angels reveal the secrets of the northern part of the world.

Listed in the accompanying table are the names of the sixty-four Dispositors who stand above the arms of

the sixteen lesser crosses on the Original Great Table, along with the ruling divine names and offices of these angels. Again, it must be stressed that the quarters east, south, west and north relate to the Great Table itself, not to the individual Watchtowers. The associations of the Dispositors with the directions will be somewhat different on the Reformed Table of Raphael and my own Restored Table because the Watchtowers occupy different quarters.

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Rzla Zlar Larz Arzl	Boza Ozab Zabo Aboz	Taad Aadt Adta Dtaa	Dopa Opad Pado Adop	Knitting Together of Natures
God Names	Erzla	Eboza	Ataad	Adopa	
Southern	Utpa Tpau Paut Autp	Phra Krap Raph Aphr	Tdim Dint Imtd Mtdi	Anaa Naaa Aaan Aana	Carrying from to Place
God Names	Eutpa	Ephra	Atdin	Aanaa	
Western	Xgzd Gzdx Zdxg Dgxz	Iaon Aoni Onia Niao	Nlrx Lrxn RxnI Xnlr	Ziza Izaz Zazi Aziz	Discovery of Secrets
God Names	Hxgzd	Hiaon	Pnlrx	Pziza	
Northern	Cnhr NhrC Brnc Rcnb	Roan Oanr Anro Nroa	Magl Aglm Glna Lmag	Psac Sacp Acps Cpsa	Teaching of Arts and Crafts
God Names	Hcnhr	Hroan	Pmagl	Ppsac	

The Dispositors on the Original Great Table

THE ANGELS BOTH GOOD AND EVIL

These are the angels in each Watchtower whose names are written on either side of the lesser crosses beneath the arms of the lesser crosses. They are obviously related to the sixteen Dispositors, but this relationship is never made completely clear by the Enochian angels. The sixteen angels above the arms of the lesser crosses are said by Ave to be wholly good, whereas the sixteen angels below the arms are of a mixed nature, neither wholly good nor wholly evil.

Only one set of sixteen angels for each Watchtower appears in Kelley's Great Vision, so it is possible that by the Dispositors Ave intends the angels below the arms of the crosses. I tend to believe that the Dispositors are the angels above the arms because all the other angels in the Great Vision are good. It might be speculated that the sixteen angels above the arms rule the sixteen below the arms, but Ave does not directly state this relationship.

There are four good angels and four sibling evil angels below the arm of each lesser cross. The letters that make up the names of the good and evil angels in the eastern subquarter of the Watchtower of the East are highlighted below in bold type.

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

When the names of the angels below the arms of the lesser crosses are written with four letters, they are good angels, but when they are written with only three letters, they are evil angels. Thus they form two distinct sets of angels, but since both good and evil angels derive from the same letters, they should be understood as related, each pair composed of a good and an evil twin.

THE GOOD ANGELS

The names of the good angels are derived by reading across each row from left to right. In the example, the good angels of the subquarter of the east on the Watchtower of the East are Czns, Tott, Sias and Fmnd. To greatly increase the effectiveness of their function, they may be made into names of five letters by including the letters in the column of the lesser cross: Czons, Toitt, Sigas, Fmond.

Each group of four good angels in the subquarter of a Watchtower has its own particular function. The function of the four angels in the example is healing. By adding the letters in the stem of the lesser cross to the names, their power of healing becomes enhanced. Ave says concerning the four good angels in the subquarter of the east on the Watchtower of the East: "If it be an incurable disease (in the judgment of man) then adde the letter that standeth against the name, and make him up five: then he cureth miraculously."¹¹

Dee understood Ave's words to mean the letter in the column of the lesser cross should be added to the names, and in his *Liber Scientiae* he gives the names of the good angels with five letters based on this assumption. I should point out, however, that the directions of

the angel are not altogether clear. It is possible that Ave intended that the letter in the Black Cross that occupies the same row as the name of a good angel should be added to the front of the name of the angel to intensify its power. If this is done, the four good angels whose names are of five letters would be Xczns, Atott, Rsias and Pfmnd. In giving the names of the good angels, I have adhered to Dee's understanding of Ave's directions, but I wanted to point out that another interpretation is possible.

The four good angels of each subquarter are invoked to visible appearance within the crystal, or evoked within the ritual chamber, by the name of God of six letters that lies on the column of the lesser cross in the same subquarter, reading from top to bottom. In the example, the divine name that invokes (or evokes) is Idoigo. This same group of four good angels is commanded by the name of God of five letters written on the arm of the lesser cross, reading left to right. In the example, the divine name that commands is Ardza. Speaking about the angel Czns, Ave tells Dee: "It is one of the 4 angels that serve to that crosse, which are ruled by this name Idoigo. It is the name of God, of six letters: Look in the crosse that descendeth, In that name [Idoigo] they appear, by the name [Ardza] that is in the crosse [Transversary] they do that they are commanded."

As is true of the Dispositors, each group of four good angels on a Watchtower has its own specific function. The good angels in the subquarters of the east rule over medicine. Ave tells Dee: "Those 4 be of Physick." When their names are increased to five letters, their healing power is miraculous.

The angels in the subquarters of the south are concerned with metals and mining. About them Ave says:

"They have power over Metals, to find them, to gather them together, and to use them." In enumerating the uses of the Great Table, Ave has also listed as one of their functions "The congelations, and vertues of Stones." By this, precious and semiprecious jewels should be understood.

The good angels in the subquarters of the west give knowledge and command of the elemental spirits. The first angel of the four rules the air, the second the water, the third the earth, and the fourth "the life, or fire of things that live." In his list of uses for the Great Table, Ave says concerning the power of this group of good angels: "The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire which is the secret life of all things."

The good angels in the subquarters of the north have the power of transformations. Ave defines this office in Latin, saying "Transmutatio formalis, sed non essentialis," which means that the change is one of outward form but not of essential nature. These angels can change a spoon into a fork, or make a beggar appear to be a king, but they cannot transform lead into gold (which must have disappointed Kelley!). They can, however, change a lump of coal into a diamond, since this is a transformation of form and not essence (both are carbon).

The four classes of good angels are the same on each of the four Watchtowers, but those on the Watchtower of the East act in the eastern part of the world, those angels who perform the same function on the Watchtower of the South act in the southern part of the world, and so for the rest.

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Czens	Aigra	Tagco	Opamn	Treating and Curing of Disease
	Toitt	Orpmn	Nhodd	Apist	
	Sigas	Rsoni	Patax	Scmio	
	Pmond	Izinr	Saalz	Varag	
Invoking	Idoigo	Angpoi	Olgota	Noalmr	Knowledge, Finding and Use of Metals
Commanding	Ardza	Unnax	Oalco	Oloag	
Southern	Oyaub	Omagg	Melgm	Gmdnm	
	Pacoc	Gbeal	Leaac	Ecaop	
	Rbenh	Rlemu	Vspen	Amlox	
	Diarj	Iamhl	Rvroi	Briap	
Invoking	Liaza	Anseem	Nelapr	Vadali	Knowledge of All Elemental Creatures
Commanding	Palam	Sondn	Ornebb	Obaua	
Western	Acuca	Msmal	Xpacn	Adire	
	Nprat	Ianba	Vaasa	Siosp	
	Otroi	Izixp	Daspi	Panll	
	Pmaox	Strim	Rndil	Acrar	
Invoking	Aourz	Spmnr	Issaad	Rzlonr	Changes of Form, not Essence
Commanding	Alcal	Ipiz	Atapa	Nrzfm	
Northern	Abamo	Opana	Palco	Daltr	
	Nsoco	Dolop	Ndazn	Dixom	
	Ocanm	Rxpao	Iidpo	Oodpz	
	Shial	Axtir	Xrlnh	Rgean	
Invoking	Alcaaal	Gbalpt	Maladi	Volxdo	
Commanding	Oijit	Arbiz	Olsad	Sioda	

The Good Angels on the Original Great Table

On the table of the good angels, the letters extracted from the pillars of the lesser crosses to increase the number of letters in each name from four to five are indicated in boldfaced type.

THE EVIL ANGELS

If only the first two letters in the name of each good angel are taken, and to the front of them is prefixed the letter in the Black Cross that occupies the same row, the name of an evil angel is created. These evil angels always have names of three letters, as Ave tells Dee: "Every name, sounding of three letters, beginning out of that line [of the Black Cross], is the name of a Devil, or wicked Angel, as well from the right, as from the left...."

When describing to Dee the four evil angels of the subquarter of the east on the Watchtower of the East, Ave says:

Ave: But if thou wilt send sickness, then take two of the letters, and adde the letter of the Crosse [Dee: the black crosse] to that, as in the second, a T o.

[Dee: This a, is of the crosse of union, or the black crosse.]

Ave: Then he is a wicked power, and bringeth in disease: and when thou callest him, call him by the name of god, backward: for unto him, so, he is a god: and so constrain him backward, as Ogiodi.

Dee: I think the Constraint must be, by the name of the Transversary backward pronounced, as of Ardza, is backward, azdra: For ogiodi, should but cause him to appear by the order of Idoigo, used for the 4 good Angels.¹²

The meaning of this passage is that the evil angels are evoked or called to visible appearance by the name of God in the pillar of the lesser cross for their particular subquarter read backward, from bottom to top. They are commanded by the name of God in the arm of the cross read backward, from right to left. Because they are evil, these inverted names of God are divine to them, and have power over them.

There is some confusion in the angelic transcript over whether the sixteen evil angels native to each Watchtower

should even be used in Enochian magic. Ave refers to them when he speaks about sending sickness, and also in connection with obtaining money in the form of coins:

Ave: These [evil angels of the southern subquarter] can give money coined, in Gold or Silver.

Dee: Which these?

These wicked ones mean you?

Ave: I.

The other give no money coined, but the metal.

Dee: You mean the good.

Ave: I.¹³

This suggests that at least some of the evil angels have a legitimate function in Enochian magic. However, a little further on in their conversation Ave strongly contradicts this assumption, much to Kelley's disgust:

Dee: As concerning the wicked here, Shall I call or summon them all, as I do the good ones in the name of God?

Ave: No man calleth upon the name of God in the wicked: They are servants and vile slaves.

Dee: We call upon the name of Jesus in the expulging of devils, saying in the name of Jesus, etc.

Ave: That In, is against the wicked. No just man calleth upon the name of God, to allure the devil.

Dee: Then they are not to be named in the first summoning or invitation.

Ave: At no time to be called.

Kelley: How then shall we proceed with them?

Ave: When the Earth lieth opened unto your eyes, and when the Angels of Light, shall offer the passages of the Earth, unto the entrance of your senses (chiefly of seeing) Then shall you see the Treasures of the Earth, as you go: And the caves of the Hills shall not be unknown unto you: Unto these, you may say, Arise, be gone, Thou art of destruction and of the places of darknesse: These are provided for the use of man. So shalt thou use the wicked, and no otherwise.

Dee: This is as concerning the natural Mines of the Earth.

Ave: Not so, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.

Dee: As concerning the coined they have power to bring it.

Ave: So they may: that they keep, and no other.

Dee: How shall we know what they keep, and what they keep not?

Ave: Read my former words; for thou dost not understand them.

Dee: I read it: beginning at the first line on this side, when the Angels of Light, etc.

I mean of coined money that they keep not; How shall we do to serve our necessities with it?

Ave: The good Angels are Ministers for that purpose. The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.¹⁴

This is not exactly a clear statement on the part of the angel. He seems to be saying that although the evil angels can be used to cause sickness and obtain coined money, they should not be named except to banish them from the clay of human flesh. Dee did not understand that Ave was speaking about the dark places of the human body, not the mines of the Earth.

The offices of the evil angels are substantially the same as those of their good brethren, but their areas of influence are perverted to evil purposes. For example, the good angels of the eastern subquarters cure disease and teach medicine, while the evil angels bring sickness and death. The good angels of the southern subquarters teach the finding and use of metals, while their evil twins teach counterfeiting and the wicked uses of money, such as gambling. The good angels of the western subquarters teach the knowledge of elemental spirits, while the evil angels teach the uses of these spirits for perverse or hurtful

ends. The good angels of the northern subquarters teach transformations of form, while the evil angels teach the art of illusions and trickery of the senses.

The table of the evil angels (opposite) shows their offices and the inverted divine names of the lesser crosses by which they are summoned and commanded as they appear on the Original Great Table of the Watchtowers.

As you can see, it is possible to extract another set of sixty-four evil angels by combining the letters in the column of the Black Cross with the pairs of letters in the same row that stand on the right side of the lesser crosses. In the eastern subquarter of the Watchtower of the East, for example, the cacodemons are Xcz, Ato, Rsi and Pfm, but with this method of extraction they might just as easily be Xns, Att, Ras and Pnd. Dee makes no suggestion that this possibility ever occurred to him, nor do the Enochian angels refer to it. I merely mention it here as a point of interest.

THE QUESTIONS THAT WENT UNANSWERED

The explanation given by Ave concerning the parts and uses of the Great Table is incomplete. Nowhere does he mention the associations on the Table with the Trumpeters of Kelley's Great Vision. Neither does he explain the link between the Table and the five Princes in each Watchtower who hold up the train of the King. The relationship between the letters on the beam of the Black Cross (what Dee calls the "Transversary") and the Watchtowers is not set forth. About the multitude of spirits that Kelley saw, as Dee says, "standing after the sixteen Angels next the Gate," Ave says only "They be Ministers and servants."¹⁵

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Xcz	Xai	Nta	Nop	Bringing Sickness and Death
	Ato	Aor	Onh	Cap	
	Rsi	Rrs	Cpa	Csc	
	Pfm	Piz	Hsa	Hua	
Invoking	Ogiodi	Iopgna	Atoglo	Rmlaon	Obtaining Money, Coining, Gambling
Commanding	Azdra	Xannu	Oclao	Gaolo	
Southern	Xoy	Xon	Mna	Mgn	
	Apa	Agb	Ole	Oec	
	Rrb	Rrl	Cvs	Cam	
	Pdi	Pia	Hrv	Hbr	
Invoking	Azcoll	Meana	Rpalen	Iladav	Base and Evil Uses of the Elementals
Commanding	Malap	Minos	Ebemo	Ausbo	
Western	Cac	Cns	Rxp	Rad	
	Onp	Oia	Ava	Asi	
	Mot	Miz	Xda	Xpa	
	Apn	Ast	Rrn	Bac	
Invoking	Zrruca	Rimps	Deaaai	Rnoizr	Deceptive Changes of Form, Illusions
Commanding	Iaola	Zipli	Apata	Mfarn	
Northern	Cab	Cop	Rpa	Rda	
	Ona	Odo	And	Adi	
	Moc	Mrx	Xii	Xoo	
	Ash	Aax	Exr	Erg	
Invoking	Iaoaia	Tplabc	Idalam	Odxlou	
Commanding	Tiilo	Zibra	Daalo	Adois	

The Evil Angels on the Original Great Table

Dee made several pointed inquiries about these and several other more general matters, but each time he was put off by the angels, who clearly had no intention of revealing these mysteries to him. Since they did not wish Dee to actually use Enochian magic in his lifetime (despite their

intimations to the contrary), they may have withheld this essential information to prevent him from defying their order that he await permission to use the magic.

THE PRINCES

After considering the matter, it seems very likely to me that the four ranks of five Princes who hold up the trains of the Kings in Kelley's Vision are equivalent to the four rows of letters in the Tablet of Union. Each letter in the Tablet of Union stands for a Prince. The four rows in the Tablet are probably assigned to the Watchtowers in the same curious way that the Watchtowers are numbered on the Original Great Table.

1. Watchtower of the East: e x a r p
2. Watchtower of the South: h c o m a
3. Watchtower of the North: n a n t a
4. Watchtower of the West: b i t o m

By the familiar process of Enochian permutation, the single letter that stands for the name of each Prince may be extended into a five-letter name that is derived from the row of letters to which it belongs.

This arrangement of the Princes on the Great Table (opposite) is based on my personal speculation. I have not encountered it elsewhere, nor have I seen any other conjectures as to what the figures of the Princes in Kelley's Vision may signify. It does seem very suggestive that there are five Princes in each Watchtower, and that each row of the Tablet of Union has five letters.

1.	EAST	2.	SOUTH
Princes of the East	Exarp Xarpe Arpex Rpexa Pexar	Princes of the South	Hcoma Comah Omahc Mahco Ahcom
3.	NORTH	4.	WEST
Princes of the North	Nanta Antan Ntana Tanan Anant	Princes of the West	Bitom Itomb Tombi Ombit Mbita

The Princes on the Great Table

THE TRUMPETERS

Regarding the other mystery, the meaning of the single Trumpeter with his strange horn of six openings arranged in the shape of a pyramid or (seen from the front) a triangle, my guess is that this refers to the letters at the intersections of the five crosses in each Watchtower. Every lesser cross has a single letter at its intersection, but the Great Cross that runs through the middle of the Watchtower is double, and has two letters at its intersection.

These six letters, gathered together, would make a single name. One reasonable way to gather them is to take them in a clockwise circle around the Watchtower beginning with the lesser cross of the eastern subquarter, and ending at the center with the two letters of the Great Cross. This is the same pattern by which the name of the King is derived. The following four names of six letters would result:

1. Watchtower of the East: D l o i a h
2. Watchtower of the South: N n p b a l
3. Watchtower of the North: O a z o a a
4. Watchtower of the West: L e a a s l

Again, this is speculation unsupported by any statement of the angels. The letters at the intersections of the crosses are surely of significance in the scheme of Enochian magic, but what this significance may be remains unknown.

"THE LETTERS OF THE TRANSVERSARY"

Ave explains the use of the letters in the column of the Black Cross upon the Great Table in detail. They seem to embody the divine energy that vitalizes the lesser angels and demons, when added to their names. The rays of the Black Cross symbolize the four rivers that flow out of the throne of God in Paradise (and in New Jerusalem, which is Paradise returned to the Earth). However, Ave says nothing at all about the letters in the arm of the Black Cross.

Dee was curious as to why the three geographical regions or genii of the tenth Aether (Lexarph, Comanan, Tabitom) had been chosen to form the letters of the Black Cross. Ave refused to enlighten him.

Dee: I think a mystery did depend upon the choice of the three names, Lexarph, Comanan, and Tabitom.

Ave: That is not to our purpose."

Dee persists, as this matter is obviously of the greatest importance. Later in the same conversation he asks:

Dee: Of the Letters in the Transversary of the wicked their black Crosse, I know no use, as of motivat; nan, etc.

Ave: Thou shalt know, when thou writest thy book."

This was only another way of putting Dee off the question. Dee was nothing if not persistent. Five days later he got another chance to ask Ave the same question:

Dee: Of the letters in the Transversary, I would know your will.

Ave: They are, as the other, but for a peculiar practice."

This is the only clue we get concerning the letters in the arm of the Black Cross, but it is a useful hint. It appears that the letters of the arm are to be added to the front of angel names extracted by reading the letters in the subquarters of the Great Table in columns. The names extracted from the pillars of the lesser crosses would probably be divine names by which the others are invoked, reading down the pillars in the case of good angels and up the pillars in the case of evil angels. The divine names would have seven letters, the names of the good angels six letters (five plus the intensifier in the arm of the lesser cross), and the names of the evil angels five letters. The good angels of the columns may be commanded by reading the names on the arms of the associated lesser crosses from left to right, while the evil angels of the columns are commanded by reading the names on the arms of the lesser crosses from right to left.

THE GOOD ANGELS OF THE COLUMNS

For what this speculation may be worth, I have arranged the conjectured names of the good angels of the columns, along with their invoking God names, in the table on page 216. Their functions are unknown. As is true of all the other tables in this chapter, it is based on the Original Great Table, and would be different for

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Hactsf	Buacri	Totnps	Dooasu	Unknown
	Zrxelm	Omrsz	Aabhaa	Olpoca	
	Lentan	Zarunn	Aecda	Pansis	
	Aasted	Amanir	Doodxz	Agatog	
God Names	Tidoige	Mangpoi	Nolgota	Tnoalmr	
Southern	Upoprd	Psogri	Tomlur	Ageab	Unknown
	Tayabi	Bonbla	Dmaesu	Nbmcnr	
	Pauonr	Edganb	Ibgoso	Aunoca	
	Amochi	Anglul	Nbmcni	Aampxp	
God Names	Nllacza	Tanaeen	Tnelapr	Muadali	
Western	Xaanop	Iiniis	Naxudr	Znaspe	Unknown
	Gloptn	Alsast	Ltpean	Irdiac	
	Zacaco	Oiabxi	Rpspi	Zfrsla	
	Diatix	Nxlapn	Kancil	Ampir	
God Names	Nacourz	Tapnir	Tlaaasd	Nrxionr	
Northern	Coanos	Raodra	Mopnix	Pddor	Unknown
	Nibach	Orpoxx	Aladir	Siaicg	
	Bincna	Ainoal	Gaczn	Adtope	
	Rtooni	Nzapor	Ldonoh	Catnzn	
God Names	Taiaoa	Ncbalpt	Nhaladi	Tuclxdo	

Good Angels of the Columns on the Original Great Table

the Reformed Table of Raphael and my own Restored Table due to the different placements of the Watchtowers on the quarters, and minor variations in the lettering.

THE EVIL ANGELS OF THE COLUMNS

In the final table I have extracted the names of the conjectured evil angels of the columns from the Original Great Table, along with the inverted names of God by which they may be invoked. Their functions are unknown. Perhaps the good and evil angels of the columns, about which Ave says nothing at all, play a part in the apocalyptic transformation of the world

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	Mctsf	Nacri	Ntnps	Ncasu	Unknown
	Ozoim	Airsz	Aabhaa	Oppca	
	Intan	Tnun	Todai	Ineis	
	Btsd	Aanir	Aodxz	Bntog	
God Names	Togiodi	Nicpgna	Natoglo	Trmlaon	
Southern	Aoprd	Bogri	Bmlur	Ageab	Unknown
	Tyabi	Inbla	Iaesu	Tmcnr	
	Auonr	Oganb	Ogoso	Anoca	
	Nbchi	Mglul	Mmcni	Nmpop	
God Names	Nazcall	Tmeeana	Trpalen	Nlladau	
Western	Aanop	Bniis	Bxudr	Aaspa	Unknown
	Toptn	Isast	Ipaan	Tdiac	
	Aacoo	Oabxi	Ocspi	Arsla	
	Natix	Nlapn	Mnail	Nepir	
God Names	Nxrroca	Trinps	Tdsaaal	Nrnolxr	
Northern	Manos	Nodra	Npnix	Mddor	Unknown
	Obach	Apoxx	Aadir	Oaicg	
	Imcna	Tnoai	Tczps	Itopa	
	Booni	Aapor	Aonoh	Btzn	
God Names	Tiaoaia	Ntplahc	Nidalam	Todxlou	

Evil Angels of the Columns on the Original Great Table

which is so often referred to by the Enochian angels in their conversations with Dee and Kelley. This might be the reason Ave refused to explain the function of the columns and the beam of the Black Cross to Dee.

CHAPTER FOURTEEN

The Enochian Keys

THE TRANSMISSION OF THE KEYS

The last word of the First Key, or Call, was transmitted to Dee through Kelley by the angel Nalvage on the morning of April 13, 1584. The Keys were revealed backward to prevent Dee from inadvertently using them as invocations when repeating them:

Nalvage: Unto this Doctrine belongeth the perfect knowledge and remembrance of the mysticall Creatures. How therefore shall I inform you, which know them not?

Dee: Mean you as Babyon, Boboyel, etc.

Nalvage: The Characters, or Letters of the Tables.

Dee: You mean the mystical Letters, wherein the holy book is promised to be written: and if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions: Then I trust we shall sufficiently understand, and learn your instructions.

Nalvage: Also in receiving of the calls, this is to be noted: that they are to be uttered of me, backward: and of you, in practise, forward.

Dee: I understand it, for the efficacy of them; else, all things called would appear: and so hinder our proceeding in learning.

The Keys correspond in number to the forty-nine large letter-number squares of Dee's *Book of Enoch*, save that the first table in the book has no Key. Nalvage explains to Dee:

I finde the Soul of man hath no portion in this first Table. It is the Image of the son of God, in the bosome of his father, before all the worlds. It comprehendeth his incarnation, passion, and return to judgement: which he himself, in flesh, knoweth not; all the rest are of understanding. The exact Center excepted.¹

The first unexpressed Call would seem to correspond with the small cross at the end of the magic square of the names of the seven angels who burn as flames before the throne of heavenly Christ (*Revelation* 4:5). If this is so, then the other forty-eight Calls probably correspond with the individual letters in this square, moving through the square from back to front. This is only conjecture on my part, however.

The Keys were delivered backward letter by letter (at least in the initial stage), and out of their proper sequence. This was a torturous process that must have sorely tried the patience and endurance of both Dee and Kelley:

86.

A (Two thousand and fourteen, in the sixth Table, is) D 7003. In the thirteenth Table is I.

A in the 21th Table. 11406 downward.

I in the last Table, one lesse then Number. A word, Jaida you shall understand, what that word is before the Sun go down. Jaida is the last word of the call.

85.

H 49. ascending T 49. descending. A 909. directly. O simply.

H 2029. directly, call it Hoath.

84.

225. From the low angle on the right side. Continuing in the same and next square. D 225. [The same number repeated].

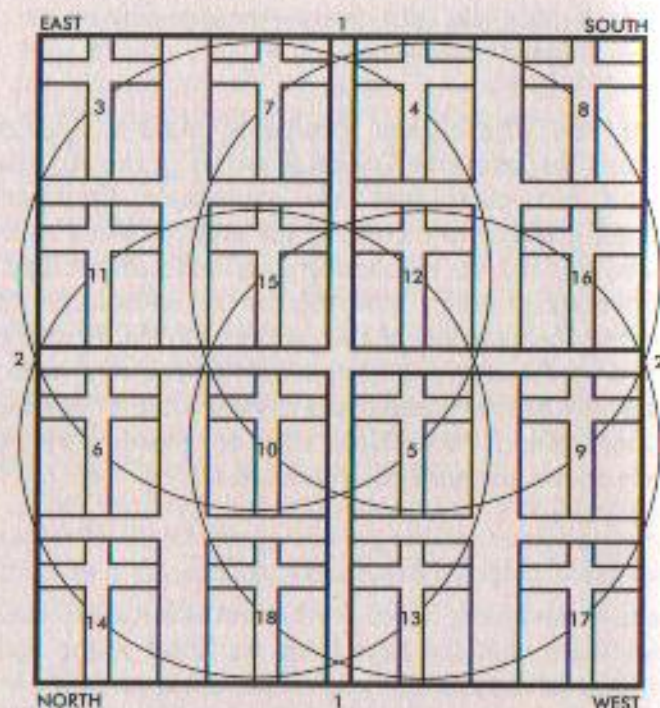
A In the thirteenth Table, 740. ascending in his square.

M The 30th Table, 13025. from the low angle in the left-side.
In the square ascending.
Call it Mad.²

In this painful and confusing manner Nalvage revealed the last three Enochian words of the First Key of the forty-eight that are expressed. Apparently (though it is far from certain) the angel pointed to letters with a rod on a round crystal table on which he was standing. Kelley saw this in the showstone and reported the position of the pointer to Dee, who then looked up the corresponding letters on his own written tables. As Kelley worked, the crystal table of Nalvage became clearer: "His Table now appeareth very evidently to me, as that I could paint it all."³

THE KEYS AND THE GREAT TABLE

It is my conviction, based on the overall structure of the Great Table, that the Keys from the Third to the Eighteenth unfold themselves upon the Table in four overlapping clockwise circles (see the diagram on the next page). Each circle begins in a subquarter of the Eastern Watchtower. Each passes through the middle of the lesser cross of the corresponding subquarters on the other three Watchtowers. The circles are numbered according to the numbering of the quadrants and subquadrants—that is to say, the first circle begins in the eastern, or first, subquarter of the Watchtower of the East; the second begins in the southern, or second, subquarter; the third begins in the northern, or third, subquarter; and the fourth circle begins in the western, or fourth, subquarter.



Four Cycles of the Keys on the Great Table

The first two Keys probably relate to the pillar and beam of the central Black Cross on the Great Table. The unexpressed primordial Key that corresponds with the first of the forty-nine Tables of Enoch may relate to the center of the Black Cross. It should be designated by a zero, similar to the use of zero for the first card of the Tarot (the Fool).

This relationship of the Keys to the Great Table is never clearly stated by the angels, but may be deduced from internal evidence in the Keys. On the Watchtowers, the three rays of each Great Cross are explicitly

given to the Father, Son, and Holy Ghost of the Christian trinity. I suspect that the pillar, beam, and center of the Black Cross are also linked with the trinity. The Father is probably assigned the pillar of the Black Cross, and the First Key. The Son is probably assigned the beam of the Black Cross, and the Second Key. The Holy Spirit, who is the unseen Mother of many of the Enochian angels, is probably assigned the intersection of the Black Cross, which is a dimensionless point, and the unexpressed primordial Key that has nothing directly to do with the human race or the Earth.

In the biblical metaphor of New Jerusalem, which is so intimately linked with Enochian magic, the Father and Son are combined in the figure of heavenly Christ, who has the white hair of an old man (just as the hair of Moses turned white while he communed with God and received the ten Commandments). In *Revelation*, the heavenly Christ is described both as a king who sits in authority and passes judgments, and as a mounted conquering prince who wields a two-edged sword of retribution. The Holy Ghost is represented by the throne on which heavenly Christ sits at the exact center of New Jerusalem. From the throne flow the four rivers of Paradise, corresponding to the four arms of the Black Cross.

It is usual in Enochian magic to progress backwards from the end to the beginning. This was the course followed by Aleister Crowley when he worked the invocations of the thirty Aethers. He began with the thirtieth and ended with the first. It is possible that in the final apocalypse working one of the eighteen distinct Keys is to be vibrated each day, beginning with the eighteenth and working backward to the first. In this way, the magician would progress four times counterclockwise around the Great Table, beginning in the north and ending in

the east (the process by which the table of clay was revealed to Dee and Kelley in the initial transmission of the Watchtowers), then would follow the two arms of the Black Cross to the center of the four Watchtowers, where lies the fountain of Holy Spirit. It is through this fountain of Spirit that the thirty Aethers are to be accessed. The intersection of the Great Cross is the doorway into the Great Table of the Watchtowers.

THE AUTHOR OF THE ENOCHIAN KEYS

The Enochian Keys are clearly ritual invocations (or evocations, depending on whether the spirits to whom they are applied are called in, or called out). Yet in discussing the Book of Spirits, the angel Ave tells Dee that he must write the invocations for the Book himself, since invocation is a function of the free will and fervent heat of the human soul, and angels have no part in it. When Dee presses Ave for more details, the angel says "I know not: for I dwell not in the soul of man."

If the angels cannot write invocations, and if the Keys are invocations, then who wrote the Keys? And why? It seems redundant that Dee should have to write a complete set of invocations to contact and bind the angels of the Watchtowers when he has already been given a complete set of invocations by the angels themselves.

The function of the Keys must be different from the function of Dee's own set of invocations, which was intended to initially call the angels of the Great Table during an eighteen-day working. It may be that Dee's invocations were also to be used in regularly summoning the angels. Ave talks about a book that is only to be used on one day, but this cannot refer to the Book of Spirits that contained Dee's invocations, which was to

be used for at least eighteen days. As I have indicated, the book of one day probably is the Book of Silvered Leaves, which was (I believe) to be employed to record the seals and signatures of the invoked angels. No limit is placed on the use of Dee's own invocations.

It is usual for modern Enochian magicians to vibrate the Keys to summon the angels of the Watchtowers for everyday ritual work. This was the Golden Dawn practice. The founders of the Golden Dawn did not understand the need for the magician to compose an original set of invocations to establish initial contact with the angels. In the Golden Dawn, only the Keys were used to invoke or evoke the angels.

Perhaps the Keys have a higher and more specific purpose than everyday invocation. If they were not composed by the angels, but rather someone above the angels, they must have been written by the Father of Heaven, or by heavenly Christ the Son, or by the Mother of the angels who refers to herself only by the title I AM. They may be the text of the unrecorded apocalypse working, which I have postulated as the dark and secret heart of the Enochian communications.

Enochian magicians who employ the Keys casually for personal reasons may be unwittingly debasing them and abusing their power. Of course, if this is so, only the smallest fraction of the power of the Keys would be released during this awkward and inappropriate application. It would be akin to using a hundred-ton hydraulic press to hammer in a nail.

TEXT OF THE KEYS

The Enochian versions of the Keys were revealed before the English translations, although in some cases the

English was revealed along with the Enochian. In Casaubon the initial recording of the Keys is, to say the least, confused. Toward the end of the process, fragments of one Key are mixed with fragments of another. Fortunately, the English translations later provided by Nalvage are much clearer.

Dee recorded the text of the Keys and its translation in a much more readable form in his manuscript 48 *Claves Angelicae*,⁵ and it is this manuscript version and its printed transcripts that I have followed in the corrected text of the Keys that appears here. I have adhered to Dee's own practice of writing the Enochian in rows from left to right, with the English translation directly above each word.

Some of the Enochian words are written in capitals by Dee. These are the power words, the actually triggers that bring about the visual apparition of the angels. It will be noticed that two forms of the Enochian word for "move" are used, ZACAR and ZACARE. ZACAR appears much more frequently. In my opinion the lower case "e" appended to the end of the word is intended merely as an aid to pronunciation. The hyphenated Enochian words are compound words that are written as single words in Dee's manuscript. I have inserted the hyphens to make it easier to understand their composition. For the sake of clarity, I have removed the hyphens that Dee put into single words (apparently as an aid to pronunciation). The Enochian words in square brackets have been inserted by me to fill in obvious gaps in the Enochian text. Purists may prefer to ignore them.

It has been observed⁶ that the Enochian language is extraordinarily compact, that one word in Enochian often signified an entire phrase in English. This fact has been used to support sceptics' claims that Enochian is

not a real language. If we look at a French word in a French-English dictionary and compare its size with the size of the English definition that accompanies it, this is hardly evidence that French is not a language. Also, it should be noted that Dee was often writing the definitions or descriptions of difficult Enochian words, not merely their translations. Probably no adequate translation exists in English for many of these words.

First Key

I reign over you, saith the God of Justice,
Ol sonf vors-g, goho lad Balt,
 in power exalted above the firmaments of wrath;
lansh calz vonplu;
 in whose hands the Sun is as a sword, and the Moon
sobra zol Ror I ta nazpsad, od Graa
 as a through-thrusting fire, which measureth
ta malprg, ds holq
 your garments in the midst of my vestures, and
qaa nothoa zimz od
 trussed you together as the palms of my hands; whose
commah ta nobloh zien; soba
 seats I garnished with the fire of gathering, which
thil gnomp prge aldi, ds
 beautified your garments with admiration; to whom
urbs oboleh g-rsam; casarm
 I made a Law to govern the Holy Ones, which
ohorela taba Pir, ds
 delivered you a rod with the ark of knowledge.
zonrensg cab erm Jadnah.
 Moreover, you lifted up your voices and swore obedience
Pilah, farzm znra adna

and faith to Him that liveth and triumpheth; whose
 gono Iadpil ds hom toh; soha
 beginning is not, nor end cannot be; which shineth
 [iaod] ipam, ul ipamis; ds lohoh
 as a flame in the midst of your palace, and reigneth
 vep zomd poamal, od bogpa
 amongst you as the balance of righteousness and truth.
 aai ta piap piamos od vaoan.
 Move, therefore, and show yourselves! Open
 ZACARe, ca, od ZAMRAN! Odo
 the mysteries of your creation. Be friendly unto me:
 cicle qaa. Zorge.
 for I am the servant of the same your God,
 lap zirdo noco MAD,
 the true worshipper of the Highest.
 hoath Jaida.

Second Key

Can the Wings of the Winds understand your voices
 Adgt Upaah Zong om faaip
 of wonder, O you, the Second of the First? Whom
 sald, Viu L? Sobam
 the Burning Flames have framed
 lalprg izazaz
 within the depths of my jaws; whom I have prepared as
 piadph; casarma abramg ta
 cups for a wedding, or as the flowers in their beauty
 talho paracleda q-ta lorslq turbs
 for the chamber of righteousness. Stronger are
 oogo baltoh. Givi chis

your feet than the barren stone, and mightier are
 lused orri, od micalp chis
 your voices than the manifold winds: for you are become
 bia ozongon: lap noan
 a building such as is not, but in the mind
 trof cors ta ge oq manin
 of the All-powerful. Arise, saith the First! Move,
 Iaidon. Torzu, gohe-l! ZACAR,
 therefore, unto his servants! Show yourselves in power,
 ca, c-noqod ZAMRAN micalzo,
 and make me a strong see-thing, for I am
 od ozazm urelp, lap zir
 of Him that liveth forever.
 Ioiad.

Third Key

Behold, saith your God, I am a circle
 Micma, goho Piad, zir comselh
 on whose hands stand 12 kingdoms; six are the seats
 a-zien biab os londoh; norz chis othil
 of living breath, the rest are as sharp sickles, or
 gigipah, undl chis ta puim, Q
 the horns of death; wherein the creatures of the Earth
 mospleh teloch; quin toltorg
 are and are not except by mine own hand; which also
 chis i-chis-ge M ozien; ds-t
 sleep and shall rise. In the first I made you stewards
 brgda od torzul. I-li eol balzarg
 and placed you in seats 12 of government, giving
 od aala thiln os netaab, dluga

unto every one of you power successively over 456,
vomsarg lonsa capmiali vors cla,
 the true ages of time, to the intent that,
homil cocash, fafen,
 from the highest vessels and the corners of
izizop od miinoag de
 your governments, you might work my power, pouring down
g-netaab, vaun nanaeel, panpir
 the fires of life and increase on the Earth continually.
malpirgi Caosg pild,
 Thus you are become the skirts of Justice and Truth.
Noan unalah Balt od Vooan.
 In the name of the same, your God, lift up, I say,
Dooiap MAD, goholor, gohus,
 yourselves. Behold, his mercies flourish, and name
amiran. Micma, iehusoz cacacom, od dooain
 is become mighty amongst us; in whom we say, move,
noar micaolz aaiom; casarmg gohia, ZACAR,
 descend and apply yourselves unto us, as unto partakers
uniglag od invamar, pugo plapli
 of the secret wisdom of your creation.
ananael qaan.

Fourth Key

I have set my feet in the south, and
Othil lasdi barbage, od
 have looked about me, saying, are not
dorpha, gohol, gchisge
 the Thunders of Increase numbered 33, which reign
Avavago cormp pd, d-sonf

in the second angle? Under whom I have placed 9639
viu-diu? Casarmi oali mapm
 whom none hath yet numbered, but one; in whom
sobam ag cormpo, crp-l casarmg
 the second beginning of things are and wax strong;
croodzi chis od ugeg;
 which also successively are the number of time: and
ds-t capimali chis capimaon: od
 their powers are as the first 456. Arise, you Sons
lonshin chis ta lo cla. Torgu, Nor
 of Pleasure, and visit the Earth: for
Quasahi, od F caosga: bagle
 I am the Lord your God, which is, and liveth.
Zir-ena-iad, ds-i od apila.
 In the name of the Creator, move, and show yourselves
Dooaio Qaal, ZACAR, od ZAMRAN
 as pleasant deliverers, that you may praise him amongst
obelisong, rest-el aaf
 the sons of men.
nor-molap.

Fifth Key

The Mighty Sounds have entered into the third
Sapah zimii D
 angle, and are become as olives in the Olive Mount,
diu, od noas ta qaanis Adroch,
 looking with gladness upon the Earth, and dwelling
dorphal [ulcinina] Caosg, od faonts
 in the brightness of the heavens as continual comforters;
[luciftias] peripsol ta bltor;

unto whom I fastened pillars of gladness 19, and
casarm amipzi naz-arth af, od
 gave them vessels to water the Earth
dlugar zizop zlada Caosgi
 with her creatures; and they are the brothers
tol-torgi; od z-chis esiasch
 of the first as of the second, and the beginning
L ta viu od iaod
 of their own seats, which are garnished
thild, ds peral
 with continually burning lamps 69636, whose numbers
[pild] hubar peol, soba cormfa
 are as the first, the ends, and the contents of time.
chis ta la, vls, od q-cocash.
 Therefore come you and obey your creation; visit us
Ca niis od darbs qaas; F
 in peace and comfort; conclude us as receivers
etharzi od bliora; iaial ednas
 of your mysteries. For why? Our Lord and Master
cicles. Bagle? Geiad
 is all one.
i-l.

Sixth Key

The spirits of the fourth angle are nine, mighty
Gah S diu em, micalzo
 in the firmaments of waters; whom the First hath planted
pilzin; sobam El harg
 as a torment to the wicked and a garland
mir babalon od obloc

to the righteous, giving unto them fiery darts to van
samvelg, dlugar marprg ar
 the Earth, and 7699 continual workmen; whose courses
Caosgi, od acam canal; sobol-zar
 visit with comfort the Earth, and are in government
f-bliard Caosgi, od chis anetab
 and continuance as the second and the third.
od miam ta viv od D.
 Wherefore, harken unto my voice: I have talked of you
Darsar, solpeth bien: brita
 and I move you in power and presence, whose works
od ZACAM g-micalzo sobha-ath
 shall be a song of honor and the praise of your God
trian lulahe od ecrin MAD
 in your creation.
qaan.

Seventh Key

The east is a house of virgins singing praises
Raas i-salman paradiz oecrimi
 amongst the Flames of the first glory, wherein the Lord
aao lalpirgah quinn Enay
 hath opened his mouth, and they are become 28
butmon, od i-noas ni
 living dwellings in whom the strength of men rejoiceth;
paradial casarmg ugear chirlan;
 and they are appareled with ornaments of brightness,
od zonac luciftian,
 such as work wonders on all creatures; whose kingdoms
cors ta vaul zirn tol-hami; soba londoh

and continuance are as the third and fourth,
 od miam chis ta D od es,
 strong towers and places of comfort, the seats of mercy
 umadea od pi-bliar othil-rit
 and continuance. O you Servants of Mercy, move,
 od miam. C-Noquol Rit, ZACAR,
 appear, sing praises unto the Creator, and be mighty
 ZAMRAN, oecrimi Qadah, od omicaolz
 amongst us; for to this remembrance is given power,
 aai-om; bagle papnor i-dlugam lonshi,
 and our strength waxeth strong in our Comforter.
 od umplif ugegi Bigliad.

Eighth Key

The midday, the first, is as the third heaven
 Bazme, lo, I ta [D] piripson
 made of pillars of hyacinth 26, in whom the Elders
 oln naz-a-vabh ox, casarmg Uran
 are become strong; which I have prepared
 chis ugeg; ds abramg
 for my own righteousness, saith the Lord; whose
 baltoha, goho lad; soba
 long continuance shall be as bucklers to the stooping
 miam trian ta lolcis abai
 Dragon, and like unto the harvest of a widow. How many
 Vovin, od aziagier rior. Irgil
 are there which remain in the glory of the Earth,
 chis da ds paaox busd Caosgo,
 which are, and shall not see death, until
 ds chis, od ip-uran teloah, cacarg

this house fall and the Dragon sink! Come away, for
 oi-salman loncho od Vovina carba! Nitsa, bagle
 the Thunders have spoken; come away, for the crowns
 Avavago gohon; nitsa bagle momao
 of the Temple and the coat
 Siaion od mabza
 of Him that Is, and Was, and Shall Be Crowned,
 Jadoiasmomar,
 are divided. Come, appear to the terror of the Earth,
 poilp. Nits, ZAMRAN ciaofi Caosgo,
 and to our comfort, and of such as are prepared.
 od bliors, od cossi ta abramig.

Ninth Key

A mighty guard of fire with two-edged swords
 Micaoli bransg prgel napt
 flaming (which have vials 8 of wrath for two times
 ialpor (ds brin efafafe P vonpho olani
 and a half: whose Wings are of wormwood, and
 od obza: sobca Upaah chis tatan, od
 of the marrow of salt), have settled their feet
 tranan balye), alar lusda
 in the west, and are measured with their ministers
 soboln, od chis holq c-noquodi
 9996. These gather up the moss of the Earth as
 cial. Unal aldon mom Caosgo ta
 the rich man doth his treasure. Cursed are they
 las ollor gna y limlal. Amma chiis
 whose iniquities they are! In their eyes are
 sobca madrid z-chis! oooanoan chis

millstones greater than the Earth, and
 aviny drilpi Caosgin, od
 from their mouths run seas of blood. Their heads
 butmoni parm zumvi cnila. Daziz
 are covered with diamond, and upon their hands are
 ethamz a-childao, od mirc ozol chis
 marble sleeves. Happy is he on whom they frown not.
 pidiai collal. Ulcirin a-sobam ucim.
 For why? The God of Righteousness rejoiceth in them.
 Bagle ladbaltah chirilan par.
 Come away, and not your vials! For the time
 Niiso, od ip ofafafe! Bagle a-cocash
 is such as requireth comfort.
 i-cors-ta unig blior.

Tenth Key

The Thunders of Judgement and Wrath are numbered
 Coraxo chis cornp
 and are harbored in the north in the likeness
 od blans lucal aziazor
 of an oak, whose branches are nests 22 of lamentation
 paeb, soba lilonon chis virq op eophan
 and weeping, laid up for the Earth, which burn night
 od raclir, maasi bagle Caosgi, ds ialpon dosig
 and day, and vomit out the heads of scorpions and
 od basgin, od oxex dazis siatris od
 live sulphur mingled with poison. These be the Thunders
 salbrox cynxir faboan. Unal-chis Const
 that 5678 times in the 24th part of a moment roar
 ds daox cocash ol oanio yor

with a hundred mighty earthquakes and a thousand times
 eors vohim gizyax od matb cocash
 as many surges, which rest not, neither know any
 plosi molvi, ds page-ip, larag om droln
 quiet time. Here one rock bringeth forth 1000
 matorb cocash. Emna L patrolx yolci matb
 even as the heart of man doth his thoughts. Woe, woe,
 nomig monons olora gnay angelard. Ohio, ohio,
 woe, woe, woe, woe, yea, woe be to the Earth, for
 ohio, ohio, ohio, ohio, noih, ohio Caosgon, bagle
 her iniquity is, was, and shall be, great. Come away,
 madrid I, zirop, chiso, drilpa. Niiso,
 but not your noises!
 crip ip nidali!

Eleventh Key

The mighty Seat groaned, and there were 5
 Oxiayal holdo, od zirom O
 Thunders which flew into the east; and the Eagle
 Coraxo ds zildar raasy; od Vabzir
 spake, and cried with a loud voice, Come away! And
 camliax od bahal, Niiso! {Od
 they gathered themselves together and became the house
 aldon od noasj salman
 of death, of whom it is measured, and it is as
 teloch, casarman holq, od t-i ta
 they are whose number is 31. Come away, for
 z-chis soba cornf I ga. Niisa, bagle
 I have prepared for you! Move, therefore, and
 abramg noncp! ZACARe, ca, od

show yourselves. Open the mysteries of your creation.
 ZAMRAN. Odo cicle qaa.

Be friendly unto me, for I am the servant
 Zorge, lap zirdo noco
 of the same your God, the true worshipper of the Highest.
 MAD, hoath laida.

Twelfth Key

O you that reign in the south, and are 28,
 Nonci d-sonf babage, od chis ob,
 the Lanterns of Sorrow: bind up your girdles, and
 Hubaio Tibibp: allar atraah, od
 visit us. Bring down your train 3663, that the Lord
 ef. Drix fafen mian, ar Enay
 may be magnified, whose name amongst you is Wrath.
 ovof, soba dooain aai I VONPH.
 Move, I say, and show yourselves; open the mysteries
 ZACAR, gohus, od ZAMRAN; odo cicle
 of your creation; be friendly unto me, for I am
 qaa; zorge, lap zirdo
 the servant of the same your God, the true worshipper
 noco MAD, hoath
 of the Highest.
 laida.

Thirteenth Key

O you Swords of the south, which have 42 eyes
 Napeat babagen, ds-brin vx ooaona
 to stir up wrath of sin, making men drunken which
 lring vonph doalim, eolts ollog orsba ds

are empty: behold the promise of God and his power,
 chis affa: micma isro MAD od lonshi-tox,
 which is called amongst you a bitter sting. Move, and
 ds i-umd aai GROSB. ZACAR, od
 show yourselves; open the mysteries of your creation;
 ZAMRAN; odo cicle qaa;
 be friendly unto me, for I am the servant
 zorge, lap zirdo noco
 of the same your God, the true worshipper of the Highest.
 MAD, hoath laida.

Fourteenth Key

O you Sons of Fury, the Daughters of the Just,
 Noromi Bagie, Pasbs Oiad,
 which sit upon 24 seats vexing all creatures
 ds trint mirc ol thil dods tol-ham
 of the Earth with age; which have under you 1636:
 Caosgo homin; ds brin oroch quar:
 behold the voice of God, promise of Him
 micma bial Oiad, aisro Tox
 which is called amongst you Fury (or Extreme Justice).
 ds-i-um aai [Bagie (q) Baltim).
 Move and show yourselves; open the mysteries
 ZACAR od ZAMRAN; odo cicle
 of your creation; be friendly unto me, for I am
 qaa; zorge, lap zirdo
 the servant of the same your God, the true worshipper
 noco MAD, hoath
 of the Highest.
 laida.

Fifteenth Key

O thou the Governor of the first Flame,
Its Tabaan L-ialprt,
 under whose Wings are 6739, which weave the Earth
casarman Upaahi chis darg, ds oado Caosgi
 with dryness, which knowest of the great name
orscor, ds omax monasci
 Righteousness and the seal of honor: move and
Baeovib od emetgis iaiadix: ZACAR od
 show yourselves; open the mysteries of your creation;
ZAMRAN; odo cicle qaa;
 be friendly unto me, for I am the servant
zorge, lap zirdo noco
 of the same your God, the true worshipper of the Highest.
MAD, hoath laida.

Sixteenth Key

O thou second Flame, the House of Justice, which
Its Viu-ialprt, Salman Balt, ds
 hast thy beginning in glory, and shalt comfort
brin acroodzi busd, od bliorax
 the just; which walkest on the Earth with Feet 8763
balit; ds-insi Caosg Lusdan emod
 that understand and separate creatures: great art
ds-om od tliob hami: drilpa geh
 thou in the God-of-Stretch-Forth-and-Conquer. Move and
ils Madzilodarp. ZACAR od
 show yourselves; open the mysteries of your creation;
ZAMRAN; odo cicle qaa;

be friendly unto me, for I am the servant
zorge, lap zirdo noco
 of the same your God, the true worshipper of the Highest.
MAD, hoath laida.

Seventeenth Key

O thou third Flame, whose Wings are thorns
Its D-ialprt, soba Upaah chis nanba
 to stir up vexation, and hast 7336 Lamps Living going
zixday dodsih, od brint faxs Hubaro tustax
 before thee; whose God is Wrath-in-Anger: gird up
ylsi; soba Iad I Vonpo-unph: aldon
 thy loins and harken! Move and show yourselves; open
daxil od toatar! ZACAR od ZAMRAN; odo
 the mysteries of your creation; be friendly unto me, for
cicle qaa; zorge, lap
 I am the servant of the same your God,
zirdo noco MAD,
 the true worshipper of the Highest.
hoath laida.

Eighteenth Key

O thou mighty light and Burning Flame of comfort,
Its micaolz olprit od ialprg bliors,
 which openest the glory of God to the center
ds odo busdir Oiad ovoars
 of the Earth, in whom the secrets of Truth 6332 have
Caosgo, casarmg laiad [Vaoan] eran brints
 their abiding, which is called in thy kingdom Joy, and
cafafam, ds i-umd a-q-loadohi Moz, od

not to be measured: be thou a window of comfort unto me.
maoaffs: bolp como-bliort pamht.

Move and show yourselves; open the mysteries
 ZACAR od ZAMRAN; *odo cicle*

of your creation; be friendly unto me, for I am
qaa; zorge, lap zirdo

the servant of the same your God, the true worshipper
noco MAD, hoath

of the Highest.
laida.

Key of the Thirty Aethers

O you Heavens which dwell in (the first Air) are
Madriax ds-praf (LIL) chis

mighty in the parts of the Earth, and execute
micaolz saanir Caosgo, od fisis

the judgement of the Highest. To you it is said: behold
balzizras laida. Nonca gohulim: micma

the face of your God, the beginning of comfort; whose
adoian MAD, iaod bliorb; soba

eyes are the brightness of the heavens; which
ooaona chis luciftias peripsol; ds

provided you for the government of the Earth, and her
abraassa noncf netaaib Caosgo, od tilb

unspeakable variety, furnishing you with a power
adphaht damploz, tooat noncf g-micalz

of understanding to dispose all things according
oma trasd tofglo marb

to the providence of Him-That-Sitteth-On-the-Holy-Throne,
yarry IDOIGO,

and rose up in the beginning, saying: the Earth,
od torzulp iaodaf, gohul: Caosga,

let her be governed by her parts, and let there be
tabaord saanir, od christeos

division in her, that the glory of her may be always
yrpoil tiobl, busdir tilb noaln paid

drunken and vexed in itself; her course,
orsba od dodrmni zylna; elzaptib,

let it run with the heavens, and as a handmaid
parm-gi peripsax, od ta qurlst

let her serve them; one season, let it confound another,
booapis; l-nibm, oucho symp,

and let there be no creature upon or within her
od christeos ag-toltorn mirc Q tiobl

the same; all her members, let them differ
lel; ton paombd, diltzmo

in their qualities, and let there be no one creature
O aspien, od christeos ag L tortorn

equal with another;
parach a-symp;

the reasonable creatures of Earth (or men), let them vex
cordziz dodpal

and weed out one another; and the dwelling places,
od fifalz l-smnad; od fargt,

let them forget their names; the work of man and
bams omaoas; conisbra od

his pomp, let them be defaced; her buildings,
avavox, tonug; orsca-thl,

let them become caves for the beasts of the field;
naosmi tabges levithmong;

confound her understanding with darkness. For why?
unchi omp-tilb ors, Bagle?

It repenteth me I made man. One while let her be known,
Moooah ol-cordziz. L capimao ixomaxip,
 and another while a stranger: because she is the bed
od ca-cocasb gosaa: baglen pi-i tianta
 of an harlot, and the dwelling place
a-babalond, od faorgt

of Him-that-is-Fallen. O you Heavens, arise!
Telocvovim. Madriiix, torzu!

The lower Heavens underneath you, let them serve you.
Oadriax orocho aboapri.

Govern those that govern; cast down such as fall;
Tabaori priaz ar-tabas; adrpan cors-ta doxix;
 bring forth with those that increase, and destroy
yolcam priazi ar-coazior, od quasb

the rotten. No place let it remain in one number; add
qting. Ripir paoxt saga-cor; um!

and diminish until the stars be numbered. Arise,
od prdzar cacrg aoiveae cormpt. TORZU,

move, and appear before the Covenant of His mouth,
ZACAR, od ZAMRAN aspt Sibsi butmona,

which He hath sworn unto us in His justice; open
ds surzas Tia baltan; odo

the mysteries of your creation, and make us partakers
cicle qaa, od ozazma plapli

of undefiled knowledge.
iadnamad.

CHAPTER FIFTEEN

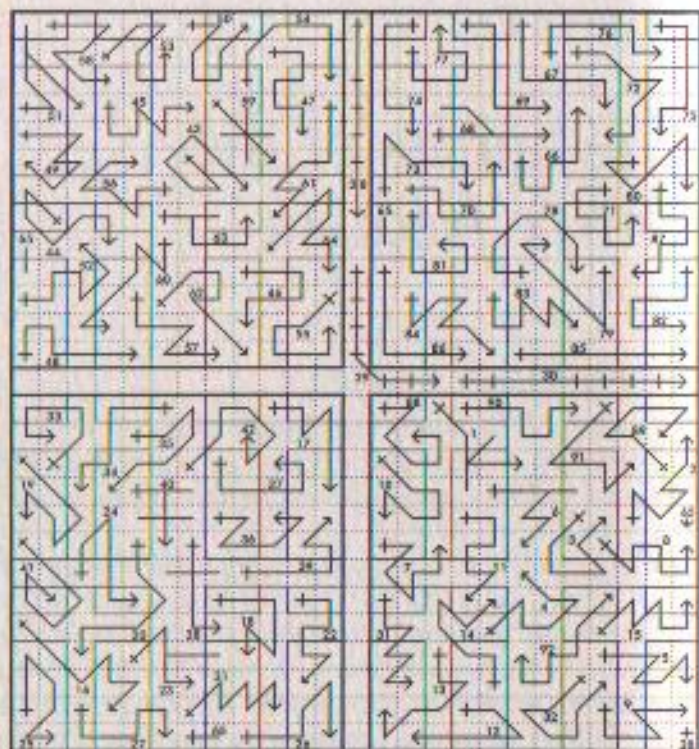
The Spirits of the Thirty Aethers

THE PRINCES OF THE AIRS

The names of the ninety-one Princes, who are the tutelary daemons or genii of the regions of the world, were delivered to Dee through Kelley by the angels Gabriel and Nalvage on May 21 and 22, 1584, at Cracow. Gabriel presided over the process, and Nalvage did the actual work. It was this hierarchy of geographical spirits that held the greatest promise of practical utility for Dee, who hoped to use them to achieve political advantages for his sovereign, Elizabeth I. This desire was not to be realized, however, because Dee was never granted permission to invoke them.

Although the names and sigils of these spirits are clearly set forth, along with the angels by which they are ruled and their esoteric associations, they constitute one of the most neglected aspects of Enochian magic. They were ignored by the Golden Dawn and by Aleister Crowley. This neglect continues through to the present day, perhaps because few Enochian magicians know what to do with them.

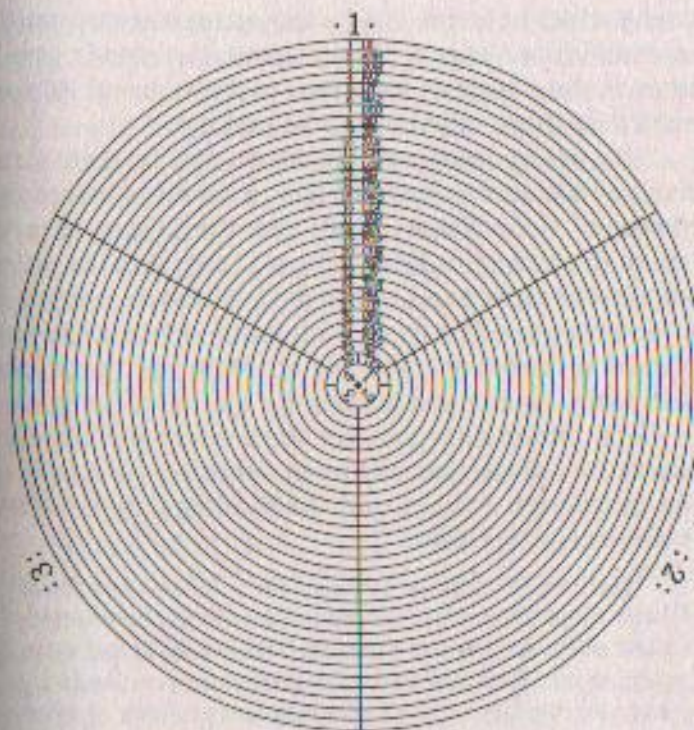
The thirty Aethers, or Airs, are described by the angels as concentric spheres surrounding the Earth. Each is divided into three parts, except the area closest



Sigils of the Ninety-One Princes on the Original Table

to the Earth, which is divided into four. These parts are inhabited by ninety-one spirits whom Naivage refers to as "Princes and spiritual Governours." These Princes are all spirits of elemental Air, but each rules a particular region on the surface of the Earth.

Their habitations or Aethers lie between the surface of the Earth and the spiritual fires of the firmament. However, it is a trifle simplistic to conceive of them as occupying physical space. Dimensions or frequencies of vibration are more useful models for these Aethers.



The Thirty Aethers

They lie mingled, yet one above the other, just as the colors of the rainbow are all contained in normal sunlight but may be separated and distinguished by their particular wavelengths.

THE HIERARCHY OF THE AETHERS

The Princes of the regions appear to be receptive rather than active. They are the spiritual identities that reside in, animate, and give particular qualities to their regions. They are ruled by the twelve angels of the

twelve tribes of Israel, and by the numerous ministering spirits of those angels, who convey the specific intentions of the angels of the tribes to the regional Princes and cause those intentions to be realized.

The twelve angels of the tribes are, in their turn, ruled by the seven angels of light who stand before the throne of God. These angels are the lamps burning before the throne in *Revelation* 4:5, and also the seven stars in the right hand of heavenly Christ in *Revelation* 1:16. Their manifest expression is the seven traditional planets of astrology—the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This information was set forth concisely but very clearly by Nalvage just before he revealed the names of the ninety-one Princes and their ruling angels of the twelve tribes to Kelley:

There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governours, unto whom the Earth is delivered as a portion. These bring in and again dispose the Kings and all the Governments upon the Earth, and vary the Natures of things with the variation of every moment; Unto whom, the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God. Let him that can see look up; and let him that can here, attend; for this is wisdom. They are all spirits of the Air: not rejected, but dignified; and they dwell and have their habitation in the air diversly, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their aboad, for a time.¹

The number ninety-one seems oddly unbalanced, but it is based on the formula $7 \times 12 + 7 = 91$. Seven is

the number of the heptarchical Kings and their Princes, while twelve is the number of the angels of the tribes of Israel. In astrology, seven is the number of the planets and twelve is the number of the signs and their houses. It is emphasized by Nalvage, who even goes so far as to make a pun at the end of his speech, that the angels of the Aethers act within the constraints of time. The Princes "vary the Natures of things with the variation of every moment." It is these angels that are responsible for the transformations of the Earth from moment to moment, and for the constantly changing play of thoughts within the human mind.

USE OF THE AETHERS

The geographical genii of each Aether are to be invoked by the Call of the Thirty Aethers, with the name of their particular Aether inserted into the parentheses near the beginning of the Call. This was the practice followed by Aleister Crowley during his 1909 trek through Algeria (though Crowley merely invoked the Airs, not the Princes). First, however, it is probably necessary to perform a general ritual working that involves the vibration of the eighteen distinct Keys, one per night, in reverse order: the Eighteenth Key on the first night, the Seventeenth Key on the second, and so on.

As was pointed out in the previous chapter, the Keys are associated with the directions of the Earth in four sets of four, with each set working its way in one complete circle around the Earth. The Eighteenth Key should be vibrated to the north, the Seventeenth to the west, the Sixteenth to the south, the Fifteenth to the east, and so on. This pattern should continue to the Second Key, which relates to the beam of the Black

Cross on the Great Table of the Watchtowers (the northeast by southwest axis), and the First Key, which relates to the pillar of the Black Cross (the southeast by northwest axis). The unexpressed primordial Key of the Holy Ghost or Great Mother, which is not an explicit part of the working, relates to the intersection of the Black Cross, the fountain of Spirit beneath the throne of New Jerusalem.

After this initial working of the Keys is successfully completed, the Aethers may be tuned in or "keyed" by vibrating the Call of the Thirty Aethers. Then the angels of the tribes may be invoked and commanded by the names of God that lie on the beams of the Great Crosses of the four Watchtowers. Each angel is ruled by the name of God associated with its particular point of the compass.

For example, the second Prince of the third Air, ZOM, is Virooli, the tutelary genius of Thracia (Thrace). He is ruled by the angel Alpudus, who is the angel of the tribe of Issachar. This angel resides in and is invoked from the west-northwest. Alpudus has 3,660 good ministering spirits who serve him. He is invoked and ruled by PDOCE, which is the name of God on the banner of west-northwest and one of the names on the line of Spirit in the Watchtower of the North (on the Original Great Table).

The ritual application of the angel of a tribe to the genius of a region of the Earth is a kind of spiritual copulation that is performed to engender the desired purpose of the Enochian magician. The genius of the place, who is manifestly embodied by his sigil, acts as the receptive medium. The angel of the tribe, acting through his ministers, is the catalyst by which that medium is shaped and quickened.

It should be understood that the tutelary angel of a particular place represents not merely the physical place itself, but also the living spirit of that place. Every region of the Earth has its own distinct character and its own unique power. Through this branch of Enochian magic the spiritual powers of the nations and regions can be harnessed and directed for ritual ends. For example, the spirit of England, symbolized by the goddess Britannia and the hero John Bull, is completely different in its virtues from the spirit of the United States, symbolized by the goddess America and the hero Uncle Sam.

It may be that the full Apocalypse working (if such a thing even exists) will be conducted in this way:

- Vibrating the nineteenth Key for each of the thirty Aethers on thirty successive nights from the First Air to the Thirtieth Air
- Vibrating each of the first eighteen Keys in reverse order, also on successive nights
- Vibrating the primordial, unwritten Key that relates to the center of being
- A final jubilee day of attainment

In this way the Apocalypse working would span fifty days, which is the same period of time the angels say that Enoch toiled. The movement would be from the outer reaches to the center of the Earth. All this is speculation, of course.

THE USE OF THE TABLE OF SIGILS

The accompanying table shows the thirty Aethers, the ancient regions of the Earth they command, the Princes or genii of those regions, the tribes of the Hebrews and the angels of the tribes who rule the genii, the number

	Air	Region	Genius	Tribe	Angel	Min.	Dir.	God N
1	1	Egypt	Oocodon	Naphtali	Zarzig	7209	E-NE	ORO
2	LL	Syria	Pasconh	Zebulun	Zinggen	2360	W-SW	OIP
3		Mesopotamia	Valges	Issachar	Alpodus	5362	W-NW	PDOCE
4	2	Cappadocia	Doagnis	Manasseh	Zamaah	9636	N	ARSL
5	ARN	Struth	Pacama	Reuben	Ziracah	2362	S	DIAL
6		Asia Minor	Dadna	Reuben	Ziracah	9862	S	DIAL
7	3	Hyrkania	Samapha	Naphtali	Zarzig	4400	E-NE	ORO
8	ZDM	Taracia	Virooli	Issachar	Alpodus	3660	W-NW	PDOCE
9		Gusman	Andepi	Gad	Lavavot	9236	S-SE	MOR
10	4	Tachadl	Thotamp	Gad	Lavavot	2360	S-SE	MOR
11	PAZ	Paradad	Acziazg	Gad	Lavavot	3000	S-SE	MOR
12		India	Pothuir	Ephraim	Arfaolg	6300	N-NW	MPH
13	5	Bactriane	Lazdix	Dan	Oipaged	8630	E	IRAH
14	LIT	Cilicia	Nocamal	Issachar	Alpodus	2306	W-NW	PDOCE
15		Ordana	Tarpax	Zebulun	Zinggen	5802	W-SW	OIP
16	6	Numidia	Sotomp	Asher	Gebabal	3620	E-SE	AOZPI
17	MAZ	Cyprus	Vavaamp	Ephraim	Arfaolg	9200	N-NW	MPH
18		Parthia	Zirzind	Asher	Gebabal	7220	E-SE	AOZPI
19	7	Getulia	Opmacas	Manasseh	Zamaah	6363	N	ARSL
20	DEO	Arabia	Genadol	Judah	Hononol	7706	W	TEAA
21		Phalagon	Asplao	Zebulun	Zinggen	6320	W-SW	OIP
22	8	Mantiana	Zandres	Asher	Gebabal	4362	E-SE	AOZPI
23	ZID	Socla	Todnam	Dan	Oipaged	7236	E	IRAH
24		Gallia	Pitrac	Naphtali	Zarzig	2302	E-NE	ORO
25	9	Assyria	Oddieng	Judah	Hononol	9996	W	TEAA
26	ZIP	Sogdiana	Cralpe	Gad	Lavavot	9620	S-SE	MOR
27		Lydia	Doanzio	Naphtali	Zarzig	4240	E-NE	ORO
28	10	Caspia	Lexarph	Zebulun	Zinggen	8880	W-SW	OIP
29	ZAX	Germania	Comanan	Issachar	Alpodus	1230	W-NW	PDOCE
30		Turman	Tahim	Naphtali	Zarzig	1637	E-NE	ORO
31	11	Bithymia	Nolpand	Gad	Lavavot	3472	S-SE	MOR
32	ICH	Gracia	Unarda	Simeon	Zurchol	7236	S-SW	HCTGA
33		Lacia	Ponodol	Judah	Hononol	5234	W	TEAA
34	12	Onigap	Tapamal	Simeon	Zurchol	2658	S-SW	HCTGA
35	LOE	India Major	Gedoons	Benjamin	Cadaamp	7772	N-NE	GAJOL
36		Onchesi	Ambriol	Reuben	Ziracah	3391	S	DIAL
37	13	Achala	Gocazod	Gad	Lavavot	8111	S-SE	MOR
38	ZIM	Armenia	Laparin	Dan	Oipaged	3360	E	IRAH
39		Nemrodiana	Docepax	Issachar	Alpodus	4213	W-NW	PDOCE
40	14	Phlogonia	Tedoond	Asher	Gebabal	2673	E-SE	AOZPI
41	UTA	Phasiana	Vilvipo	Issachar	Alpodus	9236	W-NW	PDOCE
42		Chaldee	Ooanzmb	Ephraim	Arfaolg	8230	N-NW	MPH
43	15	Itzpi	Tahanodo	Naphtali	Zarzig	1367	E-NE	ORO
44	OXO	Macedonia	Nociabl	Gad	Lavavot	1367	S-SE	MOR
45		Garamantia	Tasozo	Ephraim	Arfaolg	1886	N-NW	MPH

The Table of Sigils: 1-45

	Air	Region	Genius	Tribe	Angel	Min.	Dir.	God N
46	16	Saunmarica	Cocorpi	Reuben	Ziracah	9920	S	DIAL
47	LEA	Ethiopia	Lasecon	Judah	Hononol	9230	W	TEAA
48		Flacim	Sochial	Ephraim	Arfaolg	9290	N-NW	MPH
49	17	Cebolica	Sigmoel	Reuben	Ziracah	7623	S	DIAL
50	TAN	Cirenlaca	Avdropi	Dan	Oipaged	7132	E	IRAH
51		Nasamoma	Tocani	Naphtali	Zarzig	2634	E-NE	ORO
52	18	Carthago	Nabazoma	Asher	Gebabal	2346	E-SE	AOZPI
53	ZEN	Costant	Zafassi	Issachar	Alpodus	7689	W-NW	PDOCE
54		Adumea	Talpamb	Ephraim	Arfaolg	9276	N-NW	MPH
55	19	Pantavia	Torzoel	Ephraim	Arfaolg	6136	N-NW	MPH
56	POV	Celica	Abriand	Benjamin	Cadaamp	6732	N-NE	GAJOL
57		Vissan	Omagra	Zebulun	Zinggen	1381	W-SW	OIP
58	20	Tolpum	Zidrun	Asher	Gebabal	9626	E-SE	AOZPI
59	CHB	Carcedoma	Pandha	Judah	Hononol	7623	W	TEAA
60		Italia	Totocan	Issachar	Alpodus	3634	W-NW	PDOCE
61	21	Brytania	Chingpa	Ephraim	Arfaolg	5336	N-NW	MPH
62	ASP	Phenice	Toancom	Benjamin	Cadaamp	6645	N-NE	GAJOL
63		Comaginen	Vixalg	Simeon	Zurchol	5658	S-SW	HCTGA
64	22	Agulia	Oedala	Ephraim	Arfaolg	2132	N-NW	MPH
65	LEN	Marmarica	Parasan	Dan	Oipaged	2126	E	IRAH
66		Crocova Syria	Calzig	Ephraim	Arfaolg	2367	N-NW	MPH
67	23	Gabal	Bonoumb	Manasseh	Zamaah	7320	N	ARSL
68	TOR	Elam	Drucimp	Gad	Lavavot	7262	S-SE	MOR
69		Adonia	Zacania	Zebulun	Zinggen	7553	W-SW	OIP
70	24	Media	Orcanic	Manasseh	Zamaah	8200	N	ARSL
71	NIA	Armana	Chialpe	Gad	Lavavot	8360	S-SE	MOR
72		Chaldea	Soaguel	Zebulun	Zinggen	8236	W-SW	OIP
73	25	Serica Populi	Mirzind	Manasseh	Zamaah	5632	N	ARSL
74	ITI	Pessia	Obvaces	Reuben	Ziracah	6333	S	DIAL
75		Gozgatha	Ranglam	Ephraim	Arfaolg	6236	N-NW	MPH
76	26	Gusin	Pophand	Ephraim	Arfaolg	9232	N-NW	MPH
77	DES	Hispania	Nigrana	Benjamin	Cadaamp	3620	N-NE	GAJOL
78		Pamphilia	Ilaschim	Ephraim	Arfaolg	5637	N-NW	MPH
79	27	Oacidi	Saziani	Reuben	Ziracah	7120	S	DIAL
80	ZAA	Babylon	Mathala	Manasseh	Zamaah	7560	N	ARSL
81		Median	Organib	Asher	Gebabal	7263	E-SE	AOZPI
82	28	Adumian	Lahniap	Gad	Lavavot	2630	S-SE	MOR
83	KAG	Felix Arabia	Pochal	Naphtali	Zarzig	7236	E-NE	ORO
84		Metagolitim	Onlopar	Simeon	Zurchol	8203	S-SW	HCTGA
85	29	Assyria	Vastim	Judah	Hononol	9632	W	TEAA
86	KH	Africa	Odrant	Manasseh	Zamaah	4236	N	ARSL
87		Bactriant	Somziam	Ephraim	Arfaolg	7635	N-NW	MPH
88	30	Armen	Tavagla	Ephraim	Arfaolg	4632	N-NW	MPH
89		Phrygia	Gennimb	Manasseh	Zamaah	9036	N	ARSL
90	YEX	Crota	Advocpi	Judah	Hononol	7661	W	TEAA
91		Maurhanla	Dozmuel	Simeon	Zurchol	5632	S-SW	HCTGA

The Table of Sigils: 46-91

of good ministers under the angels of the tribes, the direction of the compass where each tribal angel resides, and the Enochian banner name of God associated with that direction. The numbers of the Princes may be used to locate their sigils on the grid of the Original Great Table of the Watchtowers. To convert the sigil display on the Original Great Table into a sigil display on my own Restored Great Table, simply invert the quarters of the west and north (transpose the lower right with the lower left).

Bear in mind that there are minor variations in the lettering between the Original Great Table and the Revised Great Table of Raphael. My Restored Great Table uses the lettering of the Table of Raphael. The sigils of the Princes of the regions are the same shape on all three versions of the Great Table, but some of the names of the Princes are spelled with slight differences depending on whether the Original or the Revised (and Restored) Tables are used.

To locate a particular sigil on the Original Great Table, take note of the number of the Prince, then find this number on the sigil display near the start of this chapter. The sigil closest to the number is the sigil of the Prince. Compare the sigil display with the lettered version of the Original Great Table in Chapter Twelve. You will be able to trace out the individual letters in the name on the Original Table by following the arrow of the sigil. Each sigil begins with a cross and ends with an arrowhead.

If you wish to locate the name of a Prince on my Restored Great Table, first determine which Watchtower the sigil occupies by comparing the quarters of my Restored Table in Chapter Ten with the quarters of the Original Table. Position that sigil on the Restored Table, and trace out the arrow of its name as before. You will see that some names have slight variations in spelling.

It is evident that the names of the angels of the twelve tribes of Israel are each intended to contain seven letters. However, in Dee's manuscript Lavavoth (the angel of the tribe of Gad) is written with eight letters. This occurs because the final letter in the name is the Hebrew letter Tau, which is written in English Th. Tau is on occasion alternatively transliterated by T, so I have used T to stand for this Hebrew letter in order to give the name of the angel seven letters. The name should be pronounced "Lavavoth."

There are ninety-one Princes of the regions of the Earth, but ninety-two sigils on the Great Table. One of the sigils is not named by the angels. It occurs at the bottom of the MPH, ARSL, GAIOL Watchtower, which on the Original Great Table is the Watchtower of the West (lower right quarter). Laxdizi, the name of this extra spirit, can easily be extracted from its sigil.

This supernummary sigil has caused some confusion. In the magical system of the Aurum Solis, a British occult society with a tradition similar to that of the Golden Dawn, this sigil is numbered 65.² But the sixty-fifth Prince is named Paraoan (Paoaoan on the Restored Table), and the letters of his name are not to be found in this sigil. This error appears to have arisen from a misunderstanding of the nature of Paraoan's sigil, which is not one unbroken line on the Great Table, but is composed of three two-letter segments from three of the Watchtowers, and a single letter from the fourth: PA;RA;OA;N (all the letters are capitals). If you examine the sigil grid of the Original Great Table, you will find these short segments and single cell marked with the number 65.

This sigil puzzled Dee, who inquired about it to Ave.

Dee: You had me chuse out of the Tables the Characters of fewest Letters, and I found them to be OA RA JA and L, you said they are eight, you said there are eight in four: I know not what this meaneth.

Ave: You must make up the name Paraoan.

Dee: What shall become of the L aversed?

Ave: It may be N, or L.

Dee: What must I now do with that name?

Ave: In Exarph there wanteth an L which L is of more force then the N and therefore it is set in the Tables. As far as that N stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed in Hell, as Sodom was for wickednesse.

Dee's marginal note: So is not one letter superfluous, or wanting in the Tables.²

Five days later, Dee again made inquiry concerning this curious name, but received little satisfaction:

Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.

Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation: but unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.

Dee: It may please you to name that Place, City, or Country, under that N.

Ave: Ask Nalvage, and he will tell you.⁴

Dee did not have the letters of what he calls the "Characters of fewest Letters" correctly gathered, but seems to have understood the explanation of the angel. The three sigil segments of two letters make up the first six letters in the name Paraoan on the Original Table. Ave tells Dee that the final letter in the name may be either the single inverted N or the single inverted L on the Watchtower MPH, ARSL, GAIOL in the western quarter of the Original Great Table. However, the L has

greater occult potency, and therefore should be attached at the front of the sigil of the twenty-eighth Prince, whose name is L;exarph. The final six letters of this sigil are to be found at the top of the pillar of the Black Cross (and also at the bottom, since the same letters are inverted there).

The Black Cross, as the name implies, was drawn with solid black ink by Dee in his diagram of the ninety-one sigils of the Princes on the Great Table.⁵ Consequently, Dee could not illustrate the three sigils that are located upon the upper half of the pillar and the right side of the beam of the Black Cross, as I have done in the illustration at the head of this chapter. The sigil of the twenty-eighth Prince, L;exarph, is located on the top of the pillar. The sigil of the twenty-ninth Prince, Comanan, wraps around the corner of the southern quarter of the Table and passes through the center of the Black Cross. The sigil of the thirtieth Prince, Tabitom, lies on the right arm of the beam of the Black Cross. Since the letters that make up these names also occur in reversed order on the lower half of the pillar and left arm of the beam, these names may be found wrapping around the northern quarter of the Table.

Because Dee did not represent these three sigils on the Black Cross or number the sigils in his diagram, it was an easy matter to misunderstand the use of the three two-letter segments and two single letter cells that occur on the Great Table. Many of Dee's sigils contain minor mistakes in form. I have corrected these errors in the sigil display at the head of this chapter. Unfortunately, I can offer no insight into the use of the ninety-second sigil of the spirit whose name is Laxdizi. Dee accurately drew the sigil of this spirit on his grid, but did not include its name in his list of Princes of the Aethers.

THE REGIONS OF THE EARTH

After conveying the names of the Princes of the Aethers, Nalvage indicated places on the surface of the Earth to which they correspond. He began by simply pointing to the region ruled by each spirit on a globe of the Earth in the depths of the showstone. Dee protested that this way was too confusing, so the angel adopted a different approach:

Kelley: There appeareth a great thing like a Globe, turning upon two axell-trees.

Nalvage: Turn to the first Air.

Dee: I have done.

Nalvage: The Earth in the first ayre, is this.

Kelley: Pointing on that Globe to it.

Dee: We beseech you to bound or determine the Countries or Portions of the Earth, by their uttermost Longitudes and Latitudes, or by some other certain manner.

Nalvage: Our manner is, not as it is of worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the fashion of an horn: as those that are Cosmographers do.

Notwithstanding the Angel of the Lord appeared unto Ptolomie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto you, the very true names of the World in her Creation are delivered.⁴

Nalvage went on to name the geographical name of the region under each of the Princes of the Aethers. Dee had considerable difficulty understanding the location of some of these places, but was occasionally assisted by Kelley's vision of the places or their inhabitants.

Nalvage: The third [of the seventh Aether], Phalagon.

Dee: I never heard of it.

Kelley: It is toward the North, where the veines of Gold;

and such people appear as before were noted. On this side them a great way appear men with swinish snouts, their visage is so strouted out; but to be perceived to be of humane visage. The women have about their privities very long hair down to their knees. The men have things on their shoulders of beasts skins, so instead of a Jerkin or a Mandillion.⁵

In the course of naming the regions of the Earth, Nalvage also showed Kelley visions of Noah's ark in Armenia and the Garden of Eden. Paradise is apparently overseen by the second Prince of the eighteenth Aether.

Nalvage: The second [of the eighteenth Air]:

Kelley: Now appear many Crocodiles, long necked, scaled on the body, with long tails.

Nalvage: Coxlant.

Kelley: A great place appeareth, covered about with fire. Many great serpents appeare of 200 foot. It appeareth very Eastward. No people appear here.

There cometh from Heaven like a Mist, and covereth a great place about 300 mile long, like a Park, enclosed with fire. It is on a high ground. There come four Rivers out of it, one East, another West, another North, and another South. The pales, or enclosure of it seem to be Arches, beset most richly with precious stones. In the Gate of it stand three men like us, one is in a long Gown with many pleats, the other like in a Cassek. The third in the rough skin of a beast. In the name of Jesus: Is this the Paradise that Adam was banished out of?

Nalvage: The very same; from hence he was turned out into the earth. This is the true Vale of Josaphat.

Dee: Will you give me leave?

Nalvage: Say on.

Dee: It should seem this must be on the earth, not in the aire.

Nalvage: It is upon the earth.

Dee: You said that from hence he was turned out into the earth.

Nalvage: The curse of God in Adam caused the earth, whereinto he was cast to be accursed. For, if Adam had after his fall tarried in Paradise, his wickednesse would have altered the innocency of the place. Therefore is Paradise distinguished from the earth, in respect of her purity: because the earth is defiled, and corrupted with man. The earth is said to be sinfull in respect of the sin of man.

Dee: Till 45 degrees, both Northerly and Southerly, all is known in the most part of the world: But of any such place there is no knowledge nor likelihood by any History of these days, or of old time.

Nalvage: Therefore this is cunning, and the wisdom of God. There dwelleth flesh in it that shall never die, which were taken up for a testimony of Truth.⁹

Dee was not a man to be easily deceived concerning geography, since it was one of his primary subjects of study. While in England, he had frequently been consulted by the leading explorers and navigators of the day concerning the fabled Northwest and Northeast Passages as well as the geography of Asia and the New World. English mariners followed his charts when they went sailing into unknown waters. His skepticism concerning a physical Eden is obvious, but he did not argue the point further with Nalvage.

PTOLEMY AND AGRIPPA

Dee was perfectly aware that the names of the places of the Earth were those recorded in the *Tetrabiblos* of the Greek astronomer and astrologer Ptolemy. Nalvage himself had stated as much before beginning to name the places. According to Nalvage, the common names for the regions had been revealed to Ptolemy by the "Angel of the Lord," but not the names of the places near the north pole. However, Nalvage promised to Dee

and Kelley something greater, "the very true names of the World in her Creation."

Kelley did not understand Nalvage's reference to Ptolemy, but he did vaguely recognize the names. After the angel completed the list and allowed the men to rest overnight, Kelley followed his thread of memory and was able to look up the names in his private library of magical books. He was enraged by what he regarded as a rank deception on the part of the angels, and at first refused to resume the scrying session.

Dee: After half an hour and lesse, he came speedily out of his Study, and brought in his hand one Volume of Cornelius Agrippa his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of Ptolomeus (as the Author there noteth) Whereupon he inferred, that our spiritual Instructors were Coseners to give us a description of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, according to the Tenor and form of my request to him, so to have them expressed: for our most perfect information, by those known names; to understand those 91 unknown and unheard of names, of seven letters every one: whereby they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable mens judgements) most friendly, and far from cosenage, or abusing us: And farther I said, that I myself, had here set down on a paper all the 91 names together orderly, as we received them, and that I had here brought the description (Gerardus [Mercator's] Universal Chart of the World) Geographical of the whole earthly Globe: and also Pomponius Mela set forth in English with the Chartes thereunto belonging, fairly described by hand: To the intent that he might see the verity of their words

yesterday delivered unto us: for the performance of my request made to them..."

Kelley was not mollified. He refused to have anything more to do with the angels for five days.

The reference Kelley made to Agrippa concerns Book One, Chapter Thirty-One of *The Three Books of Occult Philosophy*. Agrippa here summarizes part of the third chapter of the second book of Ptolemy's *Tetrabiblos*, where the regions of the world are categorized under the ruling influence of the stars. Agrippa introduces his brief chapter by saying, "Moreover the whole orb of the Earth is distributed by kingdoms and provinces to the planets, and signs." He then groups the nations of the classical world under each planet and the signs of the zodiac it rules. This list corresponds in many respects with the list of places given by Nalvage.

In closing, Agrippa writes:

These we have in this manner gathered from Ptolemy's opinion, to which according to the writings of other astrologers many more may be added. But he which knows how to compare these divisions of provinces according to the divisions of the stars, with the ministry of the ruling intelligences, and blessings of the tribes of Israel, the lots of the apostles, and typical seals of the sacred Scripture, shall be able to obtain great and prophetic oracles concerning every religion, of things to come."

The list of places given by Nalvage is more extensive than the lists in Agrippa and Ptolemy. It is difficult to determine which text served Nalvage as a source, if either. These names were common in ancient geographies.

CHAPTER SIXTEEN

The Enochian Invocations of John Dee

"MAKE YOU BUT INVOCATIONS TO SOW THE SEED"

Dee was anxious to learn the details of the initial eighteen-day ritual working by which he would gain access to the ninety-one Princes of the Thirty Aethers, but he was never actually given this information. Ave did tell him that before he could undertake this extended initial working it would be necessary for him to make a Book of Spirits containing the names of the angels and spirits on the Great Table of the Watchtowers.

Ave: You have the corn, and you have the ground: Make you but invocations to sow the seed, and the fruit shall be plentiful.

Dee: As concerning our usage in the 4 dayes [and] in the 14 dayes, we would gladly have some information.

Ave: You would know to reape, before your corn be sown.

Dee: As concerning a fit place and time to call, and other circumstances, we would learn somewhat.

Ave: You would know where and when to call, before your invocations bear witnesses of your readinesse.

Dee: Then they must be written in verbis conceptis, in formal words.

Ave: I—a very easie matter.

Dee: What is the Book you mean that I should write?

Ave: The Book consisteth [1] of Invocation of the names of God, and [2] of the Angels, by the names of God: Their offices are manifest. You did desire to be fed with spoones, and so you are.¹

This is not a very detailed description, but at least it is something to work with, and more practical information than the angels often gave in response to Dee's questions.

Previously, Ave had informed Dee that after the book had been written out he must invoke the God of Hosts (Dee interpreted this to mean Jehovah Sabaoth) for four days, using the twelve names of God that are found on the lines of Spirit in the four Watchtowers. Then for fourteen days Dee must call the angels "by Petition, and by the name of God, unto the which they are obedient." On the fifteenth day, Dee and Kelley were to clothe themselves in white linen and "so have the apparition, use, and practice of the Creatures."

Dee actually created this Book of Spirits, or at least, he created the pattern from which the book was to be made. It appears in his Latin manuscript *Liber Scientiae Auxilli et Victoriae Terrestris* (British Library Sloane MS 3191). It is reproduced in English in Geoffrey James's *The Enochian Magic of Dr. John Dee*, which I strongly recommend to anyone seriously interested in studying Enochian magic. Dee's Book of Spirits consists of these invocations:

1) The Fundamental Obeisance, which is the invocation of the twelve names of God that are written on the lines of Spirit of the four Watchtowers of the Great Table.

—:—

2) Six Seniors of the east whose names are written on the great cross of the Watchtower of the east.

3) Six Seniors of the south.

4) Six Seniors of the west.

5) Six Seniors of the north.

—:—

6) Four good angels of the east who are skilled and powerful in medicine and curing diseases.

7) Four good angels of the south powerful in medicine.

8) Four good angels of the west powerful in medicine.

9) Four good angels of the north powerful in medicine.

—:—

10) Four good angels of the east who are skilled and powerful in metals and precious jewels.

11) Four good angels of the south powerful in metals and precious jewels.

12) Four good angels of the west powerful in metals and precious jewels.

13) Four good angels of the north powerful in metals and precious jewels.

—:—

14) Four good angels of the east who are skilled and powerful in transformations.

15) Four good angels of the south powerful in transformations.

16) Four good angels of the west powerful in transformations.

17) Four good angels of the north powerful in transformations.

—:—

18) Four good angels of the east, each of whom knows the living creatures in one element, and their use.

19) Four good angels of the south knowing the living creatures of one element, and their use.

20) Four good angels of the west knowing the living creatures of one element, and their use.

21) Four good angels of the north knowing the living creatures of one element, and their use.

—:—

22) Four Dispositors of the east who are skilled and powerful in the mixing together of natural substances.

23) Four Dispositors of the south powerful in natural substances.

24) Four Dispositors of the west powerful in natural substances.

25) Four Dispositors of the north powerful in natural substances.

—:—

26) Four Dispositors of the east who are skilled and powerful in transporting from place to place.

27) Four Dispositors of the south powerful in transporting.

28) Four Dispositors of the west powerful in transporting.

29) Four Dispositors of the north powerful in transporting.

—:—

30) Four Dispositors of the east who are skilled and powerful in the mechanical arts.

31) Four Dispositors of the south powerful in mechanical arts.

32) Four Dispositors of the west powerful in mechanical arts.

33) Four Dispositors of the north powerful in mechanical arts.

—:—

34) Four Dispositors of the east who are skilled and powerful in the discovery of the secrets of men.

35) Four Dispositors of the south powerful in the discovery of secrets.

36) Four Dispositors of the west powerful in the discovery of secrets.

37) Four Dispositors of the north powerful in the discovery of secrets.

These divisions of the angels can be most clearly seen in this table, which is reproduced from Chapter Thirteen. It shows the relative positions of these angels

on the quarters of a Watchtower. This interrelation is the same on all four Watchtowers.

East 1.	South 2.
Dispositors: Knitting Together	Dispositors: Transportation
Good Angels: Teach Medicine and Heal the Sick	Good Angels: Precious Metals and Jewels
Evil Angels: Cause Sickness and Death	Evil Angels: Counterfeiting and Gambling
North 3.	West 4.
Dispositors: Arts and Crafts	Dispositors: Secrets of Men
Good Angels: Transformations of Form, not Essence	Good Angels: Knowledge of All Elemental Spirits
Evil Angels: Illusions and Deceptions	Evil Angels: Evil and Base Uses of Elementals

Offices of the Angels on Any Watchtower

FOUR DAYS AND FOURTEEN DAYS

Unfortunately, the invocations in Dee's Book of Spirits do not total eighteen. If we take them together in groups of angels linked by function, they total ten. Yet Ave states that the period of invocation must be eighteen days, and must be divided into two parts of four days followed by fourteen days.

The first four days are to be devoted to the invocation of the twelve names of God on the lines of Spirit in the Watchtowers.

Ave: Thou hast three names of God, out of the line of the holy Ghost, in the principall Crosse of the first Angle, so has thou three in the second, etc.

Four dayes (after your book is made, that is to say, written) must you onely call upon those names of God, or on the God of Hosts, in those names.

And 14 dayes after you shall (in this, or on some convenient place) Call the Angels by Petition, and by the name of God, unto the which they are obedient.⁷

Elsewhere Ave tells Dee:

Ave: One book of perfect paper. One labour of a few dayes.

The calling them together, and the yielding of their promise, the repetition of the names of God, are sufficient.

I have given you Corn: I have given you also ground. Desire God to give you ability to till.⁸

Obviously the names of God in each Watchtower are to be invoked on four individual days that open the eighteen-day working, yet Dee grouped all twelve names in a single opening invocation. It is evident that Dee did not understand Ave's explicit instruction concerning the names of God on the lines of Spirit. Ave further makes plain that the working is divided into two distinct parts: the invocation of the names of God, and the invocation of the angels by the names of God.

"AT NO TIME TO BE CALLED"

It is not so clear to see how the remaining angels may be divided into fourteen groups, with each group receiving one invocation to be voiced on a separate day. Dee gives thirty-six invocations for the Seniors, good angels, and Dispositors. He does not provide any invocations for the evil angels whose names have only three letters, even though he lists these names beside the names of the good angels from which they are extracted. He was expressly forbidden to invoke the evil angels by Ave.

Dee: Then they [the evil angels] are not to be named in the first summoning or invitation.

Ave: At no time to be called.⁹

This is unequivocal and cannot be casually disregarded. Therefore, it becomes necessary to divide the Seniors, Dispositors, and good angels into fourteen groups, each group to be invoked on its own day during the initial eighteen-day working of invocation. Since the angels never actually say how this is to be done, it is impossible to be certain about it. Dee seems to have completely missed the necessity of making this division—at least, he never mentions it in his writings. I cannot be sure the system of division presented here is correct—all I can say is that it is sensible and workable.

THE INVOCATIONS OF THE ANGELS

In my opinion, it is necessary to divide the Seniors into six groups of four, with each group containing a Senior from all four Watchtowers. This selection should probably be made clockwise (following the order in which the names of the Seniors were delivered by Ave) with the first group composed of the names in the left side of the lines of Spirit of the Great Crosses of the Watchtowers, the second group of the names in the upper part of the lines of the Son, the third group of the names in the upper part of the lines of the Father, the fourth group of the names in the right side of the lines of Spirit, the fifth group of the names in the lower part of the lines of the Father, and the sixth group of the names in the lower part of the lines of the Son.

The Dispositors (or good angels) whose names lie above the arms of the lesser crosses should come next,

since they appear to be next in authority. These sixty-four angels are divided into four groups of sixteen angels, each group of which contains four angels from each Watchtower. The first group names the sixteen Dispositors of the subquarters of the east, the second the sixteen Dispositors of the subquarters of the south, the third the sixteen Dispositors of the subquarters of the west, and the fourth the sixteen Dispositors of the subquarters of the north.

The same system of division is followed to divide the sixty-four good angels into four groups of sixteen angels, each group of which contains four good angels from each Watchtower.

For each of these groups an invocation is written that contains the names of God or the angels in the group. Each invocation is voiced during one day of the eighteen-day working. Ave says nothing about how many times each invocation is to be repeated, but from other statements it is likely that each invocation is to be repeated in a consecrated place three times: once at sunrise, once at noon, and once at sunset.

If the system of division I have suggested is adopted, it results in the following eighteen invocations:

- 1) God Names of the eastern Watchtower.
- 2) God Names of the southern Watchtower.
- 3) God Names of the western Watchtower.
- 4) God Names of the northern Watchtower.
- 5) Seniors of the left side of the lines of Spirit.
- 6) Seniors of the top half of the lines of the Son.
- 7) Seniors of the top half of the lines of the Father.
- 8) Seniors of the right of the lines of Spirit.
- 9) Seniors of the bottom of the lines of the Father.
- 10) Seniors of the bottom of the lines of the Son.

- 11) Dispositors of the mixing of natural substances.
- 12) Dispositors of transportation from place to place.
- 13) Dispositors of the mechanical arts.
- 14) Dispositors of the discovery of human secrets.
- 15) Good angels of medicine.
- 16) Good angels of metals and precious jewels.
- 17) Good angels of transformations.
- 18) Good angels of the four elements.

THE INVOCATION OF THE THIRTY AETHERS

Although the angels never say so, it may be that a similar working of thirty days is to be conducted following the eighteen-day working. This would serve to establish communication with the angels of the Thirty Aethers by means of thirty invocations, each spoken three times on its appointed day. Both the working of eighteen days and the working of thirty days would be consummated or fulfilled on the days immediately following the workings, so that the entire period of invocation would occupy fifty days.

Dee seems never to have imagined combining the eighteen-day invocation explicitly described by the angel Ave with another invocation period of thirty days. Yet if he was to have the use of the angels of the thirty Aethers, it makes good magical sense for him to first establish communication with them and secure their cooperation through an opening invocation working. There is no reason to suppose that the employment of the angels of the Aethers follows any different process than the employment of the other angels of the Watchtowers.

THE ROLE OF THE ENOCHIAN KEYS

There are eighteen distinct Enochian Keys, and these Keys obviously relate to the subquarters of the Great Table. However, it is unclear whether these Keys are to be voiced during the eighteen-day working that establishes contact with the Enochian angels. At first consideration, this would seem probable. However, the distinct Keys naturally fall into a division of five parts: 2 + 4 + 4 + 4 + 4. It is not clear how this division can be related to the division of the invocations into 4 + 14 that was defined by Ave, or my own conjectured division of 4 + 6 + 4 + 4.

It is possible to relate the eighteen distinct Keys to the eighteen classes of spirits invoked in the initial working by inverting the order of the Keys, placing the Seniors at the end of the working, and dividing the six groups of Seniors into four and two. If this is done, the Keys 18, 17, 16 and 15 may be linked with the four invocations of the names of God; the Keys 14, 13, 12 and 11 may be linked with the four groups of Dispositors; the Keys 10, 9, 8 and 7 may be linked with the four groups of good angels; the Keys 6, 5, 4 and 3 may be linked with the four groups of Seniors from the upper parts of the lines of the Son, the upper parts of the lines of the Father, the lower parts of the lines of the Son, and the lower parts of the lines of the Father, respectively; and, finally, the Keys 2 and 1 may be linked with the groups of Seniors from the left side of the lines of Spirit and from the right side of the lines of Spirit, respectively.

I offer this association of the Keys with the groups of the names of God and angels on the Great Table as a matter of interest to more advanced Enochian magicians,

but I am not happy with it. It is my personal view that the Keys are individually associated with the beam and pillar of the Black Cross (Keys 1 and 2), and with the sixteen subquarters of the Great Table (Keys 3 to 18). If this is true, then the Keys are not to be voiced in the initial eighteen-day working that establishes contact with the angels, but are (perhaps) to be used later to command specific sets of angels on individual subquarters of the Great Table as illustrated on page 222.

For example, Key 4 would be used to invoke specifically the Dispositors and good angels on the eastern subquarter of the Watchtower of the South. Key 13 would be used to invoke the Dispositors and good angels on the northern subquarter of the Watchtower of the West. And so for the rest.

The Seniors (if, indeed, it is ever necessary to invoke the Seniors) would probably be invoked by Keys 1 and 2. The First Key, related by me to the pillar of the Black Cross, would also relate to the double pillars of the Great Crosses on the individual Watchtowers, and to the four Seniors whose names are written on each double pillar (the lines of the Son and the Father). The Second Key, related by me to the beam of the Black Cross, would also relate to the beams of the Great Crosses on the individual Watchtowers, and to the two Seniors whose names are written on each beam (the lines of the Holy Spirit).

To understand this assignment, see the illustration in Chapter Fourteen that shows the numbers of the Keys assigned to the sixteen subquarters of the Great Table in four circles of four. It may well be incorrect, but since the angels left no explicit correspondence between the Keys and the angels on the Great Table, we are forced to invent our own systems. Such improvisation was done

by the Golden Dawn, as I shall explain in Chapter Seventeen. The correspondence between the Keys and the angels on the Watchtowers represents one of the most original aspects of Golden Dawn Enochian magic.

THE APOCALYPSE WORKING

As I have stated elsewhere, it is also my opinion that the forty-eight expressed Keys (and the first, unexpressed Key) are intended by the angels to be used in a great working, probably of fifty days duration, designed to initiate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels of the Great Table, as I suggested in my book *Tetragrammaton*, or it may be a completely separate working.

On this subject, it is impossible to be certain. The whole matter of the Apocalypse Working, as I have called it, is murky and is likely to remain so, because it was never explicitly discussed between Dee and the angels. Indeed, many Enochian magicians would probably say that no such Apocalypse Working exists. I put forward the concept based on my own study of the Enochian transcripts, and I believe there is considerable implicit evidence to suggest that the angels intended Enochian magic, and specifically the Enochian Keys, to serve as a trigger for the apocalypse. But this is primarily a personal conviction. You will not find unequivocal references to an Apocalypse working given anywhere by Dee or the angels.

THE FORM OF INVOCATION

When composing the words of the invocations to the angels, Dee was forced to draw upon his background

knowledge of Christian and Hebrew prayers, supplemented by the invocations which appear in the medieval grimoires of magic. Kelley may have aided him in this composition, since the alchemist was a practicing ritual magician and had actually used the invocations in the grimoires. Dee also exhibits a knowledge of legal terminology in his invocations, which are worded in such a way that no loopholes are left open to the angels. He must have been familiar with legends of Black Pacts and other tales in which spirits take advantage of ambiguities in the wording of the contract. Since Kelley had some knowledge of property law he may have helped Dee in this area also.

As I mentioned in Chapter Fourteen, the angels were unable to provide Dee with a pattern for his invocations. Invocation, Ave informs Dee, is a faculty of human nature that the angels do not possess.

Dee: As for the form of our Petition or Invitation of the good Angels, What sort should it be of?

Ave: A short and brief speech.

Dee: We beseech you to give us an example: we would have a confidence, it should be of more effect.

Ave: I may not.

Kelley: And why?

Ave: Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit: And therefore is prayer of such effect with God.

Dee: We beseech you, shall we use one form to all?

Ave: Every one, after a divers form.

Dee: If the minde do dictate or prompt a divers form, you mean.

Ave: I know not: for I dwell not in the soul of man.'

According to Ave, invocation arises from human free will and ecstatic inspiration. It is a creative process. Angels cannot create. They are instruments, or

extensions, of the will of God. The human power to compose invocations and the human power to assign names (used by Adam in the Garden of Eden—see *Genesis* 2:19–20) have a similar source—the spark of divine fire that lies within every human being.

THE PRAYER OF ENOCH

The angels did provide a model invocation that Dee was free to follow when composing his own set of original invocations. This was the prayer spoken by Enoch to God during the fifty days Enoch spent creating his magical tables of stone. Although Dee chose not to follow the pattern of this prayer, it clearly was intended by the angels to have an application in Enochian magic, although they never explicitly said this to Dee. It may have been intended as a model for the Apocalypse Working.

Since the prayer of Enoch, delivered by Ave on July 7, 1584, is of such great importance in the matter of Enochian invocation, I will reproduce it here.

Dee: Afterward, [Ave] he came again, and (after a pause) said as followeth.

Ave: My brother, I see thou dost not understand the mystery of this Book, or work thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not frustrate, and void of fruit, Be it unto thee, as thou hast done.

Dee: Lord I did the best that I could conceive of it.

Ave: I will tell thee, what the labour of Enoch was for those fifty days.

Dee: O Lord I thank thee.

Ave: He made (as thou hast done, thy book) Tables, of Serpasan and plain stone: as the Angel of the Lord appointed him; saying, tell me (O Lord) the number of the dayes that I shall labour in. It was answered him 50.

Then he groaned within himself, saying, Lord God the Fountain of true wisdom, thou that openest the secrets of thy own self unto man, thou knowest mine imperfection, and my inward darknesse: How can I (therefore) speak unto them that speak not after the voice of man; or worthily call on thy name, considering that my imagination is variable and fruitlesse, and unknown to my self? Shall the Sands seem to invite the Mountains: or can the small Rivers entertain the wonderful and unknown waves?

Can the vessel of fear, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be: Lord my imperfection is great: Lord I am lesse than sand: Lord, thy good Angels and Creatures excell me far: our proportion is not alike; our sense agreeth not: Notwithstanding I am comforted; For that we have all one God, all one beginning from thee, that we respect thee a Creatour: Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a Seer; I will see thy Creatures, and will magnifie thee amongst them. Those that come unto thee have the same gate, and through the same gate, descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul, If it will please thy Angels to dwell with me, and I with them; to rejoyce with me, that I may rejoyce with them; to minister unto me, that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light, and comfortest them, so they, in thee will be my light and comfort. Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive. Behold I say (O Lord) If I shall call upon them in thy name, Be it unto me in mercy, as unto the servant of the Highest. Let them also manifest unto me, How, by what words, and at what time, I shall call them. O Lord, Is there any that measure the

heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy creatures are the Glory of thy countenance: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. It is great wisdom, to speak and talke according to understanding with Kings; But to command Kings by a subjected commandment, is not wisdom, unlesse it come from thee. Behold Lord, How shall I therefore ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that canst, and mayst, and dost command the heavens: Behold I offer these Tables unto thee, Command them as it pleaseth thee: and O you Ministers, and true lights of understanding, Governing this earthly frame, and the elements wherein we live, Do for me as for the servant of the Lord: and unto whom it hath pleased the Lord to talk of you.

Behold, Lord, thou hast appointed me 50 times; Thrice 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and for thy honour and glory: But I hope I shall be satisfied, and shall not die, (as thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee for ever.

These words, were thrice a dayes talk betwixt Enoch and God: In the end of 50 dayes, there appeared unto him, which are not now to be manifested nor spoken of: he enjoyed the fruit of God his promise, and received the benefit of his faith. Here may the wise learn wisdom: for what doth man that is not corruptible?

When Ave tells Dee "be it unto thee, as thou hast done," he is saying that even though Dee's version of the Book of Spirits is incorrect, the angels will acknowledge it so that Dee's sincere efforts to construct the book will not have been wasted.

THE JUBILEE

The number of Enoch's tables is not stated in the prayer. Presumably they are the same as the forty-eight number/letter squares that make up Dee's Book of Enoch, plus the first occult table that was too holy to reveal to Dee. The last day of the fifty was probably the day of fulfillment, when Enoch's work of the previous forty-nine was brought to fruition by God. Concerning the number fifty, Cornelius Agrippa writes:

The number fifty signifies remission of sins, of servitudes, and also liberty. According to the [Jewish] Law, on the fiftieth year they did remit debts, and everyone did return to his own possessions. Hence by the year of Jubilee [see *Leviticus* 25:10], and by the psalm of repentance [psalm 50 of the Vulgate] it shows a sign of indulgency, and repentance. The Law also, and the Holy Ghost are declared in the same: for the fiftieth day after Israel's going forth out of Egypt, the Law was given to Moses in Mount Sinai: the fiftieth day after the resurrection, the Holy Ghost came down upon the apostles in Mount Sion; whence also it is called the number of grace, and attributed to the Holy Ghost.⁷

Just as God gave Moses the tablets of the commandments on the fiftieth day, so are the tables of Enoch to be perfected on the fiftieth day of his ritual working. Just as the Holy Ghost descended upon the apostles of Christ fifty days after the resurrection, so are the tables of Enoch to be activated and empowered by the holy Spirit on the fiftieth day.

There seems to be a connection between the number of times Enoch speaks his prayer to God, and the "hundred and fifty Lions, and spirits of wickednesse, error, and deceit" that God sends among the unrighteous people to sow confusion as punishment for their misuse of

Enoch's wisdom. However, there is not enough space in this book to consider this matter at length.

"LORD I AM LESSE THAN SAND"

Two things to notice about Enoch's prayer are his abasement of himself before God ("Lord my imperfection is great, Lord I am lesse than sand"), and his stated intention not to attempt to command the angels to perform other than their appointed offices: "Lord they prescribe not laws unto thee, so it is not meet that I prescribe laws unto them: What it pleaseth thee to offer, they receive; So what it pleaseth them to offer unto me, will I also receive." By taking this approach Enoch ensures that his magic will never be in violation of divine law. He places himself firmly below the angels in the hierarchy of intelligent beings.

At first impression, this appears contrary to much of the magical practice of the Western world, which has in large part descended from the magic of ancient Egypt through the philosophers and magicians of the Greeks and Romans. The ancient Egyptians believed themselves able to command not only spirits, but gods as well. (This power did not extend to the First Mover, however.) The gods commanded by the Egyptians were capable of independent actions. It was a case of their will being matched against the will of the magician.

The angels of Enoch are not independent beings, but mere messengers or agents of the God of Hosts. Thus, in commanding the angels Enoch would have been in the uncomfortable position of attempting to defy the will of God, since any action the angels might commit that was not of their office would be in defiance of God's will. Conversely, there was no need for Enoch

to command the angels to perform their offices, since they would do this in any case.

This raises the question, what good are the tables of Enoch (and by extension, the tables of Dee) if they can only cause the angels to do what they would do anyway? Although the angels perform their natural offices, tables or no tables, presumably through the use of the tables it is possible to call down that angelic grace. For example, an angel of good fortune will always produce good fortune since this is its appointed office, but the magician can control *where* that good fortune occurs, whether in his or her life or the life of another person.

It was probably the human arrogance of attempting to use the magic of Enoch for base personal ends in violation of the natural offices of the angels that provoked God to sow the Earth with the 150 spirits of deceit who taught goetic magic. Through the proliferation of goetic magic the original wisdom of Enoch was gradually forgotten and lost from the world. At any rate, this is the myth presented to Dee and Kelley by the angels.

CHAPTER SEVENTEEN

Enochian Magic in the Golden Dawn

FRAÜLEIN SPRENGEL AND THE CIPHER MANUSCRIPT

The Hermetic Order of the Golden Dawn was a secret Rosicrucian society, modeled after Freemasonry, that flourished in England at the end of the Victorian era. It was founded in London in 1888 by three Freemasons: Samuel Liddell "MacGregor" Mathers, Dr. William Wynn Westcott, and Dr. William Robert Woodman. Woodman died in 1891, leaving the Golden Dawn to be run by Westcott and Mathers. Westcott was the solid, respectable cornerstone of the Order; Mathers its brilliant but erratic guiding star.

The genesis of the Order is said to be Woodman's discovery in 1887 of a brief occult manuscript in cipher, found in a book shop between the pages of a book. When translated, the cipher contained the outline of five esoteric Masonic rituals and a letter by a German Rosicrucian adept calling herself Fräulein Sprengel. Westcott enlisted the aid of Mathers to expand the rituals, and wrote to Sprengel, who authorized him to found an English branch of the German occult order *Die Goldene Dämmerung*. At least, this is the story. A more likely explanation is that the cipher manuscript was a

forgery, and that Westcott cooked up the original rituals, with or without the help of Mathers.

Nevertheless, the Golden Dawn was an important and unusual organization for two reasons. First, it taught a complete system of practical ritual magic solidly based in the history of Western occultism. Second, it admitted women members as equals. In both these innovations, daring for the day, it was influenced by the Theosophical Society founded by Helena Petrovna Blavatsky in New York in 1875.

"THE EXTRAORDINARILY DEVELOPED SYSTEM"

An important part of the advanced teachings of the Golden Dawn was Enochian magic—probably the result of research carried out by Mathers in the reading room of the British Museum Library. It is impossible to be certain about the authors of many Golden Dawn papers because they circulated anonymously among members of the order and were copied and recopied by hand. There may well have been other contributors. Since Enochian words of power appear in the mysterious cipher document,¹ it is evident that Mathers was working on Enochian magic prior to 1887 (presuming the cipher manuscript to be Westcott's forgery, and presuming it to have been forged prior to the establishment of the Isis-Urania Temple).

Israel Regardie, who published the order papers of the Golden Dawn between 1938–40, and who was, along with his teacher Aleister Crowley, one of the two men most responsible for the continuing dominance of Golden Dawn magic in modern Western occultism, regarded Enochian magic as one of the greatest achievements of the Golden Dawn:

So far as we are able to make out, however, the System originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the 16th century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189–3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic Tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.²

As you will have gathered from the preceding chapters, this is a very unjustified slur against Dee and Kelly, who understood very clearly those portions of Enochian magic which the angels chose to reveal. Regardie is not to be blamed for this attitude. His knowledge of Dee's manuscripts appears to have been quite limited, despite his claim to have obtained "a good deal of information" about "Enochiana" through private meditation and studies at the British Museum. Crowley, Regardie's mentor in magic, suffered from the same shallow understanding of Dee's magical diaries, and also boasted of a much more extensive experience with the Enochian system than he actually possessed.

WHAT THE SYSTEM CONTAINS

The Enochian magic of the Golden Dawn is almost entirely based on the English and Enochian texts of the Enochian Keys, along with a curious compound version of the four Watchtowers arranged in the pattern they

form on the Great Table of Raphael. The Black Cross is not used by the Golden Dawn to join the Watchtowers together into a single Great Table. Instead, the Watchtowers are treated as separate entities, and the letters in the Black Cross are gathered into the small magic square that appears in Casaubon,¹ which is called in the Golden Dawn the Tablet of Union.

The Keys are used to invoke or evoke the angels whose names appear written on the four Watchtowers. The methods for extracting the names of these angels, and the names of power that summon and commend the angels, are accurately presented (for the most part) by the Golden Dawn. The names of the Thirty Aethers, or Airs, also appear in the Order papers, but not the names or sigils of the ninety-one geographical spirits, or Princes, who rule the regions of the Earth. That omission is probably why Crowley evoked the Aethers, but not the tutelary genii of the Aethers.⁴

WHAT THE SYSTEM OMITTS

Omitted from the Enochian magic of the Golden Dawn is any direct mention of the mystical heptarchy of planetary angels, along with their tables and sigils, which form the underlying basis of all Enochian magic. No mention is made of the Table of Practice or the rest of the ritual furniture of the Table, which are derived from the heptarchical system. Nor is anything said about the central importance of a scrying stone in Enochian magic. Westcott does refer to the *Sigillum Aemeth* in passing when writing about the seals of the Watchtowers, saying: "This 'Liber AEmeth sive Sigillum Dei' that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor" (nor,

we may suspect, into the knowledge of anyone else in the Golden Dawn at that time, save possibly Mathers and Westcott).

Less surprising is the silence of the Golden Dawn concerning the Enochian Book of Spirits, which is never clearly described in Casaubon (probably the primary source for Golden Dawn Enochian magic). There is no awareness in the Golden Dawn of the necessity for making initial contact with the angels of the Great Table through an eighteen-day ritual that employs original invocations composed by the magician. The angels are simply summoned by means of the Keys.

A notable void in the Enochian magic of the Order is the silence concerning Kelley's Great Vision of the Watchtowers, and the golden talisman constructed by Dee that depicts this vision. Neither is anything written about the Vision of the Round House, although this may be forgiven since the importance of this vision is still not understood by Enochian scholars. It should also be mentioned that the Enochian alphabet used by the Golden Dawn is faulty in several respects. Unfortunately, the influence of the Order has been so profound over the last hundred years that these defects are universally reproduced in books about Enochian magic. As I mentioned earlier, I have corrected the alphabet in the present work.

In view of these many omissions, the reader may be forgiven for wondering why Regardie was so impressed with the Enochian system of the Golden Dawn. The great virtue of this system is its consistency. Faced with many gaps in his knowledge of the Enochian magic received by Dee and Kelley, Mathers was forced to supply his own material. It was also necessary for him to fully integrate his personal system of Enochian magic into the magic of the Golden Dawn,

which he was undoubtedly in the process of creating at the time he researched Enochian magic.

THE MODEL OF THE PENTAGRAM

The primary model used by Mathers to structure the Enochian system of the Golden Dawn was the relationship between the four elements and the four lower points of the pentagram, which is used in Golden Dawn magic to invoke or banish elemental forces. The assignment of the elements to the pentagram, in turn, was conditioned by the elemental associations of the four Fixed signs of the zodiac. These zodiac associations are very ancient, and served as the basis for the Golden Dawn understanding of the elements. If the lower points of the pentagram are imagined to form a square, this may be laid over the wheel of the zodiac to achieve the following Golden Dawn arrangement.



Mathers' Model of the Pentagram

Mathers and his associates made the fundamental mistake of linking the four Watchtowers to the four elements in the relationship that appears on the four lower

points of the Golden Dawn pentagram and in the Fixed signs of the zodiac. He chose the ordering of the Watchtowers upon the Revised Great Table of Raphael as his starting point and simply laid the square of the elements on top of the Watchtowers.

The existence of a second, earlier version of the Great Table, where the Watchtowers occupy different quarters, was never mentioned in the Golden Dawn documents. Mathers must have known about the Original Table, since he gathered all the letter variations that appear in the five extant examples of the Great Table and incorporated them into the Golden Dawn Great Table. As a result, some cells of the Golden Dawn Great Table have two letters, some have three, and some have four.

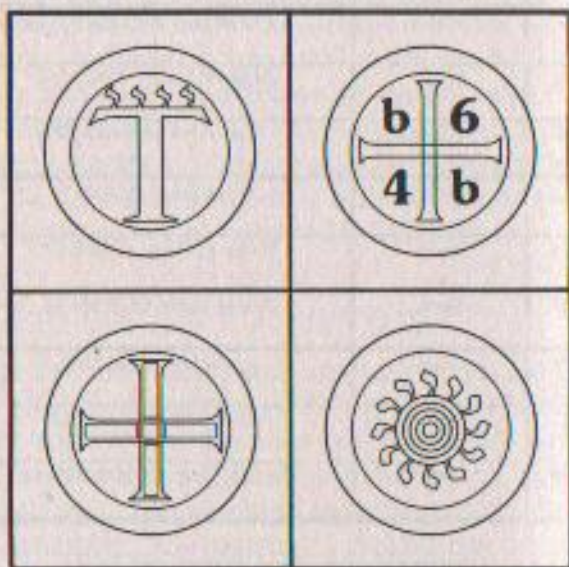
The version of the Golden Dawn Watchtowers (they cannot really be called a Great Table since they are unconnected) presented on pages 290–291 is what appears in Regardie's *Golden Dawn*. I have allowed the inaccuracies in lettering and capitalization to stand. It is interesting to speculate what the original members of the Golden Dawn made of the apparently random capital letters in the tables. The ninety-one spirits of the Aethers, whose seven-letter names are capitalized by the angels on the Watchtowers, are never enumerated. Westcott merely writes: "Of the letters on the Tables, some be written as capitals. These are the initial letters of certain Angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Z[elator] A[deptus] M[inor]."⁶

There is also no notice made by Mathers of letters on the Watchtowers that are inverted right to left in Dee's transcript. These held the highest importance for the angels, but exactly what that importance was is never clearly stated (except that the inverted letters at the ends

THE SEALS OF THE WATCHTOWERS

The Golden Dawn developed the four seals of the quarters of the Great Table, described by Kelley just prior to the reception of the Watchtowers, into stylized, multi-colored emblems for the Watchtowers, while retaining the essential features of the symbols. This was a useful and perceptive innovation. These seals are painted large just above the separate tables of the Watchtowers that adorned Golden Dawn temples, each Watchtower in its Golden Dawn elemental colors.¹²

The outer rim and central T on the seal of the Golden Dawn Watchtower of Air is colored yellow; the background is mauve. The outer rim and central cross, along with the letters and numbers around the cross, on the seal of the Watchtower of Water is blue; the



Golden Dawn Seals of the Watchtowers

background is orange. The outer rim on the seal of the Watchtower of Fire is red; moving from the center outward the concentric circles of the figure are colored green, red, green, red, green; clockwise from the top the twelve flames around the figure are red, yellow, mauve, red, yellow, mauve, red, yellow, mauve, red, yellow, mauve; the background is green. The outer rim on the seal of the Watchtower of Earth is black; clockwise from the top the arms of the cross are colored citrine, olive, black, russet; the center of the cross and the background are both white.

"ELEMENTAL KINGS OF THE ENTIRE TABLE"

From the pattern of each of these seals, a name of power was extracted from the outermost letter ring on Dee's wax *Sigillum Aemeth*. Each name begins at the capital T with the small 4 above it at the top of *Sigillum Aemeth* and proceeds by jumps, either clockwise or counterclockwise, with odd letters simply inserted where this was found necessary. Regardie wrote: "The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet."¹³ He added that each King who bears one of these names is "purely and intrinsically an elemental force" and should be treated with caution.

The elemental King of the Golden Dawn Watchtower of Air is Tahaoelog. The actual letter formation of his name is shown here.

4	22	20	18	1	
Th	h	a	o	8	og

This is extracted simply by beginning at the top of the circle of letters and numbers around the rim of *Sigillum*

Aemeth and counting four spaces clockwise for each letter or letter group. Notice that vowels have been inserted into the name to make it easier to pronounce.

The King of the Watchtower of Water is Thahebyobeaatanun. The extraction of this name is not nearly so simple as the last, but I will give the Golden Dawn explanation, for what it is worth:

From b.4.6.h grouped about a cross, note that T equals t, (the Cross equals th), is obtained: Cross to h, then b.4., then 6.b., and continue 6:

4 22 b y 6 6 a t 14
Th h 4 14 b A 5 9 nⁿ

yielding the name *Thahebyobeaatanun* for the Water Tablet.

(Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right [Wynn Westcott]).¹⁴

The first part of Westcott's explanation is clear enough. However, I'm not sure what he means by "y.14 moves to 22 from t." The square containing y/14 is actually 21 spaces from the uppermost 4/T. The "6.b." is apparently just inserted. However, from the square containing 6/A, the rest proceed clockwise by jumps of six.

The King of the Watchtower of Earth is Thahaaothe. The letters that make up his name are given in this order:

4 22 11 a o t h
Th h A 5 10 11

It is not so obvious how this name is extracted. The Golden Dawn text says: "From the plain Cross, which equals Th4, proceed counting in each case forward as by numbers given." The meaning, poorly expressed, is that you count 4 clockwise from the uppermost capital

T (which is regarded as th). This places you at the square that contains 22/h. You then count 22 clockwise from this square, which places you at the square containing 11/A. You count 11 from this square, which places you at the square containing a/5. Then you must bend back to avoid crossing the uppermost T and count from this square counterclockwise 5 squares, which places you at o/10. Count 10 squares counterclockwise, and you reach t/11. Then count 11 squares counterclockwise to reach the h.

The King of the Watchtower of Fire is Ohooohaatan. The letters in his name are represented in this way:

6 o o 22 H 6 t n
w h 8 17 o 12 A 9 n

The W under the 6 is not really a W at all, but is intended to represent the Greek letter Omega, which appears just to the left of the uppermost capital T on the outer ring of the Sigillum Aemeth. You proceed clockwise by jumps of twelve in each case to reach the following letter-number combination. The rationale for this is that the Golden Dawn seal of the Watchtower of Fire has twelve rays radiating out from it (Dee's seal has eleven or nine rays). This time there is no taboo about crossing the 6/W that began the name.

ENOCHIAN CHESS IN THE GOLDEN DAWN

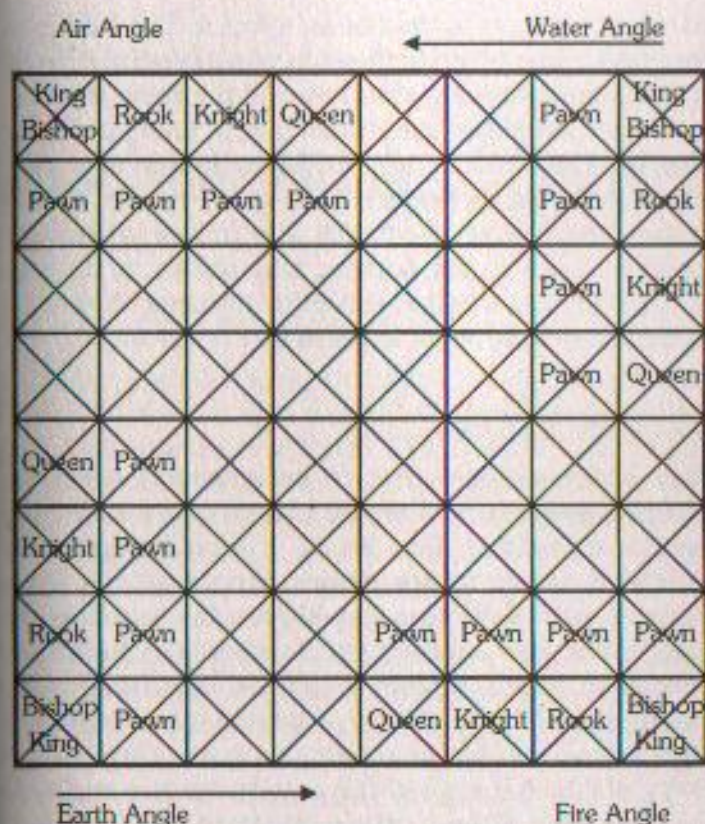
The most interesting idiosyncrasy of Golden Dawn Enochian magic was the invention of Enochian chess. It was probably a purely theoretical exercise. Regardie asserts in *The Golden Dawn* that he never encountered a member who was willing to play a game with him,

although some adepts made "fulsome praises of its remarkable divinatory capacity."¹⁵ He further says that the chess pieces he saw were unmounted, and that this was "a clear indication that they had never and could never have been employed."

The board was formed of the sixteen squares of the good angels in each subquarter of a generic Watchtower. The squares of the Great Cross and lesser crosses were simply removed. This resulted in a board of sixty-four squares, the same number as on a regular chess board. Each of these squares was divided with a cross into four triangles, and each triangle painted its associated elemental color (yellow, blue, black and red).

The pieces are Egyptian god forms. A full set numbered twenty men and sixteen pawns (the four kings had no pawn). The game was to be played by four players seated on the four sides of the board. Each received a queen, knight, rook, bishop and king, as well as four pawns to stand before them. The king occupied the corner square, which he shared with his bishop. The elemental association of each set of forces is indicated by colored bases. The forces of the king of air have yellow bases, those of the king of water blue bases, those of the king of earth black bases, and those of the king of fire red bases.

The men move the same way they do in regular chess, with a few idiosyncrasies. The queen can move only three squares in any direction, but she may jump over intervening pieces like the knight. There is no castling. There is no use of *en passant* for the pawns, which move only a single square (they do not have the option of a two-square move at the start). When a pawn reaches the end of its rank, it is promoted to the rank of the piece it guarded (the bishop's pawn is made a bishop



Golden Dawn Enochian Chess

of the same element, for example), even if that piece is still in play. Presumably, additional pieces are needed.

The players play in teams of two, or two players play using two elemental forces that are in harmony with each other (fire and air; water and earth). When stalemate occurs, the player who is stalemated loses his turn until the stalemate is removed. When one player on a team is checkmated, he loses his move and his

partner continues to play in an effort to free him from the checkmate. When both players on a team are checkmated simultaneously, they lose and the game is over.

I have simplified the description of Enochian chess that is given in the *Golden Dawn*. It has numerous weird little quirks which, I am quite certain, would make it impossible to actually play in any satisfactory manner. Since it has nothing whatsoever to do with genuine Enochian magic, except by its name, there is no point in devoting much space to it.

TRUE ENOCHIAN CHESS

True Enochian chess (yet to be invented) would be three-dimensional and would play on the four Watchtowers arranged at four levels. It would employ the Enochian angels whose names appear on the Great Table as men. Each force should probably consist of the King, six Seniors, and sixteen Dispositors, with the sixteen good angels serving as pawns. The Great Table would have to be conceived as though it were wrapped back upon itself into a sphere, so that a player could move off the left edge of the eastern quarter and onto the right edge of the southern quadrant, or off the bottom edge of the northern quarter and onto the top edge of the eastern quarter.

You are invited to fill in the rest of the rules. I warn you, however, this will be no easy task. It is a fairly simple matter to devise a concept for a board game such as chess. This is all the Enochian chess of the *Golden Dawn* is—a concept. It is a far more difficult challenge to come up with a set of rules that allows the game to be played as an equal contest to a satisfying conclusion within an agreeable length of time.

APPENDIX A

Enochian Book of Spirits

A RECONSTRUCTED ENOCHIAN BOOK OF SPIRITS

In this appendix, I have attempted to reconstruct the Book of Spirits that is to be used to summon and establish a communication with the angels of the Great Table during the initial eighteen-day working. I have used the structure of the Original Great Table of the Watchtowers as the basis for these invocations because I am presenting the original Enochian magic of Dee and Kelley. Anyone who has understood the exposition of the Great Table previously given can, with little difficulty, alter the text and ordering of the invocations and the spelling of the spirit names to reflect the structure of my own Restored Great Table or (though I do not recommend it) the structure of the Great Table of Raphael.

In this work, I have placed the third cycle of the Dispositors and good angels on the northern subquarters. It would seem more rational to place the cycles successively in a circle clockwise, east, south, west, north. However, it is clear from the Original Table and the Vision of the Round House that the angels intended the cycles of the subquarters to be arranged in two rows in the order east, south, north, west. This in spite of the fact that the individual subquarters of each cycle around the Great Table are unfolded in the order east, south, west, north.

This contradiction between the way the cycles are unfolded around the Great Table (east, south, north, west) and the way the individual subquarters in each cycle are unfolded (east, south, west, north) makes no sense to me. However, I have decided not to second guess the angels on this matter. The arrangement of the subquarters and their four cycles of four are presented as they were delivered by Ave to Dee. For a better understanding of this distinction, see the diagram of the four cycles of the Keys in Chapter Fourteen, which shows the same arrangement.

It should be noted that the Enochian letter Van stands for both U and V in English. Therefore these English letters may be interchanged in the names of the angels where this aids the pronunciation of the names. If you compare the names of the angels below with the letters on the Original Great Table (which I have not altered, except to correct errors) you will see when I have made this substitution. Generally, I have substituted U in place of V when there is no adjacent vowel or when the ease of vibrating the name is greatly improved.

These invocations should be written or typed out by the magician on clean paper, and then bound into the form of a book. Alternatively, they may be written by hand in a new bound journal of blank pages. It is also a good idea to include a table containing all the names of God and the angels in each invocation before the text of that invocation, as Dee did in his own version of the Book of Spirits. One of the reasons is that it allows the inclusion in the book of the names of the evil angels, or cacodemons, formed of three letters. These names are composed of two letters from under the left arms of the lesser crosses coupled with a prefatory letter from the Black Cross on the same line of the Great

Table. The names of these demons are not to be voiced in the invocations, but the angels do not expressly forbid that they be written in the book. Dee included them in his tables.

It is usually the practice in ritual magic to memorize the text of invocations prior to the ritual in which they are to be used. This is always the best course. However, these Enochian invocations are quite complex. Since the Book of Spirits obviously was intended to play a central role in the invocations, it will be acceptable to the angels if the magician reads the text from the book he or she has made. In either case, the book should always be present during the invocations. Each invocation is read three times on its own day: once at sunrise, once at noon, and once at sunset.

These readings must be done in a holy place, a place that has been ritually cleansed and consecrated to its purpose. A flame should be kept burning on the Table of Practice during the invocations. The Table may be used as an altar during ritual as well as a support for the scrying stone. The magician should be dressed in clean white linen, and be physically and mentally pure in the magical sense. A cleansing prayer is recommended before each speaking of an invocation.

A large representation of the Great Table of the Watchtowers that corresponds with the structure of the invocations should also be present. You may wish to adopt the Golden Dawn practice of dividing the Great Table into individual Watchtowers and hanging these on the walls of the ritual chamber in the four directions. Or you may prefer to use my own Enochian cube, a cubic representation of the Great Table that I suggested for Gerald and Betty Schueler's *The Angels' Message to Humanity*. See the Schuelers' book for a description of

its making. If the cube is employed, it should be placed on the Table of Practice during the invocations.

It may be that the Book of Spirits is to be used only during the eighteen days of the initial invocation. Its primary purpose is to call forth the angels so that they can be induced to write their sigils or signatures in the Book of Silvered Leaves, using the body of the magician as their writing instrument. On this subject the angel Ave tells Dee:

Ave: You must never use the [linen] Garment after, but that once onely, neither the book.

Kelley: In what end is the book made then, if it be not to be used after.

Dee: It is made for to be used that day onely.¹

Notice that it is Dee who says the book is to be used only on the nineteenth day of the working, not Ave. The angel says the book and the special linen garment are to be used only once, but this may mean only during the period of the working. Certainly it would seem necessary to refer to the invocations in the Book of Spirits on successive days. Perhaps the linen garment that is worn on the day of consummation may also be worn on the eighteen days of invocation, but never after the working is concluded.

Nor it is completely clear which book Ave refers to, although Dee and Kelley seem to assume that the angel is talking about the Book of Spirits. Ave may mean that the Book of Silvered Leaves is to be used only once, at the time the invoked angels imprint their sigils upon it. If this is so, then no restriction is placed by the angels on the use of the Book of Spirits.

You will find it easier to comprehend the overall pattern of the Book of Spirits in this appendix if you refer

to the table near the beginning of Chapter Thirteen, which shows the offices of the various classes of angels on a Watchtower. These groups and their works are the same on all four Watchtowers, but the angels of each Watchtower only function in the corresponding quarter of the Earth.

Some Neopagan practitioners may object to the overtly Christian content of these invocations. They are free to compose their own set of invocations that do not mention the Hebrew names of God or the name of Christ. However, they should consider that Enochian magic functions within the context of Christianity and makes extensive use of Christian, Gnostic, and Kabbalistic symbolism. Indeed, it is scarcely possible to understand Enochian magic without a knowledge of the myths and magic of the Old and New Testaments, as I have demonstrated in my book *Tetragrammaton*. I used as my models Dee's own invocations in *Liber Scientiae* and the prayer of Enoch delivered to Dee by the angel Ave, which I quoted in full in Chapter Sixteen. These paradigms are responsible for the Christian tone.

In composing the following original invocations, I hope that I have managed to do a better job than Dee, and that Ave would not tell me, as he told Dee, "My brother, I see thou dost not understand the mystery of this Book." However, only time and repeated use will prove the worth, or lack of worth, of these invocations.

ANGELS OF THE FIRST DAY		
Quarter	Ruling Name	Names of God
East	Adonai Sabaoth	ORO, IBAH, AOZPI

INVOCATION OF THE FIRST DAY: BANNERS OF THE EAST

Adonai Sabaoth, Lord of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the east ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the East unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the east, ORO, IBAH, AOZPI, and your other names having dominion in the east. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the East, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the eastern regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the East unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.



ANGELS OF THE SECOND DAY		
Quarter	Ruling Name	Names of God
South	Adonai Malekh	MOR, DIAL, HCTGA

INVOCATION OF THE SECOND DAY: BANNERS OF THE SOUTH

Adonai Malekh, Lord and King, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness

of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the south ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the South unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the south, MOR, DIAL, HCTGA, and your other names having dominion in the south. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the South, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the southern regions at whatever time

or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the South unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.



ANGELS OF THE THIRD DAY

Quarter	Ruling Name	Names of God
West	Elohim Sabaoth	MPH, ARSL, GAIOL

INVOCATION OF THE THIRD DAY: BANNERS OF THE WEST

Elohim Sabaoth, God of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you

in the west ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the West unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the west, MPH, ARSL, GAIOL, and your other names having dominion in the west. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the West, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the western regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the West unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.



ANGELS OF THE FOURTH DAY		
Quarter	Ruling Name	Names of God
North	Eloah Va-Daath	OIP, TEAA, PDOCE

INVOCATION OF THE FOURTH DAY: BANNERS OF THE NORTH

Eloah Va-Daath, Manifest God, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the north ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the North unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the north, OIP, TEAA, PDOCE, and your other names having dominion in the north. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the North, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the northern regions at whatever time or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the North unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.



ANGELS OF THE FIFTH DAY		
Quarter	Ruling Names	Senior
East	Bataiva	Abioro
	Bataivh	Habioro
South	Iczzhhca	Aidrom
	Iczzhhcl	Laidrom
West	Raagios	Srahpm
	Raagiol	Lsrahpm
North	Eldprna	Aetpio
	Edlprna	Aaetpio

INVOCATION OF THE FIFTH DAY: SENIORS OF SPIRIT, LEFT

You four Seniors who stand in the Watchtowers upon the line of Spirit to the left side of the pillar of the Son and the Father, in the name of God who is both one and three, I _____ call upon you to manifest yourselves. You in the Watchtower of the East who are Abioro, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva; but when you are Habioro, the minister of severity by God the Father, I call upon you by the name of severity Bataivh.

You in the Watchtower of the South who are Aidrom, the minister of mercy by God the Son, I call upon in the name of mercy Iczzhhca; but when you are Laidrom, the minister of severity by God the Father, I call upon you by the name of severity Iczzhhcl.

You in the Watchtower of the West who are Srahpm, the minister of mercy by God the Son, I call upon in the name of mercy Raagios; but when you are Lsrahpm, the minister of severity by God the Father, I call upon you by the name of severity Raagiol.

You in the Watchtower of the North who are Aetpio, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna; but when you are Aaetpio, the minister of severity by God the Father, I call upon you by the name of severity Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE SIXTH DAY		
Quarter	Ruling Name	Senior
East	Bataiva	Aaoxaif
South	Icziha	Aczinor
West	Raagios	Saiinou
North	Eldprna	Adoeoet

INVOCATION OF THE SIXTH DAY: SENIORS OF THE SON, ABOVE

You four Seniors who stand in the Watchtowers upon the line of the Son above the line of holy Spirit, in the name of God who is both one and three, I _____

call upon you to manifest yourselves.

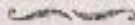
You in the Watchtower of the East who are Aaoxaif, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Aczinor, the minister of mercy by God the Son, I call upon in the name of mercy Icziha.

You in the Watchtower of the West who are Saiinou, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Adoeoet, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE SEVENTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Htmorda
South	Iczzhcl	Lzinopo
West	Raagiol	Laoaxrp
North	Edlprna	Alndood

INVOCATION OF THE SEVENTH DAY: SENIORS OF THE FATHER, ABOVE

You four Seniors who stand in the Watchtowers upon the line of the Father above the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Htmorda, the minister of severe judgement by God the Father, I call upon in the name of judgement Bataivh.

You in the Watchtower of the South who are Lzinopo, the minister of severe judgement by God the Father, I call upon in the name of judgement Iczzhcl.

You in the Watchtower of the West who are Laoaxrp, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol.

You in the Watchtower of the North who are Alndood, the minister of severe judgement by God the Father, I call upon in the name of judgement Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully

and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE EIGHTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Haozpi
	Bataiva	Ahaozpi
South	Iczzhcl	Lhctga
	Iczzhca	Alhctga
West	Raagiol	Lgaiol
	Raagios	Slgaiol
North	Edlprna	Apdoce
	Eldprna	Aapdoce

INVOCATION OF THE EIGHTH DAY: SENIORS OF SPIRIT, RIGHT

You four Seniors who stand in the Watchtowers upon the line of Spirit to the right side of the pillar of the Son and the Father, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Haozpi, the minister of severity by God the Father, I call upon in the name of severity Bataivh; but when you are Ahaozpi, the minister of mercy by God the Son, I call upon you by the name of mercy Bataiva.

You in the Watchtower of the South who are Lhctga, the minister of severity by God the Father, I call upon in the name of severity Iczhhcl; but when you are Alhctga, the minister of mercy by God the Son, I call upon you by the name of mercy Iczhhca.

You in the Watchtower of the West who are Lgaiol, the minister of severity by God the Father, I call upon in the name of severity Raagiol; but when you are Slgaiol, the minister of mercy by God the Son, I call upon you by the name of mercy Raagios.

You in the Watchtower of the North who are Apdoce, the minister of severity by God the Father, I call upon in the name of severity Edlprna; but when you are Aapdoce, the minister of mercy by God the Son, I call upon you by the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE NINTH DAY		
Quarter	Ruling Name	Senior
East	Bataivh	Hipotga
South	Iczhhcl	Lhiansa
West	Raagiol	Ligdisa
North	Edlprna	Arinnap

INVOCATION OF THE NINTH DAY: SENIORS OF THE FATHER, BELOW

You four Seniors who stand in the Watchtowers upon the line of the Father below the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Hipotga, the minister of severe judgement by God the Father, I call upon in the name of judgement Bataivh.

You in the Watchtower of the South who are Lhiansa, the minister of severe judgement by God the Father, I call upon in the name of judgement Iczhhcl.

You in the Watchtower of the West who are Ligdisa, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol.

You in the Watchtower of the North who are Arinnap, the minister of severe judgement by God the Father, I call upon in the name of judgement Edlprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you

that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE TENTH DAY		
Quarter	Ruling Name	Senior
East	Bataiva	Autotar
South	Iczhhca	Acmbicu
West	Raagios	Soaiznt
North	Eldprna	Anodoin

INVOCATION OF THE TENTH DAY: SENIORS OF THE SON, BELOW

You four Seniors who stand in the Watchtowers upon the line of the Son below the line of holy Spirit, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You in the Watchtower of the East who are Autotar, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Acmbicu, the minister of mercy by God the Son, I call upon in the name of mercy Iczhhca.

You in the Watchtower of the West who are Soaiznt, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Anodoin, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE ELEVENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Erzla	Rzla Zlar Larz Arzl	I	IAON
South	Eboza	Boza Ozab Zabo Aboz	A	AONI
West	Ataad	Taad Aadt Adta Dtaa	O	ONIA
North	Adopa	Dopa Opad Pado Adop	N	NIAO

INVOCATION OF THE ELEVENTH DAY: DISPOSITORS OF JOINING

You sixteen Dispositors who stand above the arms of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the joining together and destruction of natural substances, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the east, and have your office in the

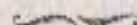
eastern part of the world, Rzla, Zlar, Larz and Arzl, I call upon you in the fourfold name of the cross IAON, and in the name of God particular to your office, Erzla.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the east, and have your office in the southern part of the world, Boza, Ozab, Zabo and Aboz, I call upon you in the fourfold name of the cross AONI, and in the name of God particular to your office, Eboza.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the east, and have your office in the western part of the world, Taad, Aadt, Adta and Dtaa, I call upon you in the fourfold name of the cross ONIA, and in the name of God particular to your office, Ataad.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the east, and have your office in the northern part of the world, Dopa, Opad, Pado and Adop, I call upon you in the fourfold name of the cross NIAO, and in the name of God particular to your office, Adopa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of joining and loosing, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE TWELFTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Eutpa	Utpa Tpau Paut Autp	L	LANU
South	Ephra	Phra Hrap Raph Aphr	A	ANUL
West	Atdim	Tdim Dimt Imtd Mtdi	N	NULA
North	Aanaa	Anaa Naaa Aaan Aana	U	ULAN

INVOCATION OF THE TWELFTH DAY: DISPOSITORS OF TRANSPORTING

You sixteen Dispositors who stand above the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in transporting from place to place, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the south, and have your office in the eastern part of the world, Utpa, Tpau, Paut and Autp, I

call upon you in the fourfold name of the cross LANU, and in the name of God particular to your office, Eutpa.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the south, and have your office in the southern part of the world, Phra, Hrap, Raph and Aphr, I call upon you in the fourfold name of the cross ANUL, and in the name of God particular to your office, Ephra.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the south, and have your office in the western part of the world, Tdim, Dimt, Imtd and Mtdi, I call upon you in the fourfold name of the cross NULA, and in the name of God particular to your office, Atdim.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the south, and have your office in the northern part of the world, Anaa, Naaa, Aaan and Aana, I call upon you in the fourfold name of the cross ULAN, and in the name of God particular to your office, Aanaa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of transporting from place to place, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE THIRTEENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Hcnbr	Cnbr	A	ACMU
		Nbrc		
		Brcn		
		Rcnb		
South	Hroan	Roan	C	CMUA
		Oanr		
		Anro		
		Nroa		
West	Pmagl	Magl	M	MUAC
		Aglm		
		Glma		
		Lmag		
North	Ppsac	Psac	U	UACM
		Sacp		
		Acps		
		Cpsa		

INVOCATION OF THE THIRTEENTH DAY: DISPOSITORS OF THE SCIENCES

You sixteen Dispositors who stand above the arms of the northern lesser crosses of the four Watchtowers and are potent and skilled in the mechanical arts and sciences, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the north, and have your office in the eastern part of the world, Cnbr, Nbrc, Brcn and Rcnb, I

call upon you in the fourfold name of the cross ACMU, and in the name of God particular to your office, Hcnbr.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the north, and have your office in the southern part of the world, Roan, Oanr, Anro and Nroa, I call upon you in the fourfold name of the cross CMUA, and in the name of God particular to your office, Hroan.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the north, and have your office in the western part of the world, Magl, Aglm, Glma and Lmag, I call upon you in the fourfold name of the cross MUAC, and in the name of God particular to your office, Pmagl.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the north, and have your office in the northern part of the world, Psac, Sacp, Acps and Cpsa, I call upon you in the fourfold name of the cross UACM, and in the name of God particular to your office, Ppsac.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the mechanical arts and sciences, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE FOURTEENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			letter	name
East	Hxgzd	Xgzd	A	ASIR
		Gzdx		
		Zdxg		
		Dxgz		
South	Hlaom	laom	S	SIRA
		Aomi		
		Omia		
		Miao		
West	Pnlrx	NlrX	I	IRAS
		Lrxn		
		Rxnl		
		Xnlr		
North	Pziza	Ziza	R	RASI
		Izaz		
		Zazi		
		Aziz		

INVOCATION OF THE FOURTEENTH DAY: DISPOSITORS OF SECRETS

You sixteen Dispositors who stand above the arms of the western lesser crosses of the four Watchtowers and are potent and skilled in the discovery of human secrets, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the west, and have your office in the eastern part of the world, Xgzd, Gzdx, Zdxg and Dxgz, I

call upon you in the fourfold name of the cross ASIR, and in the name of God particular to your office, Hxgzd.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the west, and have your office in the southern part of the world, laom, Aomi, Omia and Miao, I call upon you in the fourfold name of the cross SIRA, and in the name of God particular to your office, Hlaom.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the west, and have your office in the western part of the world, NlrX, Lrxn, Rxnl and Xnlr, I call upon you in the fourfold name of the cross IRAS, and in the name of God particular to your office, Pnlrx.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the west, and have your office in the northern part of the world, Ziza, Izaz, Zazi and Aziz, I call upon you in the fourfold name of the cross RASI, and in the name of God particular to your office, Pziza.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of discovering human secrets, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE FIFTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	IDOIGO	Cz(o)ns To(i)tt	OGIODI	Xcz Ato
	ARDZA	Si(g)as Fm(o)nd	AZDRA	Rsi Pfm
South	ANGPOI	Ai(g)ra Or(p)mn	IOPGNA	Xai Aor
	UNNAX	Rs(o)ni Iz(i)nr	XANNU	Rrs Piz
West	OLGOTA	Ta(g)co Nh(o)dd	ATOGLO	Mta Onh
	OALCO	Pa(t)ax Sa(a)iz	OCLAO	Cpa Hsa
North	NOALMR	Op(a)mn Ap(l)st	RMLAON	Mop Oap
	OLOAG	Sc(m)io Va(r)sg	GAOLO	Csc Hua

INVOCATION OF THE FIFTEENTH DAY: ANGELS OF MEDICINE

You sixteen good angels who stand beneath the arms of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the teaching of medicine and the curing of diseases, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the east, and have your office in the eastern part of the

world, Czns, Tott, Sias and Fmnd, I call upon you in the sixfold name of the pillar of your cross, Idoigo, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Ardza, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Czons, Toitt, Sigas and Fmond.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the east, and have your office in the southern part of the world, Aira, Ormn, Rsn and Iznr, I call upon you in the sixfold name of the pillar of your cross, Angpoi, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Unnax, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Aigra, Orpmn, Rsoni and Izinr.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the east, and have your office in the western part of the world, Taco, Nhdd, Paax and Saiz, I call upon you in the sixfold name of the pillar of your cross, Olgota, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oalco, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Tagco, Nhodd, Patax and Saaiz.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the east, and have your office in the northern part of the world, Opmn, Apst, Scio and Vsg, I call upon you in

the sixfold name of the pillar of your cross, Noalmr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oloag, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opamn, Aplst, Scmio and Varsg.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the practice of curing diseases, injuries and infirmities, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE SIXTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	LLACZA	Oy(a)ub Pa(c)oc	AZCALL	Xoy Apa
	PALAM	Rb(z)nh Di(a)ri	MALAP	Rrb Pdi
South	ANEEM	Om(a)gg Gb(e)al	MEEANA	Xom Agb
	SONDN	Rl(e)mu la(m)hl	NDNOS	Rrl Pia
West	NELAPR	Ma(l)gm Le(a)oc	RPALEN	Mma Ole
	OMEBO	Us(p)sn Ru(r)oi	BBEMO	Cus Hru
North	VADALI	Gm(d)nm Ec(a)op	ILADAV	Mgm Oec
	OBAUA	Am(l)ox Br(i)ap	AUABO	Cam Hbr

INVOCATION OF THE SIXTEENTH DAY: ANGELS OF METALS AND STONES

You sixteen good angels who stand beneath the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in the finding and working of metals and precious stones, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the south, and have your office in the eastern part of the

world, Oyub, Paoc, Rbnh and Diri, I call upon you in the sixfold name of the pillar of your cross, Llacza, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Palam, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Oyaub, Pacoc, Rbznh and Diari.

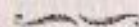
You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the south, and have your office in the southern part of the world, Omgg, Gbal, Rlmv and Iahl, I call upon you in the sixfold name of the pillar of your cross, Anaem, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Sondn, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Omagg, Gbeal, Rlemu and lamhl.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the south, and have your office in the western part of the world, Magm, Leoc, Ussn and Ruoi, I call upon you in the sixfold name of the pillar of your cross, Nelapr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Omebb, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Malgm, Leaoc, Uspsn and Ruoi.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the south, and have your office in the northern part of the world, Gmm, Ecop, Amox and Brap, I call upon you in

the sixfold name of the pillar of your cross, Vadali, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Obaua, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Gmdnm, Ecaop, Amlox and Briap.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the discovery and use of metals and precious stones, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE SEVENTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	AIAOAI	Ab(a)mo	IAOATA	Cab
	OIIIT	Na(o)co Oc(a)nm Sh(i)al	TIHO	Ona Moc Ash
South	CBALPT	Op(a)na	TPLABC	Cop
	ARBIZ	Do(l)op Rx(p)ao Ax(t)ir	ZIBRA	Odo Mrx Aax
West	MALADI	Pa(l)co	IDALAM	Rpa
	OLAAD	Nd(a)zn li(d)po Xr(i)nh	DAALO	And Xii Exr
North	VOLXDO	Da(l)it	ODXLOV	Rda
	SIODA	Di(x)om Oo(d)pz Rg(o)an	ADOIS	Adi Xoo Erg

INVOCATION OF THE SEVENTEENTH DAY: ANGELS OF TRANSFORMATION

You sixteen good angels who stand beneath the arms of the northern lesser crosses of the four Watchtowers and are potent and skilled in the transformation of forms, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the north, and have your office in the eastern part of the world, Abmo, Naco, Ocnm and Shal, I call upon you in

the sixfold name of the pillar of your cross, Aiaoi, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oiiit, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Abamo, Naco, Ocanm and Shial.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the north, and have your office in the southern part of the world, Opna, Doop, Rxao and Axir, I call upon you in the sixfold name of the pillar of your cross, Cbalpt, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Arbiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opana, Dolop, Rxpao and Axtir.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the north, and have your office in the western part of the world, Paco, Ndzn, lipo and Xrnih, I call upon you in the sixfold name of the pillar of your cross, Maladi, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Oaad, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Palco, Ndazn, lidpo and Xrinh.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the north, and have your office in the northern part of the world, Datt, Diom, Oopz and Rgan, I call upon you in the sixfold name of the pillar of your cross, Volxdo, that

you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Sioda, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Daltt, Dixom, Oodpz and Rgoan.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the transformation of forms, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE EIGHTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Evil Angels
East	AOURRZ ALOA	Ac(u)ca	ZRRUOA	Cac
		Np(r)at		Onp
		Ot(r)oi	IAOLA	Mot
South	SPMNIR ILPIZ	Pm(z)ox		Apm
		Ms(m)al	RINMPS	Cms
		Ia(n)ba		Oia
West	IAAASD ATAPA	Iz(j)xp	ZIPLI	Miz
		St(r)im		Ast
		Xp(a)cn	DSAAAI	Rxp
North	RZIONR NRZFM	Va(a)sa	APATA	Ava
		Da(s)pi		Xda
		Rn(d)il		Ern
		Ad(i)re	RNOIZR	Rad
		Si(o)sp		Asi
		Pa(n)li	MFZRN	Xpa
		Ac(r)ar		Eac

INVOCATION OF THE EIGHTEENTH DAY: ANGELS OF THE ELEMENTS

You sixteen good angels who stand beneath the arms of the western lesser crosses of the four Watchtowers and are potent and skilled in the knowledge and use of the four elements and the elementals that dwell in them, in the name of God who is both one and three, I call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the

west, and have your office in the eastern part of the world, Acca who inhabits the air and understands the qualities and uses of the air and its Sylphs, Npat who inhabits the water and understands the qualities and uses of the water and its Undines, Otoi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Pmox who inhabits the living fire and understands the qualities and uses of fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Aourrz, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Aloai, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Acuca, Nprat, Otoi and Pmzox.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the west, and have your office in the southern part of the world, Msal who inhabits the air and understands the qualities and uses of the air and its Sylphs, laba who inhabits the water and understands the qualities and uses of the water and its Undines, Izxp who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Stim who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Spmnir, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, llpiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Msmal, lanba, Izixp and Strim.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the west, and have your office in the western part of the world, Xpcn who inhabits the air and understands the qualities and uses of the air and its Sylphs, Vasa who inhabits the water and understands the qualities and uses of the water and its Undines, Dapi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Rnil who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, laaasd, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Atapa, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Xpacn, Vaasa, Daspi and Rndil.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the west, and have your office in the northern part of the world, Adre who inhabits the air and understands the qualities and uses of the air and its Sylphs, Sisp who inhabits the water and understands the qualities and uses of the water and its Undines, Pali who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Acar who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders, I call upon you in the sixfold name of the pillar of your cross, Rzionr, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Nrzfm, to fulfill all my stated purposes that fall within the function of your office. And when the need

for your services is extreme, your names shall be expressed Adire, Siosp, Panli and Acrar.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge, command and use of the four elements and the four classes of elemental creatures, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.



ORISON OF THE NINETEENTH DAY

O Lord of Hosts, is there any creature that measures the heavens, that is mortal? Can a frail and fearful vessel of flesh lift itself up, heave up its hands, or gather the Sun to its bosom? How shall I therefore ascend into the spheres? The air will not carry me, but mocks my folly. I fall down, for I am the clay of the earth. How, therefore, can the light of heaven enter into man's imagination?

Notwithstanding, I am comforted. In your name I am become mighty. You who are the light of truth and savior of the world can, and shall, and do, command the heavens and all its hosts as it pleases you. I require nothing but by you, and through you, for your greater honor and glory. What it pleases you to offer me, I

receive. Behold, I pledge my possessions, my labor, my heart and soul for the fulfillment of this work.

These consecrated tables, shaped and prepared according to your will, I offer up to you and to your holy angels, desiring their attendance in and through your names of power. Command them as you will, O Lord. May it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your name. As you are their light and comfort, so they will be my light and comfort; as they receive what it pleases you to offer, so I will receive what it pleases them to offer; as they prescribe no laws to you, so shall I prescribe no laws to them. Yet when I call upon them in your name, O Lord, be it unto me in mercy as unto the servant of the Highest.

I am become a seer in the light of your countenance. I see your shining angels and magnify your name among them. Adonai Sabaoth, I _____ call upon the power of your name. In the power of your mighty name this work of invocation is well and truly fulfilled. Amen. Amen. Amen.

APPENDIX B

The Vision of the Round House

MONDAY, JANUARY 14, 1585, AT PRAGUE

Kelley: Here is, Dee, one with a Vail afore his face, as it were, a Hair Cloth of Ash-colour: I know him not yet: I see a Garden full of fruit, of divers sorts. In the midst of it is a place higher then the rest. On that place standeth a round House, it hath four corners [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door, 4 steps: The first Door is white, like Chrystal, transparent: The South Door is red of an high colour, transparent. The North Door is bright black, not to be through seen, as the rest. The West is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The House within (as it may be judged by the transparent Doores) seemeth to be white, and empty.

He that hath his face covered, openeth the East Door; and all the House seemeth to be on fire, like a furnace. The fire within doth weve, and move about the House, and by the rooffe. Now he openeth the West Door, and there appeareth, as if all the House were a fountain full of water. And there run divers streames, in the same one water, whereof, one doth go and come, as if it ebbed and flowed; which stream doth go about all the rest, by the sides of the House, that is, as if it were the Ocean sea compassing the

World. The next stream, within that, moveth from the 4 sides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whose vertices rest cut off (as it were) by the middle stream of water which occupieth the middle or Center of the House, and is in circular form invironed.

An other manner of stream there is, which commeth from the 4 corners of an innermost square: and so run *diametraliter* or *contradictorie* wise, toward that circular middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall *circulariter* in one circumference.

Kelley: The fire also had diversity in it.

Dee: I would you had noted the diversity of the fires also.

Levanael: Those that learn truly, learn by parts.

Kelley: The colour of the water in the Center, is most pure white.

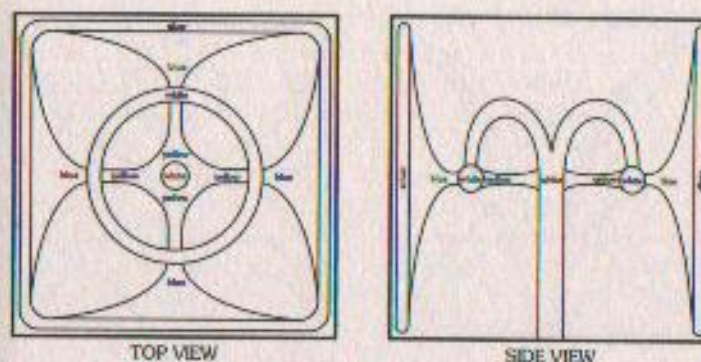
The waters of that Saint Andrews Crosse, are like a water somewhat Saffronish coloured. The waters of the Triangles, are somewhat like a watrish blew, which appeareth most, in the top of the arches of their flowing:

For all spring otherwise.

The uttermost water, is of Quick-silver shew, as if it were somewhat mortified.

Dee: In the figure following, you may gather a better and more easie understanding of this Description of the water streams.

Casaubon's Marginal Note: *Here is a blank, or void space in the Original Copie: but no figure.* (I have inserted my own illustrations into the voids in Dee's manuscript—D.T.)



Currents of Water in the Round House

Kelley: Now he openeth the Fire Door againe: And the fire appeareth in a square place. And there appeare 4 fires filling the whole place, leaving nothing vacuum.

One of these fires seemeth to rise from the Center of the place; and to go in low arches to the 4 corners of the House.

The House seemeth to have 14 foot long in every side.

The arches of these fires seem to come from a trunk of fire, which riseth from about the Center: and seemeth to be 4 foot over in the Diameter.

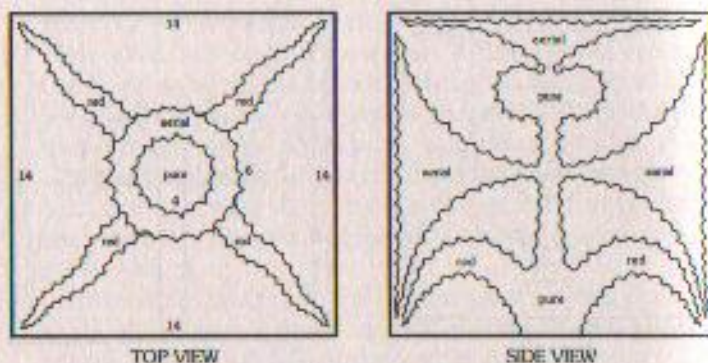
This Trunk seemeth to be high three quarters of the height of the place; The place seemeth to be as high as it is broad.

On the top of this fiery trunk, seemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it self.

From the sides of the Trunk (between the said Globe and the foresaid Arches,) goeth up fire Triangularly, filling all; saving that which remaineth filled, by the flames of fire, which ariseth from the Globe to the 4 corners of the House, filling all the place above the Globe.

Dee: As by the figure annexed, more plainly may appear.

Casaubon's Marginal Note: *Here is a blank, or void space in the Original Copie: but no figure.*



Currents of Fire in the Round House

Kelley: Note The colour of the fire of the 4 arches, is very red: The rest are very pure, Aerial, candent, etc.

The Motion of the trunk fire is swiftest.

The Original Center of all these fires, seemeth to be very little.

Now he openeth the red Door.

The House seemeth darkish, of colour of the smoak of a Wax Candle being put out.

Levanael: By it self, it is not, but by the Sunne, it is clear.

Kelley: It hath 4 motions in it also: every one moving more swiftly then the other: All from the middle of the House. Three of them move arch-wise to the sides.

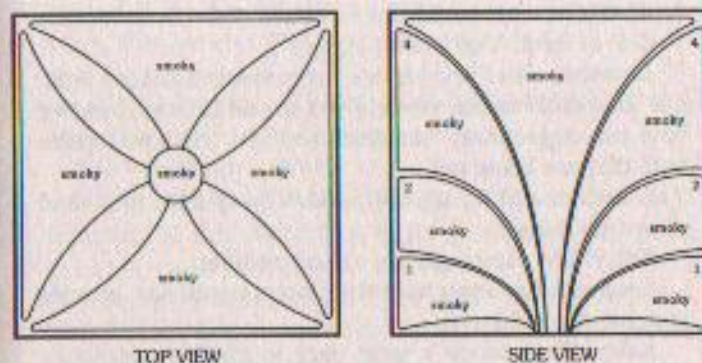
The first and second arise to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the House.

The second his space (that he striketh against on the Wall) is doubled to the space of the Wall, against which the first smiteth.

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie: but no figure.



Currents of Air in the Round House

Kelley: Now he openeth the black bright Door; and the House there seemeth full of black dust, like Gun-powder colour, or somewhat of Leadish colour.

Now he seemeth to goe down, faire and softly from the House, down the little Hill, and from thence goeth by a water side, to a Rockish Mountain.

He speaketh.

Levanael: Ascend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels. Enig è veri eri.

Kelley: Now come out of that Rock, seven lean men, with Spades, and Shovels, and Mattocks, etc.

Levanael: Follow me.

Kelley: Now they be come up to the foresaid Hill.

Levanael: Come on, Dig till you finde.

Kelley: Every one standeth distinctly one from another, and they dig on the foresaid Hill, which before seemed covered with Earth and Grasse: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their stroakes, and some have broken their Mattocks, some their Spades, all except two, one with a Shovel, an other with a Pickax.

Workmen: O Lord we labour in vain.

Levanael: So you are sure to do, unlesse you have better Toolles.

Workmen: Alas we labour in vain.

One of them: This is long of you.

Levanael: I had you provide Instruments to labour with, but you asked not me, wherein you should labour. Therefore have you digged away that which you saw, and have repulse with that you know not.

A dark man thou art, and hidden away from men, and so are thy doings.

Kelley: They stood gazing one on another.

Levanael: Have you not better Instruments? Go, provide your selves, and return.

Kelley: They runne a great pace to the foresaid Rocky Cave from whence they came out first. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we use in Wood) and so break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them: What a thing is this, that this Wedg is broken?

Another: We are in worse case then ever we were.

Kelley: Their Wedges are broken, the most part, and the Fire flieth out of the Stone in great abundance.

Levanael: The nature of this Stone is not to cleave: Therefore if you have no other Instruments you must cease.

Kelley: They are in great disquietness among themselves.

Levanael: Those that go a Journey, provide them Cloathes against all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he stayeth not, because he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So should true Labourers do: considering what they work in. For the Earth is a Monster with many faces: and the receptacle of all variety. Go home, stand not idle. Provide by Arts for the hardnesse of Nature, for the one Sifter weepeth without the other.

Kelley: They go away speedily.

Levanael: They have their Tooles to harden, and their

Steeles to temper. It will be more than an hour space before they return. Therefore may you spend the time in your necessity, and use the time of day as you are acquainted or wonted. I also must over-see them, or else their labour will be without fruit.

Kelley: Now he is gone.

Dee's note: *The same day, after dinner we returned to our former purpose for God his Service, to his Honour and Glory.*

Kelley: He is here. Now the Labourers be comming out; They have Wedges made long and sharp: and Pickaxes with three pikes very short.

Workers: Our trust is, that these tool will serve.

Kelley: They fall to work. They make like square holes, and put in their wedges, and break up the rock or blackish stone (like yron-mine, or Magnes stone) in roundish lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole first, and so after use their wedges. The Pickaxes have three heads, each pick thereof bigger then the other. The first is as big as one finger: the second as two: the third as broad as four fingers. And so after the first digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground; up to the arm-pits. Now another is faln in, to the knees. Now the house standing thereon beginneth to shake, and waver from one side to the other. Now the men be gotten out of the holes they stuck in.

Levanael: Make an end of your labour.

One of the Workman to the Guide: It behoveth you to find a remedy, or to let us understand what remedy we shall finde, that you may descend thence: for lo, the peril you stand in, is great: for this Rock was nothing else but a shell, whose kernel is a bottomlesse lake, and a myre quickened with some shut up water.

Levanael: You come hither as Labourers, therefore make an end of your work, and stand not idle. If the house, fall, and I sink, then is your labour at an end. For the end of

your labour is the fulfilling of my will, and the promise which you have made me.

One of them: We are ready to do our promise; but we are more ready to provide that you may be amongst us; so you may be free from danger.

Levanael: O you of little wit; are you not ashamed? which of you have dwelt within the secrets of this Hill? yea, which of you intendeth to fulfil his promise? Judge not a thing whereof you have no skill, neither be slack in that you have to do: for the one hath his reward of idleness, and the other is condemned of rashness: For why? It springeth on her mother ignorance.

They say: If we work, it is against reason. Neither do our tools answer to this labour. Therefore we had rather be idle, then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how should we perform out determination, since the Instruments of working want?

Levanael: Gather up the pieces of your spades, that is wood, and may be joyned together: The older and the baser they are, the fitter they are to turn up such soile.

Kelley: There commeth a Smith by with a budget full of nails.

One of them to the Smith: What hast thou there?

Smith: Nails.

Kelley: They be like Horshooe-nails.

Levanael: Thou cam'st in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fittest things to further your work. Joyn therefore your spades and shovels together, and labour.

Kelley: Now they are mending their spades and shovels, the iron of them being all off and broken.

Now they work, and throw away the earth like dirty sand, and the skurf of the earth sticketh to their spades and shovels.

One goeth behinde, and maketh a trench to let the water out from the sand.

One of them: How now! Have we found harvest in the midst of winter?

Levanael: Why: what have you there?

One of them: Marry, either Alablaster or Salt.

Kelley: Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Guide.

Levanael: Did I not tell you, that the Earth hath many faces?

Kelley: They work now easily, and cut up like Salt or Alablaster.

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that white stuff.

One of them: If we dig any further, we shall undermine the house.

Levanael: Go to your business.

Kelley: They work.

Levanael: Soft, soft. Now labour with your hands as softly as may be. Stand aside.

Kelley: Now he taketh one of the irons of their spades, and seemeth himself to pare the sides of the Foundation under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Levanael: The fear of the Lord is a burning fire, consumeth not, but rectifieth the body; the old dross it wipeth away, and the daily influxion of the flesh and sin it separateth from the soul.

Behold (I say) he liveth not, but unto whom life is given: neither is their any joy, but it is ascending: for the end of joy is glory; but glory is the consummation of desire, and the beginning of felicity. No man entereth into joy, but by life: neither is there any life, but in the fear of God.

Whosoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that Rock, which is the Root, which is this building.

It is said, Behold: let my spirit enter in, let there be Separation made within the house of the North, that the earth may be divided into her members. Cursed be that body, that is not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of darknesse.

Kelley: There runneth up fire into the house, from out of the round glasse vessel under the foundation of the house. And that fire maketh a great noise (through the black bright or marble door to be hard only.) Now that North door is mightily thrown open, and there appear in the house like kernels of apples, and slime appeareth, and water thinner then slime, and there appeareth pure water, else. Now there commeth together stuff like yellow earth, which the fire wrought out of the black earth: And the pure water runneth into that yellow stuff.

Levanael: Of that take a part.

Kelley: The fire returneth back again among the stuff in that house, and there appear of all Creatures some.

Levanael: Here is Creation, and it is the first.

Kelley: Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into six pieces like round Balls.

He taketh a thing like a vessel of iron, and putteth into it that mixture of yellow earth and water. And it looketh now like grasse mingled with water.

Levanael: Thou art strong, and wilt beget a strong Child.

Kelley: Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that standeth by.

Levanael: So are the seeds of the earth.

Kelley: Now he taketh the second, and putteth it in.

Levanael: Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second.

Kelley: He taketh it out, and it is as if it were pure silver.

Levanael: Where there is double theft, poverth insueth. But, notwithstanding, Thou art true; for thou givest unto every thing as much as he desireth: Thou openest the

greatest hability and strength of thy power, not such as it hath been, but such as it is.

Kelley: Now he putteth in the third Ball.

Levanael: Thou must tarry, for thou art of an harder digestion, since thou art the third, Content thy self, for thou art not an Inheritor.

Kelley: He taketh it out, and giveth unto one of them that standeth by, that is a red metal like copper.

Now he taketh up another of the Balls, and holdeth it in his hand.

Levanael: Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that passeth his middle age, decayeth, and draweth to an end.

Behold, thou shalt find a Step-mother, for thou cam'st out of time.

Kelley: Now he putteth it into the vessel.

Levanael: Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predecessors. But thou are of great vertue, for of thy excrement shall vertue receive dignity. And thy vertue shall be a garland to Nature; for thou shalt be visible when the other are silent: the Seas shall not hinder thy vertue, notwithstanding, thy vertue shall differ with the Seas: For as they differ, so shalt thou.

Kelley: Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were spongy.

Now he taketh up another Ball of the earth: he putteth it in.

Levanael: Thou are tractable and like unto an obedient daughter: But thou shalt be the fifth in the second and an Instrument to the first.

Kelley: Now he taketh it out, it is like unto a white whetstone, as he shaped it at the putting in, it is like Tynne.

Now he taketh up another Ball, and putteth it in.

Levanael: Thou art the last that hath in himself and by himself his being: Behold thy face is like unto wax, but thy

inward bowels are like unto the anger of a Serpent: Many shall have thee, but shall not know thee.

One of them by said: Will you give me nothing?

Kelley: A great cloud covereth them all, the stone and all.¹

Notes

CHAPTER ONE

1. Casaubon, Meric. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most STATES and KINGDOMES in the World.* London: 1659. Reprinted in facsimile by The Antonine Publishing Co., Glasgow, 1974, page 174.

This work is a reproduction of a portion of Dee's magical diaries, along with plates of some of the more important Enochian symbols such as the Table of Practice and the Golden Talisman. It should be noted that the pagination in this work is faulty. The pages jump (for no obvious reason) from 256 to 353, and continue at this higher level. I have adhered to the page numbering that appears in the original.

2. Ibid., p. 184.
3. Ibid., p. 145.
4. Ibid., p. 64.
5. Ibid., pp. 159-160.

6. For an example of a typical book of spirits, see Francis Barrett's *The Magus* (London: 1801), the plate facing page 105 of Book II.
7. *True and Faithful Relation*, p. 184.
8. *Ibid.*
9. *Ibid.*, p. 189.
10. See references to the importance of Monday in the Enochian communications in *A True and Faithful Relation*, pp. 23 and 114.
11. *Ibid.*, pp. 145-6.
12. *Ibid.*, p. 161.
13. *Ibid.*, p. 394.
14. *Ibid.*, p. 373.
15. *Ibid.*, p. 61.
16. *Ibid.*, p. 209.

CHAPTER TWO

1. Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer and Secret Agent of Elizabeth I*. London: Frederick Muller, 1968, pp. 15-16. Deacon is quoting from Dee's *Compendious Rehearsall*.

2. *Ibid.*, p. 4.
3. *Ibid.*, p. 3.
4. Smith, Charlotte Fell. *John Dee: 1527-1608*. London: Constable and Company, 1909, pp. 23-4.
5. *Ibid.*, p. 77.
6. *Ibid.*
7. Waite, Arthur Edward. *The Alchemical Writings of Edward Kelly*. London: James Elliott & Co., 1893, pp. xvi-xix. Concerning Waite's account of the finding of the powders, Charlotte Fell Smith commented that it was "largely an imaginary story based upon Lenglet du Fresnoy's (1742) and Louis Figuier's in *L'Alchimie et les Alchimistes* (Paris, 1856)." (*John Dee: 1527-1608*, pp. 77-78, note 1)
8. *John Dee: Scientist, Geographer, etc.*, p. 132.
9. Ashmole, Elias. *Theatrum Chemicum Britannicum*. London: 1652, p. 481.
10. *John Dee: 1527-1608*, p. 77.
11. Unpublished manuscript. British Library, Sloane MS. 3188, fol. 9.
12. Halliwell, James Orchard, ed. *The Private Diary of Dr. John Dee*. London: Camden Society, 1842, p. 11.
13. *Ibid.*, p. 12.

14. *Private Diary*, p. 11.
15. *John Dee: 1527-1608*, p. 68.
16. *Private Diary*, p. 13.
17. *John Dee: 1527-1608*, pp. 68-69.
18. *Private Diary*, p. 14.
19. *Ibid.*, pp. 14-15.

CHAPTER THREE

1. *True and Faithful Relation*, pp. 28-29.
2. *Ibid.*, p. 30.
3. *John Dee: Scientist, Geographer, etc.*, p. 168.
4. *Ibid.*
5. *Ibid.*
6. *True and Faithful Relation*, p. 30.
7. *Ibid.*, p. 31.
8. *Ibid.*, p. 231.
9. *Ibid.*, p. 396.

10. *True and Faithful Relation*, p. 396.
11. *Ibid.*, p. 9 of the Actio Tertia section.
12. *Ibid.*, p. 11.
13. *Ibid.*, p. 12.
14. *Ibid.*, p. 13.
15. *Ibid.*, p. 20.
16. *Ibid.*, p. 21.
17. *John Dee: 1527-1608*, p. 202. See also Casaubon, p. 32, the marginal note.
18. *John Dee: Scientist, Geographer, etc.*, p. 274.
19. *True and Faithful Relation*, p. 164.

CHAPTER FOUR

1. *True and Faithful Relation*, p. 20 of the Actio Tertia section.
2. *Ibid.*, p. 11.
3. *Ibid.*, p. 161.

4. *Liber Scientiae et Victoriae Terrestris* is part of British Museum manuscript Sloane 3191. It is entirely in Latin, written in Dee's own hand.
5. James, Geoffrey. *The Enochian Magick of Dr. John Dee*. Minnesota: Llewellyn Publications, 1994, pp. 1-2.
6. *True and Faithful Relation*, p. 170.
7. *Ibid.*, p. 145.
8. *Ibid.*, p. 146.
9. *Ibid.*, p. 188.
10. *Ibid.*, p. 82.
11. *Ibid.*, p. 396.

CHAPTER FIVE

1. *John Dee: 1527-1608*, p. 80.
2. *True and Faithful Relation*, the 44th page in the unpaginated Preface.
3. *John Dee: Scientist, Geographer, etc.*, p. 275.
4. *True and Faithful Relation*, 44th page in the Preface.

5. *John Dee: Scientist, Geographer, etc.*, p. 274.
6. *Ibid.*, p. 275.
7. *John Dee: 1527-1608*, p. 82.
8. French, Peter. *John Dee: The World of an Elizabethan Magus* [1972]. London: Ark Paperbacks, 1987, p. 13. Ashmole's epitome of Enochian magic is preserved in the Bodleian manuscript Ashmole 1790.
9. Crowley, Aleister. *The Confessions of Aleister Crowley* [1969]. London: Arkana Books, 1989, p. 387.
10. *Ibid.*, p. 618.
11. *Ibid.*, p. 612.
12. Crowley, Aleister. *The Book of the Law* [1904; first published 1937]. Quebec: 93 Publishing, pp. 10-1 (this is on pages 2-3 of ch. 1 of Crowley's manuscript version).
13. *Ibid.*, p. 37 (manuscript p. 5 of ch. 2).
14. Tyson, Donald. *Tetragrammaton*. St. Paul: Llewellyn, 1995, p. 231.
15. *Book of the Law*, pp. 47-8 (ms. pp. 15-6 of ch. 2).
16. *Ibid.*, p. 57 (ms. p. 1, ch. 3).
17. *Ibid.*, p. 61 (ms. p. 5, ch. 3).

18. *Tetragrammaton*, pp. 230-231.
19. *Book of the Law*, p. 70 (ms. p. 14, ch. 3).
20. *Ibid.*, p. 22 (ms. p. 14, ch. 1).
21. *Ibid.*, p. 72 (ms. p. 16, ch. 3).
22. Denning, Melita & Osborne Phillips. *Mysteria Magica*. Book V of the *Magical Philosophy*. St. Paul: Llewellyn, 1981, pp. 174-250.

CHAPTER SIX

1. *John Dee: Scientist, Geographer, etc.*, the second plate following p. 214.
2. *John Dee: 1527-1608*, p. 69.
3. *Ibid.*, p. 72.
4. *The Enochian Magick*, p. 26.
5. *Ibid.*, p. 27.
6. *Ibid.*
7. Turner, Robert. *The Heptarchia Mystica of John Dee* [1983]. Wellingborough: The Aquarian Press, 1986, p. 76.

8. Tyson, Donald. *Three Books of Occult Philosophy Written by Henry Cornelius Agrippa*. St. Paul: Llewellyn, 1993, pp. 477, 482.
9. *The Enochian Magick*, p. 29.
10. *Heptarchia Mystica*, pp. 80-81 (see also Smith, p. 63).
11. *Ibid.*, p. 80.
12. *True and Faithful Relation*, p. 231.
13. *Ibid.*, p. 382.
14. *John Dee: 1527-1608*, p. 72.
15. *The Heptarchia Mystica*, p. 102.
16. *Ibid.*, p. 82.
17. *John Dee: 1527-1608*, p. 74.
18. *Heptarchia Mystica*, p. 87.
19. Laycock, Donald C. *The Complete Enochian Dictionary*. London: Askin Publishers, 1978, p. 36. Laycock is quoting from Kelley's manuscript version of *Liber Logaeth*, which is British Library Sloane MS 3189.
20. *John Dee: The World of an Elizabethan Magus*, p. 116.
21. *True and Faithful Relation*, p. 172.
22. *Heptarchia Mystica*, p. 92.

23. *Heptarchia Mystica*, p. 88.
24. McLean, Adam. *A Treatise On Angel Magic*. Grand Rapids: Phanes Press, 1990, pp. 30-40.
25. *Heptarchia Mystica*, p. 25.
26. *The Enochian Magick*, p. 37.
27. *Ibid.*, p. 36.
28. *Complete Enochian Dictionary*, p. 24. See also French, p. 117.
29. *Occult Philosophy*, p. 532.
30. *John Dee: 1527-1608*, p. 73.
31. *John Dee: Scientist, Geographer, etc.*, p. 226.
32. *Occult Philosophy*, p. 553.
33. *The Enochian Magick*, p. 40.
34. *Ibid.*, p. 32.
35. *The Enochian Magick*, p. 29. See also Turner, p. 40.
36. *Heptarchia Mystica*, p. 35.
37. *The Enochian Magick*, p. 32.
38. *Heptarchia Mystica*, p. 44.

CHAPTER SEVEN

1. *True and Faithful Relation*, pp. 92-93.
2. *The Enochian Magick*, pp. 11-12.
3. *Complete Enochian Dictionary*, p. 27.
4. *Liber Logaeth* is preserved in British Museum MS Sloane 3189.
5. *Heptarchia Mystica*, p. 102.
6. *Complete Enochian Dictionary*, p. 44.
7. *Ibid.*, p. 43.
8. Regardie, Israel. *The Golden Dawn*. St. Paul: Llewellyn Publications, 1989, (6th edition), pp. 629-630.
9. *Ibid.*, p. 650.
10. *Ibid.*
11. *Ibid.*, p. 669.
12. *Complete Enochian Dictionary*, pp. 45-47, 59-62, 66-67.

CHAPTER EIGHT

1. *Tetragrammaton*, Appendix A.
2. *Heptarchia Mystica*, p. 95-96.
3. *Ibid.*, p. 81.
4. *Ibid.*, p. 103.
5. *The Enochian Magick*, p. 184.
6. *Heptarchia Mystica*, p. 84.
7. *Ibid.*, pp. 61-2.
8. *Ibid.*, p. 63.
9. *Ibid.*

CHAPTER NINE

1. *Heptarchia Mystica*, p. 59.
2. *The Enochian Magick*, p. 29.
3. *Heptarchia Mystica*, p. 50.
4. *Ibid.*, p. 67. Dee is not explicit, saying only of this

spirit: "thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly." The reference is perhaps to the events of September 23, 1583. When Dee and Kelley were disembarking from a Danish flyboat into a small fishing boat, the rigging of the fishing boat became entangled with that of the flyboat and caused the lighter craft to take on water. Kelley bailed the boat using a gauntlet and was able to keep it from foundering in the rough sea until they made land at Queenborough, Kent (see Casaubon, p. 33). This incident took place a year after the reception of the Heptarchia, but perhaps the portion of Dee's manuscript that contains the reference to the spirit Mares was written at a later date.

CHAPTER TEN

1. *True and Faithful Relation*, p. 77.
2. *Ibid.*, p. 145.
3. *Exodus* 39.
4. These diagrams of the tribes in relation to the gates are reproduced in Geoffrey James' *The Enochian Magick of Dr. John Dee*, Llewellyn Publications, 1994, p. 103. James has reproduced them, in a slightly modified form, from Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrestris*, which forms British Library document Sloane MS 3191.

5. *Exodus* 27:1.
6. Jung, C.G. *Psychology and Alchemy*. New Jersey: Princeton University Press, 1980, pp. 126-127.
7. *The Enochian Magick*, p. 11.
8. *Ibid.*, pp. 1-2.
9. *True and Faithful Relation*, pp. 139-140.
10. *Ibid.*, p. 231.
11. *Ibid.*, p. 181.

CHAPTER ELEVEN

1. *True and Faithful Relation*, pp. 168-169.
2. *Ibid.*, pp. 170-171.
3. *Ibid.*, p. 92.

CHAPTER TWELVE

1. *True and Faithful Relation*, p. 172.
2. *Psychology and Alchemy*, p. 127.
3. *True and Faithful Relation*, p. 173.

4. *True and Faithful Relation*, p. 173.
5. *Ibid.*, pp. 175-176.
6. *Ibid.*, p. 177.
7. *Ibid.*, p. 183.
8. *Ibid.*, p. 355.
9. *Ibid.*, p. 179.
10. *Ibid.*, p. 144.
11. *Ibid.*, p. 179.
12. *Ibid.*
13. *Ibid.*, pp. 13-16 of the "Actio Tertia" section.

CHAPTER THIRTEEN

1. *True and Faithful Relation*, p. 184.
2. *Ibid.*, p. 178.
3. *The Enochian Magick*, p. 120.
4. *True and Faithful Relation*, p. 178.
5. *Tetragrammaton*, pp. 223-224.

6. *True and Faithful Relation*, p. 61.

7. *Ibid.*, p. 180.

8. *Ibid.*, p. 181.

9. *Ibid.*, p. 179.

10. *Ibid.*, p. 181.

11. *Ibid.*, p. 180.

12. *Ibid.*

13. *Ibid.*, p. 180-181.

14. *Ibid.*, p. 188.

15. *Ibid.*, p. 184.

16. *Ibid.*, p. 183.

17. *Ibid.*, p. 184.

18. *Ibid.*, p. 187.

CHAPTER FOURTEEN

1. *True and Faithful Relation*, p. 78.

2. *Ibid.*, p. 79.

3. *Ibid.*

4. *Ibid.*, p. 81.

5. In British Library Sloane MS 3191. Dee has taken extreme care to reproduce both the Enochian language version (in Latin characters) and the English translation of the Keys in a meticulous printed script.

6. *Complete Enochian Dictionary*, p. 35.

7. It is my strong opinion that the direction in the Thirteenth Key should be west, not south. No mistake was made by Dee and Kelley in transcribing this word, because the English correctly matches the Enochian. "Babagen" does indeed mean south. However, as I have shown in my book *Tetragrammaton* (p. 219) this direction violates the sequence previously and subsequently adhered to in the Keys.

Beginning with the Third Key, each Key is associated with a direction in four cycles around the Earth that being in the east and move clockwise: 3rd-east, 4th-south, 5th-west, 6th-north; 7th-east, 8th-south, 9th-west, 10th-north; 11th-east, 12th-south, 13th-west (should be), 14th-north; 15th-east, 16th-south, 17th-west, 18th-north.

I advise anyone working with the Keys to change "Swords of the south" to "Swords of the north," and "babagen" to "sobel."

CHAPTER FIFTEEN

1. *True and Faithful Relation*, p. 139-140.

2. Denning, Melita & Osborne Phillips. *Mysteria Magica*. St. Paul: Llewellyn Publications, 1981, p. 177.
3. *True and Faithful Relation*, p. 183.
4. *Ibid.*, p. 188.
5. *Enochian Magick*, p. 116.
6. *True and Faithful Relation*, p. 153.
7. *Ibid.*, p. 154.
8. *Ibid.*, pp. 156-157.
9. *Ibid.*, pp. 158-159.
10. *Occult Philosophy*, p. 97.

CHAPTER SIXTEEN

1. *True and Faithful Relation*, pp. 188-189.
2. *Ibid.*, p. 184.
3. *Ibid.*, p. 182.
4. *Ibid.*, p. 188.
5. *Ibid.*

6. *Ibid.*, pp. 196-7.
7. *Three Books of Occult Philosophy*, p. 300.

CHAPTER SEVENTEEN

1. *The Golden Dawn*, p. 624, footnote 2.
2. *Ibid.*, p. 625.
3. *True and Faithful Relation*, p. 179.
4. See Crowley, Aleister. *The Vision and the Voice*. Edited by Israel Regardie. Dallas: Sangreal Foundation, 1972. This material first appeared as a supplement to Volume 1, Number 5 of Crowley's periodical *The Equinox*.
5. *The Golden Dawn*, pp. 657-658.
6. *Ibid.*, p. 656.
7. *True and Faithful Relation*, p. 181.
8. *Golden Dawn*, pp. 631-634.
9. *Ibid.*, p. 638.
10. *Ibid.*, pp. 643-644.
11. *Ibid.*, p. 637.

12. Wang, Robert. *The Secret Temple*. York Beach: Samuel Weiser, 1980, the eighth plate and pages 85-8. This book is an excellent description of the ritual furniture and tools of the Golden Dawn. See also *Golden Dawn*, p. 657.
13. *Golden Dawn*, p. 659.
14. *Ibid.*, p. 658.
15. *Golden Dawn*, p. 683.

APPENDIX A

1. *True and Faithful Relation*, p. 184.

APPENDIX B

1. *True and Faithful Relation*, pp. 355-359.

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